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THE

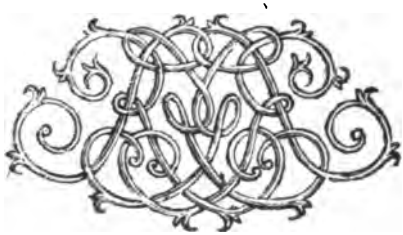
MONTHLY REVIEW;

OR,

LITERARY JOURNAL:

By SEVERAL HANDS.

VOLUME XXIX.



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THE

THE MONTHLY REVIEW;

For JULY, 1763.

A Diſſertation on the Riſe, Union, and Power, the Progreſſion, Separations, and Corruptions of Poetry and Muſic: To which is prefixed the Cure of Saul, a ſacred Ode. Written by Dr. Brown. 4to. 8s. 6d. in boards. Davis and Reymers.

THE mind of man is led by an irreſiſtible deſire to inveſtigate the origin and firſt principles of things. His eye, repelled by thoſe impenetrable barriers which ſhut up futurity, looks towards the paſt for entertainment; and travels, under the guidance of hiſtoric information, to the remoteſt æra's that man has recorded of his own exiſtence. When hiſtory and tradition drop the directing line, *conjecture* takes it up; and, calling analogy and probability to her aid, leads the credulous traveller through ideal ages and worlds of her own creation. Theſe imaginary times the pride of modern refinement has denominated *the ſavage ſtate of man*; and here the philoſopher, with a ſelf-approving pity, contemplates the ſuppoſed ignorance and barbarity of his anceſtors. To theſe times, however, he is generous enough to aſcribe the origin of thoſe arts which are deemed the peculiar ornaments of civilized life, and which are, therefore called polite. But when he attempts to exhibit the progreſs of thoſe arts, and to enquire into the immediate circumſtances of their riſe, he is frequently bewildered in the ſearch; and, in the end, more than half his ſyſtem is founded on conjecture. Theſe are inconveniences, which are neither to be avoided nor to be wondered at. Moſt of the arts of man have advanced to excellence by ſlow degrees, and through long progreſſion. The principles on which they were firſt founded have, in many caſes, been too trifling or too imperfect to be recorded in their progreſs; and the inventor's name has been frequently, and not unjuſtly, ſuperſeded by the name of the improver—frequently, becauſe the art, under the imperfections of its infant ſtate, would not confer celebrity on the inventor; and not unjuſtly,

juſtly, becauſe the hints that have given birth to many human inventions have been derived from accidental circumſtances, altogether independent on human ſagacity.

Through all theſe difficulties, and a thouſand more connected with them, our laborious Critic walks undiſmayed, and, in deſpite of the ravages of time and oblivion, undertakes to exhibit the riſe, union, and power, the progreſſions, ſeparations, and corruptions of Poetry and Muſic. For this purpoſe a number of ſcraps and fragments are collected from various writers, ancient, and *modern*—from LEGISLATIVE bards, orators, hiſtorians, and commentators: all which, being firſt well ſhaken together, are, by the aid of a little conjecture, and logical leger-de-main, made to prove the doctrine contained in the following ſections.

Sections the firſt and ſecond are taken up with the deſign and the propoſed method of enquiry.

Sect. III. Of muſic, dance, and poem, in the ſavage ſtate.

Sect. IV. Of the natural conſequences of a ſuppoſed civilization.

Sect. V. An application of theſe principles to the melody, dance, and ſong of ancient Greece.

Sect. VI. Of the progreſſions of muſic in ancient Greece.

Sect. VII. Of the origin and progreſſions of comedy in ancient Greece.

Sect. VIII. Of the natural union, and progreſſions of melody and ſong in other European countries.

Sect. IX. Of the natural union, and progreſſions of melody and ſong in China, Peru, and India.

Sect. X. Of the natural union, and progreſſions of melody and ſong among the ancient Hebrews.

Sect. XI. Of the ſtate and ſeparation of muſic and poetry in ancient Rome.

Sect. XII. Of the ſtate and ſeparation of muſic and poetry among the poliſhed nations of Europe through the ſucceeding ages.

Sect. XIII. Of the poſſible re-union of poetry and muſic.

Sect. XIV. Concluſion.

Sect. III. *Of muſic, dance, and poem, in the ſavage ſtate.*

'By examining ſavage life, where untaught nature rules, we find that the agreeable paſſions of love, pity, hope, joy, and exultation, no leſs than their contraries of hate, revenge, fear, ſorrow, and deſpair, oppreſſing the human heart by their mighty force,

force, are thrown out by the three powers of *action*, *voice*, and *articulate ſounds*. The brute creatures expreſs their paſſions by the two firſt of theſe; ſome by action, ſome by voice, and ſome by both united: beyond theſe man has the added power of articulate ſpeech: the ſame force of aſſociation and fancy, which gives him higher degrees, and a wider variety of paſſion, gives riſe to this additional power of expreſſing thoſe paſſions which he feels.

'Among the ſavages, who are of the loweſt ſcale of the human kind, theſe ſeveral modes of expreſſing their paſſions are found altogether ſuited to their wretched ſtate: their geſtures are uncouth and horrid: their voice is thrown out in howls and roarings: their language is like the gabbling of geeſe.

'But if we aſcend a ſtep or two higher in the ſcale of ſavage life, we ſhall find this chaos of geſture, voice, and ſpeech riſing into an agreeable order and proportion. The natural love of a meaſured melody which time and experience produce, throws the voice into ſong, the geſture into dance, the ſpeech into verſe or numbers. The addition of muſical inſtruments comes of courſe: they are but imitations of the human voice, or of other natural ſounds, produced gradually by frequent trial and experiment.

'Such is the generation and natural alliance of theſe three ſiſter-graces, muſic, dance, and poem, which we find moving hand in hand among the ſavage tribes of every climate.'

This is, indeed, an eaſy way of accounting for the origin and union of theſe ſiſter arts, and it might do very well, were not the arguments made uſe of inconſiſtent and inconcluſive.

But they are inconſiſtent; for the Author tells us, that the geſtures of the ſavages, who are in the loweſt ſcale of the human kind, are uncouth and horrid; that their voice is thrown out in howls and roarings, and their language is like the gabbling of geeſe.—There is no muſic, therefore, confeſſedly, among theſe; no dance, no poem. And yet, immediately afterwards we are told that muſic, dance, and poem are found moving hand in hand among the SAVAGE TRIBES OF EVERY CLIMATE. If the Author is not here inconſiſtent with himſelf, we ſhould be glad to know what part of the world he has aſſigned to thoſe ſavages who are in the loweſt ſcale of the human kind, ſince he has evidently excluded them from *every climate*.

His arguments are likewiſe inconcluſive. The natural love of a meaſured melody, ſays he, which time and experience produces, throws the voice into ſong, the geſture into dance, the ſpeech into verſe or numbers. Now, if all theſe effects are owing

ing to the natural love of a meaſured melody, how comes it that there ſhould be any order of human beings, amongſt whom theſe effects have not taken place? Is it to be ſuppoſed that while Nature has infuſed this love into one part of the human ſpecies, ſhe has withheld it from another? That cannot be, according to the Author's own account of the matter; for he tells us, that Muſic, Dance, and Poem, go hand in hand among the ſavage tribes of every climate: But yet, it muſt be ſo too, ſince, notwithſtanding the Author's account of the matter, Dr. Brown aſſures us, that there is a race of ſavages in the loweſt ſcale of the human kind, whoſe geſture is uncouth and horrid, whoſe voice is thrown out in howls, and whoſe language is like the gabbling of geeſe. The argument therefore reſts here: Either Muſic, Dance, and Poem, are not merely the effect of a natural love of Melody, or Nature has given that love to one part of mankind, and denied it to another: A concluſion in which, we preſume, nothing is concluded.

The Doctor's aſſertion, that, when once a people begin to ſing and dance, 'the addition of muſical inſtruments comes of courſe,' is vague and indeterminate. 'Theſe inſtruments,' ſays he, 'are but imitations of the human voice, or of other natural ſounds, produced gradually by frequent trial and experiment.' What can we gather from this, or what does it prove in effect, but that Muſic is an imitative art? Surely this is a very ſuperficial method of accounting for its origin! 'The addition of muſical inſtruments comes of courſe; they are but imitations of the human voice.' But we do not find from Father Lafitau's account of the ſavage ſong-feaſt, which the Author has quoted at large, that their muſical inſtruments bore any reſemblance to the human voice. 'In the middle of the place or cabbin, they build a little ſcaffold, and on this they raiſe a ſmall ſeat for the ſingers, who are to accompany and animate the dance. One holds in his hand a tambour, or little drum, the other a tortoiſe-ſhell. While theſe ſing, and accompany their ſong with the ſound of their inſtruments, (which is farther ſtrengthened by the ſpectators, who beat with little ſticks on the kettles that are before them) they who dance go round in a circular movement.'

However, though the beating upon tambours and kettles may be ſuppoſed to bear very little reſemblance to the human voice, it may be an imitation of 'other natural ſounds,' and ſo the Doctor is ſtill ſafe. For inſtance, the beating upon the tambour,

whoſe ſullen dub
Is like the hooping of a tub,

as

as Hudibras ſays; and the threſhing of the kettles well reſembles the aſſiduous hammer of a tinker, when employed in repairing thoſe veſſels.

But, from our great regard for Muſic, and from the high eſtimation in which we hold that art, we are unwilling to aſcribe its origin, or, as Dr. Brown chuſes to call it, its *generation*, to the humble circumſtance abovementioned. But we muſt own it appears quite as probable to us, that the hint ſhould be taken from a tinker's mending a kettle, as that it ſhould occur to Pythagoras upon hearing the ſound of a blackſmith's hammer upon the anvil. We might here enter into an elaborate diſſertation concerning the antiquity of braſs kettles, and expatiate on the origin, or *generation*, of the kettle-drum; but we decline it to attend our Author, in

Sect. IV. *Which contains the natural conſequences of a ſuppoſed civilization.*

'While theſe free and warlike ſavages continue in their preſent unlettered ſtate of ignorance and ſimplicity, no material improvements in their ſong-feaſts can ariſe. But let us ſuppoſe, that the uſe of letters ſhould come among them, and, as a cauſe or conſequence of civilization, be cultivated with that ſpirit which is natural to a free and active people, and many notable conſequences would appear.'

Of theſe notable conſequences the Author gives us a long detail; but, as it is impoſſible for us to introduce the whole within the compaſs of our work, we ſhall examine only ſuch as appear to us the moſt *notable*.

1. 'Their idea of Muſic, in its moſt enlarged ſenſe, would comprehend the three circumſtances of Melody, Dance, and Song. For theſe three, as we have ſeen, being naturally conjoined, becauſe naturally producing each other, would not ſeparately command the attention of ſuch a people at their public feſtivals. Therefore inſtrumental Melody, without Song, would be little attended to, and of no eſteem; becauſe it would want all thoſe attractions that would ariſe from the correſpondent Dance and Song.'

It muſt be remembered that the effects, which the learned Author here mentions, are ſuppoſed to ariſe among a ſavage people, in conſequence of the cultivation of letters. But, with his leave, we muſt take the liberty to ſay, that we cannot conceive how the cultivation of Letters ſhould abſolutely influence a civilized people to be pleaſed rather with the conjoined than with the ſeparate operations of Melody, Dance, and Song. Facts, at leaſt, are againſt this ſeparation. For though ſomething like an union of theſe arts has been found among the

wild entertainments of ſavage nations, a ſeparation has always taken place, when they have incorporated with any civilized people. The Moors, who went over in large colonies into Spain, firſt introduced the Moriſco, or what we call the Morrice dance, into that country. In this, at firſt, the three circumſtances of Melody, Dance, and Song, ſeemed to be united; if, indeed, the gingling of bells in cadence might be called Melody, and a diſorderly kind of clamour could challenge the name of Song: but in proceſs of time the vocal part ceaſed, and the the rudeneſs of the accompanying Song was rejected. So that, in this inſtance, a ſeparation took place, contrary to our Author's opinion, in conſequence of a civilization.

What he has advanced, in favour of his ſuppoſition, in the fifth Section, where he applies the principles laid down in the fourth, to the Melody, Dance, and Song of ancient Greece, appears to us by no means concluſive or ſatisfactory. That Plato and Athenæus have included under the general term *Muſic*, Melody, Dance, and Song, does not prove that theſe arts did not 'ſeparately command the attention of the people,' or that their 'union aroſe naturally in ancient Greece, from an improvement of the ſavage ſtate into a certain degree of civilization.' With reſpect to the firſt, it is well known that theſe three arts were not always exerciſed conjointly even in ancient Greece, much leſs in later times; and as to their union's ariſing naturally from an improvement of the ſavage ſtate into a certain degree of civilization, it is all *gratis dictum*, for the Author himſelf owns immediately afterwards, that 'they needed no art to join them.'

2. 'In the early periods of ſuch a commonwealth, the chiefs, or legiſlators, would often be the principal muſicians. The two characters would commonly coaleſce; for we find that, among the ſavage tribes, the chiefs are they who moſt ſignalize themſelves by Dance and Song; and that their Songs rowl principally on the great actions and events which concern their own nation.'

By confining theſe conſequences to the early periods of a commonwealth, the Author has, in ſome meaſure, ſecured himſelf from thoſe objections which would have otherwiſe overthrown this whole propoſition. It muſt indeed be in the very early periods of a ſtate advancing towards civility, that the chiefs or legiſlators would be the public muſicians.

To ſay, that, amongſt the ſavage tribes, 'the chiefs are they who moſt ſignalize themſelves by Dance and Song,' proves nothing in this circumſtance; becauſe no argument can be drawn from ſavage life, to ſhew what would come to paſs in a civilized ſtate, the term itſelf implying a change of manners and cuſtoms.

There is, however, ſome ſhadow of reaſon for ſuppoſing, that ‘ in the early periods of the Greek ſtates, their legiſlators were often bards, or their bards were legiſlators;’ but the characters of Apollo, Orpheus, Amphion, Linus, and Muſæus, have ſo much of fiction about them, that no certain arguments can be drawn from them.

3. ‘ Their moſt ancient Gods would naturally be ſtiled Singers and Dancers. For the moſt ancient Gods of civilized pagan countries are generally their early legiſlators, who taught their people the firſt arts of life. Theſe deceaſed legiſlators, therefore, when advanced to the rank of Gods, would naturally be delivered down to poſterity with the ſame attributes and qualities by which they had diſtinguiſhed themſelves in life: and it appears, from the laſt article, that theſe qualities would naturally be thoſe of Dance and Song.’

Whether a civilized people would ſtyle their ancient Gods Singers and Dancers, is certainly a point not worth contending about; we ſhall, therefore, readily give it up to the Author; but muſt obſerve, that a people who could not afford their Gods nobler attributes than thoſe of Singing and Dancing, could not have made a conſiderable progreſs in the arts of civil life, or any great advances towards the perfection of reaſon.

We muſt obſerve likewiſe, that the Doctor ſeems to be under a capital miſtake, with reſpect to the merit aſcribed by the ſavage tribes to the execution of the Song and Dance. He intimates, both in the ſecond and the third Propoſition, that this was looked upon as the higheſt qualification of their chiefs. This error proceeds originally from his miſtaking the origin of the ſavage Dance. He ſeems to think, that the natural love of a meaſured Melody, in time, threw the geſture into Dance; and, indeed, this opinion appears very probable, when only the modern Dance, which is ſo correſpondent to Melody, is conſidered. But the ſavage dance bears no reſemblance to this; and, from its movements, it ſeems rather to be an imitation of the exerciſes and manœuvres of hunting and war, than of any mode of Melody. From their excellence in theſe exerciſes it is well known that the ſavage chiefs derive their authority among their tribes, and their reputation after death; and it is much more probable that they ſhould owe their *Apotheoſis* to this, than to what the learned Writer aſcribes it, — their merit in the Song and Dance.

4. ‘ Meaſured periods, or, in other words, Rythm, Numbers, and Verſe, would naturally ariſe. For meaſured Cadence or Time is an eſſential part of Melody, into which the human ear naturally falls. And as the ſame force of ear would lead the Action or Dance to correſpond with the Melody, ſo the

Words or Song must, on a like principle, keep pace with both. Among the savage Americans we see the first rudiments of poetic numbers emerging from this source: For "as the means of adjusting words to the Air or Melody, they sometimes strike off syllables from their words." And such is the natural generation of Rythm or Verse.'

Upon these principles, the Author must suppose either vocal or instrumental Melody to have been previous to, and the parent of verse; and that rythm or numbers were a consequent imitation of such Melody. This, however, is, at the best, but a supposition; for as the most ancient records were written in verse, we can have no authority whereon the conclusion may rest. We own, nevertheless, that the supposition is not without probability, and if we could believe that man, like the songsters of the groves, was directed by nature to a vocal melody, it were easy to conceive how he might adapt his language to that melody, of which his innate ideas were the archetypes.

5. 'Their earliest histories would be written in verse. For we see that among the savage tribes, the actions of their heroes and Gods, and the great events of their nation make a principal part of their Songs. Whenever, therefore, the use of letters should come among such a people, these ancient Songs would naturally be first recorded for the information and use of future times.'

The strictures contained in this Article are both founded on the fairest probability, and supported by indisputable authority. But the Author tells us, in his fifth Section, that though the fact is indisputable, that the earliest histories of the ancient Greeks were written in verse, it seems not as yet to have been resolved into its true cause. 'Strabo,' says he, 'informs us that the poetic form first appeared: they who imitated it dropt the measure: such were Cadmus the Milesian, Pherecydes, and Hecatæus *. These were the first Greek historians who wrote in prose. Another learned Antient confirms this account, and says, "in these early times, so general was the inclination to rythm and numbers, that all instruction was given in verse: there was neither history nor philosophy, nor any action to be described but what was dressed by the Muses.†" Not only the Greek Writers give a concurrent testimony concerning the priority of historical verse to prose, but the records of all nations unite in confirming it. The oldest compositions among the Arabs are in rythm or rude verse, and are often cited as proofs of the truth of their subsequent history ‡.

* Strabo, lib. i. † Plutarch. ‡ *Hist. de las Guerras Civil: de Granada.*

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The accounts that we have of the Peruvian ſtory confirm the ſame fact: for Garcilaſſo tells us, that he compiled a part of his Commentaries from the ancient Songs of the country*. Nay, all the American tribes, who have any compoſitions, are found to eſtabliſh the ſame truth†. Northern Europe contributes its ſhare of teſtimony: For there too we find the Scythian or Runic Songs (many of them hiſtorical) to be the oldeſt compoſitions among theſe barbarous nations‡. Odin is ſaid to have boaſted that his Runic poems were given him by the Gods‖. A circumſtance which proves them to have been of the higheſt antiquity.

'The fact then is clear and certain: and as it is ſomewhat myſterious to common apprehenſion, various ſolutions have been attempted by the learned, though in my opinion without ſucceſs.'

The Doctor here examines the ſolutions given by Longinus, the Author of the Enquiry into the Life of Homer, and Voltaire; but deeming them all alike unſatisfactory, he gives us his own opinion of the matter as follows.

'Since, therefore, the cauſe hitherto aſſigned ſeems altogether inadequate to the effect; can we reaſonably entertain a doubt of reſolving it into that principle, which we have already found univerſally predominant in ſavage life? I mean, the natural paſſion for Melody and Dance, which neceſſarily throws the accompanying Song into a correſpondent Rythm. Hence, the uſe of Rythm and Verſe muſt naturally ariſe in Greece (as in every other country emerging from barbarity) becauſe Melody, Dance, and Song, made a principal employment of their ſavage ſtate. And hence theſe earlieſt hiſtories muſt of courſe be written in verſe; becauſe the actions of their Gods and heroes made a principal part of their Songs; and therefore, when the uſe of letters came among them, theſe ancient Songs were naturally firſt recorded, that is, they became their earlieſt hiſtories for the information and uſe of future times.

'As this cauſe, when viewed in itſelf, ſeems amply and clearly to account for the effect, ſo it will receive farther confirmation, if we conſider how naturally it removes all thoſe objections which load the opinion here controverted. For it neither requires nor ſuppoſeth any power of abſtract reaſoning among the ſavage tribes, but is the mere effect of paſſion and uncultivated nature. Its univerſality therefore becomes highly probable; becauſe the principles of ſavage nature (making allowance for the difference of ſoil and climate) are every where

* Comment. Real. † Lafitau. ‡ Bartholin. *De Contemptu Mortis, &c.* ‖ Sheringham, Orig. Gent. Ang.

the

the ſame. The genius of the ancient Songs of every nation adds new degrees of evidence; for they are generally irregular and enthuſiaſtic; and therefore the genuine productions of unlettered enthuſiaſm. Laſtly, their univerſal connection with Melody, and the unvaried practice of ſinging them, comes up to a full and direct proof of the reality of the cauſe now aſſigned.'

Such is the ſolution which Doctor Brown gives of that important queſtion, *Why was verſe written before proſe?* He finds, however, that Voſſius is againſt him; and, therefore, he cannot reſt the argument till he has overthrown that Writer's opinion.

'It muſt not,' ſays he, 'be diſguiſed, that the moſt learned Voſſius was ſo ſtruck with the difficulty of accounting for this appearance, that he thinks it beſt to deny the fact. "To me the contrary ſeems true; that proſe was firſt written, and then poetry. 'Tis natural to walk on foot, before we mount on horſeback; and it is certain that men firſt ſpoke in proſe, and then in numbers. We have nothing more antient than the Writings of Moſes; and theſe are in proſe, with Songs intermixed *." On this reaſoning it may be remarked, that though it be certain that men ſpoke in proſe, before they ſpoke in verſe, yet the conſequence follows not that therefore they muſt firſt write in proſe before they wrote in verſe. The ſole queſtion is, What would be deemed beſt worth recording, on the firſt riſe of the Writing art? Surely the actions and celebrations of their anceſtors, Gods, and heroes: now theſe, we have already ſeen, muſt naturally make the chief ſubject of their feſtal ſongs; and therefore their feſtal Songs were of courſe the firſt things written or recorded.

'With reſpect to the inſtance alleged by the learned Critic, of the Writings of Moſes, and the practice of ancient Egypt, this, when properly explained, will confirm the truth of the cauſe here given. Moſes, we know, was learned in all the wiſdom of the Egyptians: Egypt was, in his time, become a poliſhed nation; and therefore, according to the natural courſe of things, proſe had been introduced before the time of Moſes, as it was afterwards in Greece, by Hecatæus and others. As to the intermixed Songs in the Writings of Moſes, it is now a point agreed among the Learned, that they were written in meaſures; and correſpond in all reſpects with the principle here delivered. And, that Song was the oldeſt form of compoſition in Egypt, we learn clearly from two ancient Writers: the firſt informs us, that their Muſic and Songs had continued unchanged for upwards of three thouſand years †. The other

* *De Artis Poet. Nat. & Conſt.* c. 1. † Plato *de Rep.* l. iii.

gives

gives a more particular account of their nature and manner of being ſung. "The firſt of the prieſts who uſed to appear in the religious proceſſion, was a *Choragus*, Bard, or Singer, who carried the ſymbol of Muſic, and could repeat by heart the two firſt books of Mercury; the firſt containing hymns in honour of the Gods; the ſecond containing ſentences or maxims for the conduct of a King*."

Theſe arguments are not unſatisfactory; yet we could not forbear ſmiling at the Author's manner of introducing them. 'The moſt learned Voſſius was ſo ſtruck with the difficulty of accounting for this appearance.' This is not unlike an artifice common amongſt the Gentlemen of the Faculty, who, to gain the greater importance to themſelves, and credit to their ſkill, pronounce every caſe to be wondrous difficult and extraordinary; and, when they find that others of their profeſſion have been called in before them, "Thoſe Gentlemen are moſt learned men; but it is no wonder they ſhould be ſtruck with the difficulty of this caſe." Theſe are little ſacrifices to vanity, which it is natural to make.

6. 'Their moſt ancient maxims, exhortations, proverbs, or laws, would probably be written in verſe. For theſe would naturally make a part of their ſongs of celebration, and would by degrees be ſelected from thence, would in time become the ſtandard of right and wrong, and as ſuch be treaſured up and appealed to by the improving tribe.'

This is downright ſophiſtry. Is it to be taken for granted, becauſe the laws of ancient Greece were written in verſe, that, therefore, thoſe of every ſtate, emerging from barbarity, muſt be conveyed by the ſame mode? Why would maxims, exhortations, proverbs, and laws *naturally* make a part of their ſongs of celebration? And, granting that they might, why would they by degrees be ſelected from thence? Surely this is groping in the darkeſt region of conjecture!

And yet the author, in his application of this article to the ſtate of ancient Greece, attacks a conjecture of Ariſtotle, which to us appears to be extremely probable, and to reſt upon a very natural foundation. "Why are many ſongs, ſays the great Ancient, called by the name of laws? Was it becauſe, before the invention of the art of writing, laws were ſung, leſt they ſhould be forgotten?" The objections which Dr. Brown brings againſt this ſuppoſition of Ariſtotle are trifling, and ill-founded. 'On this paſſage, ſays he, it will be only neceſſary to remark, firſt, that the opinion is delivered as a mere conjecture; ſecondly, that all the difficulties which load the common

* Clemens Alexandr. Stromat. lib. vi.

opinion

opinion concerning the firſt riſe of poetic hiſtory lie equally heavy upon this.

With reſpect to the firſt objection, that Ariſtotle's opinion was a mere conjecture, we preſume it will hold with equal force againſt the greateſt part of the opinions delivered in this book. And as to the load of difficulties mentioned in the ſecond objection, it is really *vox, et præterea nihil.* Is it not extremely probable that, before the invention of the art of writing, laws ſhould be ſung leſt they ſhould be forgotten? 'No; perhaps, it will be anſwered: before the invention of writing mankind was in a ſtate of barbarity. Men could not think ſo abſtractedly as to compoſe their laws in verſe, becauſe verſe would be an aid to the memory.' But allowing this, and granting that the invention of verſe was owing to a different cauſe, would it be ſo difficult a thing for an uncivilized people to diſcover, from experience, that it was an aid to memory? And, if they could make ſuch a diſcovery, would it not be natural for them to expreſs by this mode what they moſt wanted to retain? If then it will be granted, upon demonſtration, that, before the invention of letters, laws might be ſung, leſt they ſhould be forgotten, it muſt, at the ſame time, be allowed, that many ſongs would be called by the name of laws. Thus has our Critic, by attacking Ariſtotle, expoſed himſelf; and, inſtead of gaining honour by the conqueſt of Hercules, has fared like the ill-adviſed frog in the fable.

7. 'Their religious rites would naturally be performed or accompanied by dance and ſong. For it appears from fact, that the great actions of their gods and heroes are the moſt general ſubject of the ſavage dance and ſong; and the common end of pagan rites hath ever been to praiſe the gods of the country, and by theſe means, as well as by ſacrifice, to appeaſe their wrath, or ſecure their favour.'

This article requires no illuſtration; and the experience of all ages confirms the truth of it.

8. 'Their earlieſt oracles would probably be delivered in verſe, and ſung by the prieſt or prieſteſs of the ſuppoſed God. For theſe oracles being ſuppoſed to be inſpired by a deceaſed chief (now a deity) who had himſelf delivered his exhortations in this enthuſiaſtic manner; and being addreſſed to a tribe, among whom this mode of inſtruction univerſally prevailed, no other vehicle, but that of verſe or ſong could at firſt gain theſe oracles either credit or reception.'

That the ancient oracles of Greece, &c. were delivered in verſe it is well known, and the cauſe here aſſigned, that the enſhrined deity, from whom the oracles proceeded, had formerly

delivered

delivered his exhortations in this enthuſiaſtic manner, is not improbable.

9. 'Their melody would be ſimple; and derive a conſiderable part of its power from its rythm or meaſure, without any mixture of artificial compoſition: firſt, becauſe this kind would be moſt ſuited to the powers of the ancient legiſlators or bards, at once compoſers or performers, among whom nothing artificial or refined could as yet take place: ſecondly, becauſe this ſimplicity of manner would be beſt adapted to the capacity of the ſurrounding people, incapable, in this early period, to be attracted or moved by any thing but what nature dictates.'

'Much,' ſays our Author, 'hath been ſaid on this ſubject, in ſupport of the contrary opinion; and with a view of proving that the ancient melody which wrought ſuch wonders in Greece, was learned, artificial, and complex. With others, an Author no leſs conſiderable than Sir William Temple, hath concurred in that opinion. And all the writers on this ſubject ſeem to have given us a parade of words without any determinate ideas annexed to them. I ſhall, therefore, firſt aſſign the reaſons why it appears to me that we have no adequate ideas of the ancient Greek melody; and then ſhall collect certain collateral circumſtances, which may prove that, though we are ignorant of its particular nature, yet that it was of a ſimple and inartificial conſtruction.'

We cannot bring before our readers the arguments on this head, on account of their length; and, therefore, ſhall only obſerve on the whole, that to us they appear more ſubtle than ſatisfactory.

[*To be concluded in our next.*]

A Courſe of Lectures on the principal Subjects in Pneumatology, Ethics, and Divinity: With References to the moſt conſiderable Authors on each Subject. By the late Reverend Philip Doddridge, D. D. 4to. Printed, by Aſſignment from the Author's Widow, for Buckland, Rivington, &c. &c. 16s.

IT hath been ſaid, by a profeſſed enemy to the Sciences, that the propagation of them is only the propagation of human prejudices. This diſingenuous ſarcaſm was, perhaps, never apparently confirmed in a greater degree than in the preſent inſtance; a very conſiderable part of this voluminous performance conſiſting of propoſitions, corollaries, and pretended demonſtrations, founded on chimerical principles, or deduced from imaginary hypotheſes. But when men of letters ſit down with a profeſſed

profeſſed deſign to rake together all that hath been ſaid on any ſubject, and think it ſufficient to quote their authorities for what is advanced, it is no wonder their ſyſtems ſhould prove ſo very inconſiſtent, or that they ſhould wear that motley appearance which truth and falſehood, ſenſe and abſurdity, muſt neceſſarily make, when ſo prepoſterouſly blended together.

It will be objected, perhaps, that the office of a profeſſor, not requiring him to form ſyſtems of his own, he is only to teach thoſe of others: but, if this plea be admitted, we ſee very little utility in the office itſelf. The ſtudent might read what others have written, or tranſcribe it from their works, with greater eaſe and emolument than he might ſit to hear it unintelligibly repeated by a haſty lecturer, or copy it after the prolix and diſagreeable recital of a tedious one. It is undoubtedly the peculiar buſineſs of the pupil to hear, or read; to know the ſentiments of others before he preſumes to form his own judgment; but the judgment of a preceptor ſhould be already formed concerning every ſubject he undertakes to teach; nor ſhould he take upon him to inſtruct others, without being both capacitated and determined to think for himſelf. How far this was the caſe with the late reſpectable Author of the Lectures before us, we preſume not to ſay; but our duty to the Public requires us to obſerve, that we think both the Author and Editor ſeem to have miſtaken the province of a Lecturer, in giving occaſion for ſo great a number of references to different Authors: Theſe, if the Lectures be ſufficiently explicit, being unneceſſary; and, if the Lectures be not ſo, what is it but to refer the explication of thoſe points to the ſagacity of the ſcholar, which is apparently above that of the Maſter. The want of room alſo cannot be pleaded in excuſe, while the Lectures bear that appellation; which they ought not to do, if they are nothing more than an index to the writings of various Authors. It is as much the province of a Tutor to ſave the Pupil the labour of reading, and the perplexity of conſulting various Writers*, as it is that of the Pupil to conſult every Author, whoſe works may be neceſſary to the information of his underſtanding. A Scholar, therefore, may be permitted to make a parade of his learning, but a Profeſſor ſhould diſplay his ſcience: hence, authorities, references, and quotations, are, with ſome propriety, interlarded in the Scholaſtic Exerciſes of a youth in his claſs, or the

* To the contrary of this, we find, among other inſtances of the like kind, one of our Author's *Scholia* conſiſt entirely of the following direction. *See an unneceſſary deſcription of Pain in Collier's Eſſay, part* iii. p. 1. Now, we ſhould be glad to know to what good purpoſe our Profeſſor's pupils ſhould be referred to an *unneceſſary* deſcription of any thing, in any Author whatever?

academical

academical Theſes of an Under-graduate; but are pedantic, and often perplexing appendages to the Lectures of a Profeſſor in his college. But the truth is, that, in almoſt all our ſchools and academies, learning is thought of much greater importance than ſcience, and the Scholar, who can only tell what ſeveral celebrated Writers have falſely advanced on any ſubject, is held in greater eſtimation than the youth of ſenſe or ſcience, who, without knowing any thing of this, knows only what any one of them ought to have ſaid, to have ſpoken the truth.——To let both the Editor and Author, however, ſpeak for themſelves. ——The firſt, in an Advertiſement prefixed to the work, acquaints us, that it was originally drawn up for the uſe of the Students under the Author's care; though it appeared, by a clauſe in his will, that it was his intention it ſhould be publiſhed after his deceaſe. With regard to the mathematical form into which it is thrown, we are told, "It was taken from a work of the ſame kind, in manuſcript, drawn up in Latin, by the Author's tutor, the Rev. Mr. John Jennings of Hinckley, from whom he has borrowed ſome of the propoſitions and demonſtrations, eſpecially in the former part: but that the Author hath ſo much enlarged and improved upon the original plan, that the whole may be conſidered as a new work." It is indeed but of ſmall import to whom the Writer was obliged for his plan; the mathematical form being little applicable to the moral and theological part of his performance.

In the Introduction, the Author gives the following general ſketch of his deſign. "The work itſelf" ſays he, "contains an abſtract of the moſt important and uſeful thoughts I have any where met with, on the chief ſubjects which can be ſuppoſed to come under conſideration, in the review of *Pneumatology*, *Ethics*, and *Divinity*. And as theſe ſciences do inſenſibly run into each other, I judged it not proper to treat of each ſeparately, and ſo to divide the whole into three diſtinct parts; the firſt, Pneumatological; the ſecond, Ethical; and the third, Theological; but have choſen to conſider them in ſuch a connected view, as might convey to the mind with the greateſt eaſe and advantage, the principal truths relating to each. The whole is divided into ten parts, and contains in all 230 Lectures. The *firſt* part conſiders the powers and faculties of the human mind. The *ſecond*, the being of a God, and his natural perfections. The *third* treats of the nature of moral virtue in general, and of the moral attributes of the Deity: of the ſeveral branches of virtue and the nature of civil government. The *fourth*, of the immortality and immateriality of the human ſoul, with its original; as alſo our general obligation to virtue, and the ſtate of it in the world. The *fifth* conſiders the reaſon to

deſire

deſire and expect a revelation, and the external and internal evidence with which we may ſuppoſe it ſhould be attended.—The *ſixth* aſſerts and vindicates the genuineneſs, credibility, and inſpiration of the Old and New Teſtament. The *ſeventh* contains an account of the Scripture-doctrine, relating to the exiſtence and nature of God, and the divinity of the Son and Spirit. The *eighth* treats of the fall of human nature, and our recovery by the mediatorial undertaking of our Lord Jeſus Chriſt, with the nature of faith in him, and of the covenant of grace eſtabliſhed through him. So that the doctrine of Chriſt's atonement and the Spirit's influence, are comprehended in this part. The *ninth* is a ſurvey of the chief duties which the Goſpel requires; and more particularly of the poſitive inſtitutions; in which the doctrine of the chriſtian ſabbath, the ſacraments, and the conſtitution of the church, are conſidered. The *tenth*, and laſt, part contains the Scripture-doctrine of angels, and of the future ſtate, including the reſurrection, and the moſt remarkable events to precede or attend it."

Such are the various and important ſubjects treated of in the work before us; the multiplicity of which will eaſily ſuggeſt to our Readers the impoſſibility of our following the learned Lecturer through ſo long and elaborate a courſe of academical ſtudies; though we ſhould touch upon each ever ſo ſlightly. It may be juſtly expected of us, however, that we ſhould give ſome proof of that inconſiſtency, which we have charged on the work in general. For a ſufficient juſtification of our cenſure in this particular, alſo, we need go no farther than the firſt and ſecond pages. When a Writer ſtumbles at the threſhold, and blunders in ſuch eſſential points as Definitions and Axioms, however he may recover himſelf afterwards, it will be a ſhrewd ſign, at leaſt, that he is not ſo familiarly acquainted with his ſubject, as it is reaſonable to think a Profeſſor ought to be.

Our Author's very firſt definition runs thus: "Whatever our *thoughts* are immediately employed about, whether as ſimply perceiving it, or as aſſerting any thing concerning it, is called an *idea*." In the very next page, it is laid down as an axiom, that "*Thought* is a ſimple *idea*, which we get by reflecting on what paſſes in our own minds." Is not this a very extraordinary method of philoſophizing? An idea is ſomething about which our *thoughts* are employed; yet *thought* is an *idea* acquired by *reflection*. What is this better than ſaying that "An idea is ſomething about which our ideas are employed, and that we gain thought by thinking," which is in fact to define an unknown term by the very term itſelf, as if it were already known.—But, having mentioned the various ſubjects of theſe Lectures, with the general form of the whole, we hope

to be excuſed for taking leave of it, without giving any farther ſpecimens of the particular manner in which they are ſeverally treated.

Diſcourſes on public Occaſions, in America. By William Smith, D. D. Provoſt of the College and Academy of Philadelphia. 8vo. 5s. Millar, &c.

AS the greateſt part of theſe diſcourſes have been publiſhed before, and taken particular notice of in the Review *; our Readers will think it ſufficient, that we acquaint them, what there is *new* in this *ſecond* edition. The additional articles are theſe which follow:

1. A Diſcourſe, in two parts, from Pſal. 2. viii. concerning the converſion of the *Heathen Americans*, and final propagation of *Chriſtianity* and the *Sciences*.

2. A Diſcourſe from 1 Kings viii. 13. &c. at the opening of St. *Peter's Church, Philadelphia*.

3. A Funeral ſermon.

4. A Letter to a Clergyman on the frontiers of *Penſylvania*, on *Braddock*'s defeat; concerning the duty of Proteſtant Miniſters in times of public danger.

The moſt remarkable of theſe diſcourſes, is the firſt; in which the Preacher endeavours to ſhew from the general voice of prophecy—That it is the gracious purpoſe of God, in his own good time, to bring the Heathen around us to the knowlege of his bleſſed Goſpel, through the grace of our Lord Jeſus Chriſt.

In the ſecond place he makes ſome remarks on the preſent ſituation of things on the *American* continent with reſpect to Goſpel-Œconomy, and the probability of a ſpeedy accompliſhment of the prophecies, which relate to the final converſion of the nations.

And laſtly he concludes with an addreſs to his Brethren, the Clergy, who are employed as inſtruments in the hand of God, for carrying on this great work of converſion.

Hear what our Author ſays, when he is reciting the circumſtances moſt favourable to the propagation of the Goſpel:

'Many obſtacles which formerly lay in the way of this great work, ſeem now to be almoſt entirely removed. We were, heretofore, but a ſmall people, poſſeſſing but an inconſiderable

* See Review, Vol. XXI, p. 61.

part of this Continent. Our acceſs to the heathen nations was difficult and dangerous. Our knowlege of their country was but very limited; and the arts of our buſy enemies had ſown many prejudices among them to our diſadvantage.

'But now the caſe is much altered. We are become a great and growing People; extending and likely to extend our empire far over this continent. The preſent war, which we ſhort ſighted mortals conſider as one of the greateſt evils, is like to be productive of the beſt of conſequences. With the deepeſt adoration we behold the hand of providence in it.

'A ſeries of unlooked-for ſucceſſes has bleſſed our arms, for which we and our poſterity, throughout all generations, ought to offer up continual hymns of gratitude and praiſe to the giver of all victory. The Proteſtant intereſt in America has now received ſuch ſignal advantages, and obtained ſuch ſure footing, that we truſt neither the machinations of its inveterate enemies, nor even the *gates of hell* itſelf, ſhall ever prevail againſt it. Our credit with the Indian nations begins to ſtand in a high point of light. A more thorough knowlege of their country and manners is obtained, than ever we had before. Strong fortifications are fixed, which will always facilitate our acceſs to them. The attention of all ranks of men is now more turned to the proſecution of our intereſts on this continent than ever was known at any former period: and if it ſhall pleaſe God to direct the hearts of our Rulers to a peace which may in any degree be anſwerable to our former ſucceſſes, then will be the time when we may expect to ſee Chriſtianity propagated to advantage.

'By our connexions with our mother-country, and the productions of our own happy climate, we are the only people of all the European nations, ſettled in America, that are able to feed the hungry and cloath the naked, when our enemies ſhall be confined within their due bounds, we ſhall thus have obtained a more natural and laſting dominion over the heathen natives of this continent by our arts and manufactures, than the Romans did over the old world by the terror of their arms. Every river, creek, inlet, lake and ſettlement will be open to our commerce; and when we ſtretch forth food and raiment to the glad inhabitants, it is hoped alſo that we ſhall not be wanting to ſtretch forth alſo the *bread of life* to their famiſhed ſouls. The preſent ſpirit and diſpoſition of our nation give us a well grounded aſſurance that the means will never be wanting for carrying on ſuch benevolent purpoſes: and when all theſe things ſhall conſpire, we may truſt that the promiſed period, when *the fulneſs of the Gentiles ſhall come in*, and the nations be converted, even to theſe remoteſt parts of the earth, cannot be far off.'

Our

Our Author hath likewiſe mentioned the *Venerable Society*, incorporated, for propagating the Goſpel in foreign parts, conſiſting of the principal dignitaries of the church of England, and which hath ſubſiſted for near fourſcore years: and the ſpirit which now diſplays itſelf through theſe American colonies, for the founding ſeminaries of learning and the advancement of uſeful ſcience. Indeed at the firſt thought, and on a curſory view of this favourable concurrence of circumſtances, which this ingenious and ſpirited Writer hath brought together, one might be led to imagine, that the happy time deſtined in the councils of divine wiſdom for the accompliſhment of theſe pleaſing prophecies, was approaching.

But we do acknowlege ourſelves not to be without ſome remaining fears, that it is ſtill at a greater diſtance than the good Doctor ſeems willing to imagine. It is very poſſible to inſtitute Schools, Academies, and Colleges, which may be very uſeful where they are; and prove of great importance to the education of youth in our colonies: but this, of itſelf, will be found to have little more effect towards bringing the Indian nations to the profeſſion of pure Chriſtianity, than the ſame inſtitutions have been in the Mother-country itſelf: and till the Miſſionaries, who are employed in this ſervice, are more active and zealous in this great work, and purſue more proper and likely meaſures to effect it, than it is ſaid they do: till they can perſuade themſelves to give up the eaſe and affluence in which they live in populous cities and towns, to converſe more frequently and intimately with the native Indians, and make it more their object to promote ſimple and uncorrupted Chriſtianity, than particular forms of Church Government, and eſtabliſhed modes of faith and worſhip, it is poſſible, that the Venerable Society for propagating the Goſpel may exiſt fourſcore years more, without producing any very conſiderable effects. It is not improbable that we may live to ſee our own eccleſiaſtical forms of government eſtabliſhed in our Colonies, and the name of *Biſhop* and *Dean* introduced into our Provinces, and at the ſame time make but little progreſs in extending that pure and ſpiritual kingdom of Truth and Righteouſneſs, which *conſiſteth not in meats and drinks, but righteouſneſs, peace and joy in the Holy Ghoſt.*

We acknowlege ourſelves very well pleaſed with ſeveral things which this Gentleman ſays in his Addreſs to the Clergy, towards the concluſion of the firſt part of his Diſcourſe.

After ſome ſtriking obſervations on the importance of their miſſion in general, he adds;—'In ſo noble a work, therefore, the conduct of that firſt of miſſionaries, the great Apoſtle of the Gentiles, our illuſtrious predeceſſor in preaching the Goſpel

among uncultivated nations, ought to be our rule and model. *When it pleaſed God*, ſaid that Apoſtle, *to reveal his Son in me, that I might preach him among the heathen, immediately I conferred not with Fleſh and Blood.*'

If our modern Miſſionaries, whether Popiſh or Proteſtant, would follow this model, we ſhould then, and not till then, begin to think that the accompliſhment of the prophecies was not far off. That diſpoſition which the ſacred language elegantly ſtyles, *conferring with Fleſh and Blood*, is of all others the greateſt impediment to the progreſs of the pure Goſpel of Jeſus Chriſt. While avarice, luſt of power and dominion, a fondneſs for magnificence and grandeur, poſſeſs men's minds, it may be preſumed they will not be animated with any extraordinary zeal in propagating the ſimple and ſpiritual religion of the Goſpel. They may be very zealous in endeavouring to eſtabliſh an Hierarchy of their own, but very unattentive to that kingdom, *which is not of this world.*

There is another paſſage in this Addreſs, in which our Author acquits himſelf in a manner greatly to his credit.

'To a commendable zeal, ſays he, we muſt, above all, add a generous ſpirit of *forbearance*, *toleration*, and *charity*, to our Proteſtant Brethren of other denominations. Theſe are duties peculiarly incumbent on the Miniſters of ſo benevolent a religion as that of Jeſus, and ſo generous a church as that of *England*. Matters of conſcience come not under human cognizance.

'The catholic and free ſpirit of the Britiſh government, and Proteſtant religion, diſdains *(and may it ever diſdain)* to erect a tyranny over the minds of men, or to reign over uninformed zeal. Religion can be founded on nothing elſe but every man's private conviction. 'Tis to God, in the end, that we muſt all anſwer; and from our own conſciences, in the mean time, that we muſt receive remorſe or ſatisfaction. Another man cannot interfere, nor feel for us, nor judge for us, in this matter.'

Sentiments ſuch as theſe muſt do honour to the Preacher; and are eſſentially neceſſary to the progreſs of Science and true Religion in any part of the world. As far as the ſchemes in which this Gentleman is engaged, are calculated to promote, or are conſiſtent with, theſe truly Chriſtian and Proteſtant principles, we rejoice in his ſucceſs; and heartily wiſh the increaſe of it.

Chriſtian

Chriſtian Doctrines and Duties explained and recommended, in XIX *Sermons.* By William Berriman, D. D. late Rector of St. Andrew Underſhaft, and Fellow of Eton College. 8vo. 5s. Rivington.

IN theſe Sermons the following ſubjects are treated, viz. *The relative duties of Clergy and People.—Family religion recommended.—The circumſtances of Chriſt's birth practically conſidered.—The brazen ſerpent a type of Chriſt.—Chriſt the living one, and the giver of life.—The Pope's ſupremacy not founded on Scripture.—Manna in the wilderneſs conſidered and applied.—Of Reverence due to Churches.—Juſtice in paying debts explained and enforced.—God neither tempteth, nor is tempted.—Stedfaſtneſs in religion recommended.—Chriſtian unity explained and enforced.—Scripture the beſt guide of youth.—The Goſpel a perfect law of Liberty.*

After having given our Readers the above account of the ſubjects of theſe poſthumous diſcourſes, very few will be at any loſs to form an idea of the ſpirit in which ſome of them are written. Dr. Berriman's abilities as a Scholar, and polemic Divine; his zeal for what are generally called the orthodox doctrines; and his high opinion of the Power, Rights, and Dignity of the Prieſthood, are ſo well known, that whenever any of theſe favourite ſubjects came before him, is is eaſy to conceive in what manner they would be treated.

While confined to plain moral ſubjects, the Doctor generally wrote in a plain, ſenſible, and uſeful, though not very maſterly manner: but when fairly entered upon one of his *high ſubjects*, he almoſt outdoes himſelf.

A notable inſtance of this kind occurs in his ſermon on the relative duties of Clergy and People, which we fancy will not be unentertaining to many of our Readers.

He obſerves, that it was beneath the majeſty of God to tranſact immediately with ſuch abandoned creatures as men; there was *one Mediator* appointed, *between God and man*, the man Chriſt Jeſus; and that in the abſence of the only Mediator, certain ſubſtitutes (meaning the regular Clergy) were appointed to officiate in his room, of whom there was a perpetual ſucceſſion: He then proceeds thus:

'Were this reflection in any due meaſure attended to, the nature of the Prieſthood would be much better underſtood than uſually it is. It would then appear, that when the Miniſters of Chriſt teach and inſtruct the People, they do but diſcharge that prophetic office, begun by their great Lord and Maſter, of preaching the Goſpel to the poor: that when they by baptiſm

receive new Members into his Church, when they remit or retain ſins, abſolve or excommunicate, ordain or deprive, when in fine they preſcribe fit rules of decency and order; theſe are but the ſeveral branches of that power and authority which their ſuperior Lord and King has delegated to them as his proper Subſtitutes: that laſtly when they offer up the prayers of the Congregation, and make a ſolemn memorial of Chriſt's ſacrifice upon the croſs, they do indeed but correſpond with the ſacerdotal office of our dear Redeemer, who having offered up himſelf a ſacrifice for ſin, now liveth to plead the ſatisfactions and merits of that ſacrifice, and make for ever interceſſion for us. Nor is it of any moment here to object that there are different orders and degrees of men appointed in the Church; and conſequently ſince all cannot be inveſted with the ſame powers, (for then they were no longer different) it ſeems abſurd to ſpeak of the *Prieſthood* in general as intitled thereunto: I ſay this objection is of no weight, becauſe although the *Biſhop* only, in whoſe order alone, the *whole Prieſthood* is contained, be primarily and chiefly the Miniſter of Chriſt; yet he may commit ſome part of his authority to other inferior Orders in ſubordination to himſelf: and therefore not the *Biſhop* only, but every inferior *Prieſt* and *Deacon* too, as far as he acts by virtue of that power ſo delegated to him, ſo far he alſo repreſents the common High Prieſt of our Profeſſion.'

Such were the ſentiments with which this learned *High Prieſt* entertained his Pariſhioners the firſt Sunday after his induction. Had we been of that number, we ſhould have been apprehenſive, that there would be ſome danger of forgetting the *Mediatorſhip* of Jeſus, and placing all our confidence in his *Subſtitute*; and of worſhipping a *puny mortal* like ourſelves, inſtead of that eternal and ever-gracious Being, who is GOD over all.

Pietas et Gratulatio Collegii Cantabrigienſis, apud Novanglos, Boſtoni Maſſachuſettenſium. Typis J. Green & J. Ruſſel.

A Poetical offering from a College in America, and the firſt of the kind that a King of Great Britain has received from his Colonies, muſt be eſteemed a curioſity.

The collection before us has not been advertiſed for ſale in London; but, having been favoured with a copy of it, we could not, upon ſuch an occaſion, withhold either the teſtimony of our approbation, or the manifeſtation of that pleaſure which we have received from the peruſal.

Prefixed to the poetry is an addreſs from the Preſident and Fellows

Fellows of Harvard College in Cambridge, in the province of Maſſachuſett's Bay, complimenting his Majeſty on his Acceſſion, and apologizing for the poems that follow it.

'As we have obſerved that your Univerſities in England have been permitted to lay before your Majeſty their poetical oblations, we have flattered ourſelves that we may be allowed to expreſs the fullneſs of our hearts in the ſame manner: we are ſenſible of the great diſparity between this little Seminary and thoſe eminent Seats of Learning: we follow them at a great diſtance; and pretend to little more than a dutiful affection, and an ardent zeal, without ſufficient ability to expreſs them.

'The College, in behalf of which we have preſumed to lay before your Majeſty this moſt humble offering, is by much the oldeſt Seat of Learning in your American dominions: It has by many years exceeded its firſt century; and it has proſpered as well as could have been expected, conſidering all the diſadvantages it has lain under. It was founded in a country where the People have aimed at little more than an independent ſubſiſtence; and have had few ſuperfluities for public foundations. It has had very little aſſiſtance from our Mother-Country; the whole amount being ſome private benefactions, which we moſt gratefully acknowlege. Nothing but an extraordinary zeal for Religion and Learning, which has always prevailed among this People, could have brought it to what it is.'

The whole addreſs is very judiciouſly and elegantly drawn up, and though we cannot oblige our Readers with it entire, we muſt make them acquainted with the following paſſage, which is ſomething extraordinary.

'It was the fate of our Anceſtors to be driven from their native country by an Adminiſtration very different from that of your Majeſty. They then complained of their hard treatment; but they ſaw not the deſigns of Providence. Had Great Britain been always governed by Princes like thoſe of your Majeſty's illuſtrious Houſe, its dominion would have been confined to its own iſlands; no one would have been perſuaded to have exchanged the happy Country for any other whatſoever. Thus it is that the Divine Wiſdom produces good out of evil; and makes arbitrary Princes the inſtruments of extending the dominions of a patriot King.'

We muſt agree with the Gentlemen who drew up this addreſs, that in the troubleſome reigns of the Stuarts there were many Emigrants whom oppreſſion had compelled to leave their native country; but many likewiſe have been induced by very different motives, even under the preſent happy eſtabliſhment, to increaſe the inhabitants of our colonies. The compliment,

however, which ariſes from the concluſion is truly Virgilian, and we hope it will not be found to have been merely a compliment.

The firſt ode, by the Preſident, is written in the true Horatian ſtyle, and concludes thus:

Afferte flores, ſertaque nectite
Cinctura circum cæſareum caput;
Cum fronde myrteſque laurum
In ſocios religate nexus.

Sic forſan et vos, veſtraque munera
Blando benignus lumine viderit,
Miratus ignotas Camœnas
Sole ſub Heſperio calentes.

The ſecond performance in this collection is an ode, addreſſed to Mr. Bernard, governor of New England and the Maſſachuſetts, a Gentleman diſtinguiſhed by his taſte for polite Learning, who recommended and encouraged this collection. This ode likewiſe concludes with an elegant and claſſical turn, and ſeems to have been written by the Author of the firſt:

At mæſta tandem gaudeat Albion,
En ille ſurgit qui Britonum genus
Se jactat ultro, chara proles
Nomen avi, referenſque Famam.

Sic ſacra ſævæ dona Proſerpinæ
Dimittit arbor, alter ac emicat
Ramus refulgens, ac avito
Silva iterum renovatur auro.

The following verſes, though ſaid to be written by a youthful Son of Harvard, are allowed to be nervous; and we cannot but congratulate the College on ſo promiſing a Pupil.

Reſtleſs ambition dwelt in Cæſar's mind,
He murder'd nations and enſlav'd mankind:
He found a generous nation great and free,
And gave them Tyrants for their Liberty.
The glorious Alexander, half divine,
Whoſe godlike deeds in ancient records ſhine,
Dropt his divinity at every feaſt,
And ſunk the God and Hero in the Beaſt.
Shall then our Monarch be with theſe compar'd?
Or George's glory with a Cæſar's ſhar'd?
No—— we indignant ſpurn th' unworthy claim:
George ſhines unrivall'd in the liſts of Fame:
For while he reign'd, each virtue, every grace
Beam'd from his throne, and brighten'd in his face:
While Juſtice, Goodneſs, Liberty inſpir'd;
And Britain's Freedom *all* his conduct fir'd.

The eighth poem is of the epigrammatic kind, and if the turn be

be founded on a real circumſtance, as, for ought we know, it may, it will be thought pretty. His preſent Majeſty is introduced declaring, upon the death of his royal Grandfather, that he ſhould think it ſufficient if the glory of his whole reign were equal to that which diſtinguiſhed the laſt three years of the late King.

Cum Rex ſciret avum mediis ceſſiſſe triumphis,
Et ſibi delatum ſumerit imperium;
CHARE! vale, dixit: Sat erit ſi gloria vitæ
Totâ meæ annorum ſit tribus æqua tuæ.

In another poem we find the following agreeable traits of his late Majeſty's character.

No ſword of violence protects a crime,
Stains the clear page, or dims the golden time;
No vice illuſtrious ſtalk'd behind the King,
No ſhelter'd folly fledg'd beneath his wing;
No ravenous graſp, no lawleſs luſt of power,
Sullies his life, or ſtains a ſingle hour;
So kindly juſt, the Parent-Monarch ſighs,
And greatly pities, while the laws chaſtize:
When Albion's ſafety would, how ſwift to ſave;
(A deed for Gods!) he pitied, and forgave.

Here he reſtrained the Indian's thirſt of gore,
And bade the murderous Tomax drink no more;
Cruſh'd faithleſs Gallia with her ſavage train,
Who foſter factions, to diſturb his reign;
Stretch'd thro' theſe haunts the bleſſings of his ſway,
And pour'd on pagan darkneſs beamy day.
Free from his hand this tide of plenty flows,
Hence Learning buds, the infant of Repoſe.

Nor civil virtues were his only claim,
His early proweſs won a martial fame;
The victor-wreath in dreadful fields he twin'd,
And valour thron'd him Monarch of mankind.

This poem cloſes with a ſtrain which we ſhould hardly have expected from an ancient Univerſity, much leſs from an Infant-Seminary.

May one clear calm attend thee to thy cloſe,
One lengthen'd ſunſhine of compleat repoſe:
Correct our crimes, and beam that Chriſtian mind
O'er the wide wreck of diſſolute mankind;
To calm-brow'd Peace the maddening world reſtore,
Or laſh the Demon thirſting ſtill for gore;
Till Nature's utmoſt bound thy arms reſtrain,
And proſtrate Tyrants bite the Britiſh chain.

This Collection cannot boaſt of poems written in Arabic, Etruſcan, Syriac, or Palmyrene: It is not, however, without Greek

Greek poetry; of which kind there are an Elegy and an Ode, not inferior to other modern Greek poems.

The Sapphic ode, which, by way of Epilogue, concludes this collection, is ſo truly claſſical, and does ſo much honour to Harvard College, that we ſhall quote it at large.

EPILOGUS.

Isis et Camus placide fluentes,
Qua novem faſtos celebrant ſorores,
Deferunt vatum pretioſa Regi
Dona Britanno.

Audit hæc flumen prope Boſtonenſes
Quod Novanglorum ſtudiis dicatas
Abluit ſedes, eademque ſperat
Munera ferre.

Obſtat huic Phœbus, chorus omnis obſtat
Virginum; fruſtra officioſa penſum
Tentat inſuetum indocilis ferire
Plectra juventus.

Attamen ſi quid ſtudium placendi,
Si valent quidquam pietas fideſque
Civica, omnino rudis haud peribit
Gratia Muſæ.

Quin erit tempus, Cupidi augurantur
Vana ni vates, ſua cum Novanglis
Grandius quoddam, meliuſque carmen
Chorda ſonabit:

Dum regit mundum occidum Britannus,
Et ſuas artes, ſua jura terris
Dat novis, nullis cohibenda metis
Regna capeſſens;

Dum Deus pendens agitationes
Gentium, fluxo moderatur orbi,
Paſſus humanum genus hic perire,
Hic renovari.

It muſt be acknowleged, after all, that this New-England Collection, like other public offerings of the ſame kind, contains many indifferent performances; but theſe, though they cannot ſo well be excuſed when they come from ancient and eſtabliſhed Seats of Learning, may at leaſt be conniyed at here; and what we could not endure from an illuſtrious Univerſity, we can eaſily pardon in an infant Seminary.

Poematia, Partim Latine ſcripta, Partim reddita. 4to. 6d.
Dodſley.

THESE little poems, that are partly original, and partly tranſlations from the Engliſh, are written with claſſic

elegance and ſpirit. The following Sapphic Ode is original.

ODE ad PHOCEUM.

Nimis ad Rem attentum.

Eſt mihi jam nunc ſuperante luſtrum,
Teſta lenæo gravida; eſt tabaccum;
Eſt tubus, Phoceu, niveus videri
Intùs et extrà.

Huc ades; ficcaque memor culullos
Pittii. Te Fundus inauret Hermi,
* Si Venus duram bijugo Neæram
Paſſere viſet.

O puellares ſpecioſa formas
Inter! O Divis propior Neæra!
An genas dicam prius? aut ocellos?
Anne labellum?

Os ſaben ſpirat, loquiturque ſuadam,
Cypridin ridens. Tumidæ teguntur
Roſcido, intactæ velut orbis uvæ,
Flore papillæ.

Suavium extorſi ſemel, abſtinendi
Impotens. Jam deliciis fideles
Geſtiunt ſenſus, vetor omne (quanquamo!)
Noſſe quod ultra eſt.

Of this ſpirited little ode, the following tranſlation, with which we have been favoured, will give our Engliſh Readers ſome idea.

ODE to PHOCEUS,

Who loved his Money.

A foaming jug of five years old,
With Batſon's beſt, my heart of gold,
And ſnowy pipes of beauteous mold
Might charm a ſoul moſt narrow.

Come, here's to PITT, boy, drink about,
For thee his wealth may Hermus ſpout,
So Venus for Neæra's route
Would harneſs either ſparrow!

Neæra! more than half divine!
No human creature e'er ſo fine!
O gods! thoſe cheeks! thoſe eyes of thine!
And then thoſe lips of ruby.

She ſpeaks perſuaſion! breaths perfume!
Her ſmile is love! but ah!—the bloom,
Like ſhining meal on grape or plumb,
That glows on either bubby!

* According to Sapphic doctrine, it was a propitious omen to the Lover, when Venus, in conſequence of his ſupplications, harneſſed her ſparrows, to viſit the inexorable fair.

Once—

Once—I ſhall ſtill remember this,
How once I ſtruggled for a kiſs,
And gain'd it too: but farther bliſs———
(Ah!) that was IBI UBI.

The following will afford a ſpecimen of the Author's tranſlations, to which we have prefixed the original.

Arno's Vale.

When here, Lucinda, firſt we came,
Where Arno rolls his ſilver ſtream,
The ſwains how blith! the nymphs how gay!
Content inſpir'd each rural lay.
The birds in livelier concerts ſung,
The grapes in thicker cluſters hung.
All look'd as joy would never fail,
Amidſt the ſweets of Arno's Vale.

But ſoon as good Palemon dy'd,
The chief of ſhepherds and the pride;
Now Arno's ſons muſt all give place
To Northern ſwains, an iron race.
The taſte of pleaſure now is o'er,
Thy notes, Lucinda, pleaſe no more;
The muſes droop, the Goths prevail;
Adieu the ſweets of Arno's Vale.

Arni Valis.

Has ubi contigimus valles, Lucinda, beatas,
Arnus quas nitidis argenteus irrigat undis;
Gratos ire Dies, ſecurique otia ruris
Certatim luſit Corydon et Phillis avenâ.
Suave melos præter ſolitum cecinere volucres,
Uberiorque ſuos mirata eſt vinea fœtus;
Omnia lætari; et ſeros manſura per annos
Arninas inter credendum gaudia valles.
Sed poſtquam abſtulerat non exorabile Fatum
Paſtorumque decus, Te, præſidiumque, Palæmon;
Protinus Arnigenas campis detruſit avitis,
Gens arctoa virûm, patrio gens durior aſtro.
Jam lepor, ingeniumque jacent; nec, utante, canorem
Agreſtis bibit aure tuum, Lucinda, juventus.
Muſis gloria nulla; Getae dant jura colonis.
Arne, vale; et tecum valeant tua dulcia tempe.

The Poet has tried his powers in imitative harmony, by collecting and dwelling upon ſuch circumſtances as were moſt capable of it. In the ſtory of Siſyphus he has ſucceeded well.

In montem adverſum vaſto dum pondere ſaxum
Paulatim ſummâ obnixus vi Siſyphus urget,
Cunctantur tardo procedentes pede verſus.
Cum tandem ad culmen jam ſubvolviſſet anhilus,
Et dubio in metam rupes libramine putet,
Ima petens refugo ruit inſuperabilis actu.

An Eſſay on the Effects of Opium, conſidered as a Poiſon; with the moſt rational Method of Cure, deduced from Experience. Directing likewiſe the proper Means to be uſed, when phyſical Aſſiſtance cannot readily be obtained. Neceſſary to be univerſally known for the Preſervation of Life. By John Awſiter, Apothecary to the Royal Hoſpital at Greenwich. 8vo. 1 s. 6 d. Kearſly.

THE Author of this eſſay, not thinking the effects of opium, as a poiſon, ſufficiently diſcuſſed by any writer, though Dr. Mead has a ſection profeſſedly on it, in his Eſſay on Poiſons: and differing eſſentially concerning the deleterious principles of it from Dr. Jones, who wrote a prolix treatiſe on this Drug, undoubtedly propoſed to himſelf to ſay ſomething very concluſive and ſatisfactory about it in this performance. He ſuppoſes, indeed, Dr. Mead might have ſome prudential [perhaps he means moral] motives, for not treating ſo fully on the effects, and the cure of the pernicious ones, of opium; as that might probably render its uſe more general. We imagine our author hints here at its incitation to venery; for which purpoſe ſome have thought the Turks indulge ſo liberally in the uſe of it.

Dr. Jones ſuppoſed the deleterious power of this narcotic to conſiſt in a very indigeſtible and irritating roſin, which was difficult to expel from the *plicæ*, or folds of the ſtomach. Mr. Awſiter avers its poiſon to reſide in a volatile alkaline ſalt, intimately united with a corroſive ſulphureous oil. Nevertheleſs, as theſe laſt principles are only diſcoverable by a torturing chemical analyſis; it ſeems not quite clear, that the heat of the human ſtomach would be able to impart ſuch a corroding and virulent power to them, as the violent action of culinary fire may. For as our Author is pleaſed to conclude the action of the reſinous part of opium, to be only equivalent to that of the common roſin from the pine-tree; we may as gratuitouſly ſuppoſe his ſaline and oily principles of opium, before their elevation by fire, to be only analogous, in their operation, to the oil of olives, or of ſweet almonds; and of the eſſential ſalt of the juice of any temperate ſalutary vegetable. A material difference, however, muſt be admitted from the circumſtance of our opium, as an extract, having undergone the action of fire, before it arrived here in its officinal form: though a chemical analyſis of it afterwards muſt ſubject it to the farther alterations which the laboratory may make in it. The difficulty, or rather the impoſſibility, of decompounding and reſolving, as it were, ſome medical ſimples into their truly conſtituting principles, and theſe

in their real proportions, without the violent mediation of fire, is a great obſtruction to our knowlege of their eſſential texture and modification.

It is no wonder that ſo different a notion of the virulent principles of this drug, ſhould occaſion a very different manner of oppoſing its extreme effects. Jones directs ſtrong wine, and even ſpirits, or lixivial ſalts to diſſolve its roſin; and our Author judiciouſly, after Dr. Mead, endeavours to diſcharge it from the ſtomach as ſoon as poſſible by every ſecretion, beginning with a vomit; to check the *virus* of it; and to excite and ſupport nature with warm nervous ſtimulants and cordials, until ſhe has entirely freed herſelf from the dangerous conſequences of this poiſon. Three caſes of perſons under its virulent operation are annexed; which may be ſuppoſed that quantity of experience which occaſioned this pamphlet. It certainly was *ſome*; but, in our opinion, too little. The caſes are all cures; the moſt uſual conſequences, when we are reciting our own feats: we entertain, however, no doubt of their being facts, and recommend them as ſuch to the peruſal of the public. See p. 54 to 56,—57 to 60,—62 to 65.

This gentleman had ſet out with an humble dedication of his work to the preſident and college of phyſicians; profeſſing himſelf to be no Author, and diſclaiming any pretenſions to ſtyle, &c. But towards the concluſion, his opinion of it is ſo conſiderably increaſed by its progreſs, like that of Virgil's Fame, that he ſays, p. 69, 'Thus the gentlemen of the faculty have a kind of *rule* how to act upon emergencies of the kind, which the rareneſs of the caſe may not have given ſome of them an opportunity to be acquainted with.' There is no denying the poſſibility of this contingence: but we may juſtly add, thoſe gentlemen of the faculty muſt be utter novices indeed, and have thought or read very little concerning opium, who could not readily have ſuggeſted to themſelves all that is valuable in what he ſays concerning it, as a poiſon. Had he determined to ſay ſomething concluſive and eſſential on the point, he ſhould have provided himſelf with ſome of the roſin of opium; as well as with ſome of its volatile ſalts and its oil; and have made ſome convincing or illuſtrating experiments with each of them on animals. This, indeed, Dr. Jones too ſhould have done, before he ſat down to his prolix and dogmatic treatiſe on it. The expreſs chemical analyſis of it, but without any ſalt of any kind, Dr. Mead has long ſince given us in his Eſſay of poiſons, edit. 1745, p. 253. It reflects ſome credit, however, on Dr. Jones's hypotheſis, concerning the virulence of its poiſon, that Mr. Geoffry affirms, on his own experience, 'while watry and vinous ſolutions of it procured pleaſant eaſy ſleep, a tincture drawn with pure ſpi-

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rit brought on a temporary phrenzy:' and we are certain, if Mr. A. will procure and give a few grains of its roſin, or of the pure concreted tear of the right poppy, if he can obtain it; and give the ſame quantity of pine-gum or turpentine, he will diſcover *ſome* difference in their conſequences. Dr. Mead has taken no notice, indeed, of Jones's roſin, but adopted much of his opinion concerning its anodyne operation.

It were unfair to remind an author of inaccuracies (ſome of which too may be typographical) who lays no claim to writing, &c. And as miſchief has ſometimes been committed by miſtake or deſign with this drug, in places remote from good medical aſſiſtance, which may be ſpeedily neceſſary on ſuch occaſions, this pamphlet may deſerve the attention of practitioners thus circumſtanced.

De Inſcriptione quadam Ægyptiaca Taurini inventa, et characteribus Ægyptiis olim et Sinis communibus exarata; idolo cuidam antiquo in regia univerſitate ſervato, ad utraſque Academias, Londinenſem et Pariſienſem, rerum antiquarum inveſtigationi præpoſitas Data Epiſtola. 8vo. 1s. 6d. Dodſley.

IF the public receive much entertainment, or the accurate ſearchers into antiquity much information, from this Latin performance of Mr. Turberville Needham, a Member of our Royal Society, they will partly be indebted for it, tho' perhaps without his intention, to Mr. Voltaire: who, in the preface to his Hiſtory of Ruſſia, under the reign of Peter the Great, has rallied or ridiculed ſome academicians, who have attempted to prove the Chineſe deſcended from the Egyptians.

Theſe academicians are, with the greateſt probability, the very ſame ſo honourably mentioned by Mr. Needham; and without whoſe former obſervations on this ſubject, he confeſſes, he ſhould not have conceived the leaſt notion of ſuch an affinity or deſcent. The reſentment of our Author, againſt Voltaire, for this ridicule, in which he will not allow the leaſt ſpark of* wit or humour (though we acknowlege it entertained us a little) had made him induſtriouſly ſeek an opportunity of publiſhing it; when luckily an inſpection of the two volumes, containing a deſcription of the antiquities diſcovered at Herculaneum; and the ſight of an Inſcription on a ſtatue of Iſis (as Mr. Needham ſuppoſes it) of black Egyptian marble, found at Turin, concurred to favour him with this opportunity of vent-

* Ne mica quidem ſalis—nullius penè ſaporis.

ing

ing his indignation. From a ſimilitude of the characters in this inſcription to ſome Chineſe inſcriptions he had formerly ſeen, and from the plates in the former works, which exhibited ſuch a variety of architecture, with different ornaments of Egyptian invention, and yet at the ſame time ſo greatly reſembling the Chineſe ſtyle and taſte; Mr. N. was immediately convinced, to demonſtration, of the intimate union and affinity of theſe two nations: and of the latter's having neceſſarily been, either a colony from the firſt, or having a cloſe intercourſe and commerce with them. This being the notion, on which Voltaire had laughed at the academicians, has made him the object of our Author's caſtigation and vengeance: and if the former has ſhewn too little faith, that is not Mr. N's defect, who is full as ſolemn as the other can be light. Mr. N. thinks the Chineſe and Ægyptians' ſtill concurring to make paper of the reed, or bamboo, a conſiderable proof of their deſcent or cloſe intercourſe. It muſt be allowed, we think, to prove that they both abound with the ſame material for making it.

Our Author had at firſt propoſed to obtain a proof of this connection, by tranſmitting certain queries in letters to Pekin or Canton: but fortunately he met at Rome with a Chineſe perſon born at Pekin, to whoſe care and inſpection all the Chineſe books and MSS. were committed. To him he ſhewed this inſcription, who at firſt did not underſtand a ſingle character of it, being acquainted only with the modern ones of his nation: but when he was aſked, if the modern were actually the ſame with thoſe the antient Chineſe uſed; he anſwered, the antient characters were very different; and were to be found in other dictionaries publiſhed for that purpoſe: for much the ſame reaſon, we ſuppoſe, for which gloſſaries are publiſhed with us. He took the inſcription home with him; and ſome days after brought Mr. N. twelve characters of the inſcription, which he had diſcovered in an antique Chineſe dictionary, in twenty-ſix volumes [which are probably not very large ones] publiſhed towards the latter end of the laſt century, with a Latin interpretation of them. Theſe were ſtrictly compared, with as many of thoſe on the ſtatue, by our Author and two of his learned friends; upon whoſe going to the vatican two or three days after, the Chineſe ſhewed them all the other characters on the ſtatue in the dictionary, having made references to the pages in which he found them. Theſe references, as well as the modern Chineſe characters, are engraved on the plate prefixed to this work, containing an *eikon* of the ſtatue in front and reverſed; and are placed in columns oppoſite to the antient (or ſuppoſedly common) characters of the Ægyptians and Chineſe, which being conſidered as identically the ſame, employ but the

ſame

ſame column. It is remarkable, that in theſe twenty-nine common characters (two or three of which ſeem to conſiſt of more than one character) there is but one, viz. an arrow with the point upwards, exactly the ſame with the preſent Chineſe characters; and few with much reſemblance, moſt of them being very different. Two of the characters occur each of them, twice in the inſcription; the firſt being rendered, in the firſt inſtance by the Latin particle *tam*; and in the ſecond by *ejuſdam generis*. The different interpretation of the other identical character is only by *magna* and *magnas*. From this ſmall occurrence it may be ſurmiſed, by the way, that the Chineſe characters, however numerous, are not as adequate to the preciſe conveyance of ideas, at leaſt of complex and abſtracted ones, in all their accidents of number, and of time perhaps, as our alphabet; which is accommodated, and, as it were, flexible to every minute variety and modification of thought; ſuppoſing the language in which it is employed to be no barren, nor very defective one.

Mr. N. properly diſtinguiſhes to his aſſociates, in the philoſophical ſocieties of England and France, to whom his letter is addreſſed; that the truth of the Latin tranſlation of this inſcription depends ſolely on the veracity of his Chineſe interpreter; but the exact reſemblance of the antient Ægyptian and Chineſe characters, on the examination of his friends and himſelf. This he does to obviate any reflection or doubt that might ariſe, from the very indifferent character which ſome of our travellers have given of the preſent Chineſe. He adds, however, that he has not the leaſt doubt of the truth of the tranſlation himſelf; nor indeed was it ſcarcely poſſible he ſhould, when this Chineſe, who had never ſeen the ſtatue, gave, in his tranſlation, a juſt account of the kind and colour of the ſtone from which it was made; and of the breadth of the ſtatue, which correſponded to that of its forehead. Neither was this tranſlator any ways acquainted with Ægyptian hiſtory, nor addicted to the ſtudy of antiquity of any kind, not even to that of his own country. His only difficulty was, the tranſlation of the three laſt characters, of which he could make no ſenſe (though their modern characters are placed oppoſite to them) and ſo ſuppoſed them the proper name of ſome perſon: but on pronouncing them *ſhi-ſou-chi*, our Author directly affirmed it to be an Ægyptian name, concluding the ſtatue itſelf to have been an Ægyptian, not a Chineſe, idol.

Mr. N. will have the pleaſure of finding the ſuffrage of a late ingenious editor of ſome tracts *, relating to the Chineſe, in his favour. At the end of this epiſtle, there is an extract of a letter from Mr. Dutens, the Britiſh reſident at Turin, in which

* See Review for March 1763, p. 173.

he preſents our Author the compliments of all his friends upon this occaſion; aſſuring him of the great ſatisfaction the duke of Savoy had received from his diſquiſition on this ſtatue; the duke adding, it had been carried from Rome to Venice during the irruptions of the Goths. We alſo recollect to have ſeen ſeveral reſpectable names in ſome of the papers, as ſubſcribing to Mr. Needham's opinion. Nevertheleſs our readers, on peruſing the ſubſequent article, will be convinced, that this is far from being univerſally agreed to.

Obſervations upon a ſuppoſed antique Buſt at Turin. In two Letters. Addreſſed to the Right Honourable the Earl of Macclesfield, Preſident of the Royal Society. By Edward Wortley Montagu, Eſq; F. R. S. Read before the Royal Society, Nov. 25, 1760. 4to. 1s. Becket and De Hondt.

THE firſt of theſe letters is dated laſt April, from Turin, where Mr. Montagu, by the king of Sardinia's order to his antiquary, was permitted to ſee this buſt. Our ingenious Writer informs his lordſhip in it, that ſome perſons of great candour and ability, and well known to the learned world, had joined him in examining the aforeſaid buſt; and that not one of them could find in it the leaſt reſemblance to the plate ſent by Mr. Needham: every one of them agreeing, that if the buſt itſelf was placed amongſt many others, it would be impoſſible to diſcover which was intended by the plate; Mr. M. emphatically adding, 'one cannot imagine that plate was taken from it.'

For the difference of the characters in Mr. Needham's plate from thoſe on the buſt, our learned Writer refers his lordſhip and the ſociety to a plate which he got engraved (which is given with theſe letters) and to an impreſſion he took himſelf from the buſt. This laſt we have not ſeen. Moſt of the characters, as given by Mr. M. differ conſiderably from Mr. N's: a few of them are pretty much the ſame; but they are not ranged in this laſt plate exactly in the ſame order, in which they appear on the buſt in Mr. N's; beſides their being greatly larger in this ſecond, than in the firſt plate. Perhaps the ſize of theſe may be exactly that of the characters in the inſcription, as Mr. M. ſays, he took an impreſſion himſelf from the buſt.

Two of the beſt lapidaries declared the ſtone of the buſt itſelf, to have been taken from a quarry in the neighbourhood, calling it *Lavaggio*. Mr. M. thinks it a kind of *Lapis ſuillus*. This we imagine is ſome ſpeckled ſtone, ſofter than the Ægyptian marble, and ſo named, perhaps, from a ſuppoſed reſemblance

to

to the ſpots in meaſly pork: Mr. M. has ſent a piece of it in a box, and a piece of the ſtone of an undoubted Ægyptian buſt, thinking, that from a compariſon of them, his lordſhip and the ſociety will concur, the matter of the buſt in debate is not a kind of marble peculiar to Ægypt, as Mr. N. affirms it: he ſays, this gentleman ſeems to ſuſpect the characters on it have been changed, ſince they were copied by his order: our Author, therefore, names four reputable gentlemen, who join him in affirming, they could not diſcover the leaſt thing that could create a ſuſpicion of the ſmalleſt alteration. The firſt letter concludes with acknowleging, that Mr. N. had juſt informed him, he ordered his copier of the buſt, not to be anxious about the ſimilitude of it [we ſuppoſe he means the ſimilitude of the face] it being ſufficient for him that it was a Woman; and the characters being his principal object.—It ſeems a little odd, however, ſince part of the inſcription affirms, the original was extremely beautiful, *nimis, aut valde pulchra*, that this copier ſhould not, to give his copy the ſtricteſt reſemblance, expreſs the beauty of it as exactly as he could. The countenance in Mr. N's plate has great ſymmetry, and the aſpect is ſerenely graceful. As the characters, however, were profeſſed to be the principal object, it is ſurpriſing they ſhould differ ſo conſiderably from thoſe taken by Mr. M's engraver.

The ſecond letter is dated from Rome, in laſt October. The learned Writer complains, in the beginning of it, of Mr. N's ill treatment of him, in his anſwer to the letter of Mr. Bartoli, the king's antiquarian; which letter we have not ſeen, nor the anſwer to it. He then gives the opinion of cardinal *Albani*, who is very eminent in this kind of learning, as to the ſort of ſtone of which the buſt conſiſts, which he terms a kind of *Bigio* that is ſoft; while the ſtone of the Ægyptian monuments, he ſays, yields with difficulty to the beſt tempered tools: the cardinal alſo affirms, he cannot find, in Mr. N's plate of the ſaid buſt, either the conformation of the features proper to Ægyptian heads, or the ſtyle of their ſculptors; nor can he think it an Ægyptian buſt.

Abbé *Winkleman*, ſo greatly ſkilled in antique ſtatues, and particularly in Ægyptian ones, declares he thinks this buſt to be a modern impoſition. Monſignore *Aſſemani*, who is eſteemed the firſt man in oriental learning, affirms the characters do not correſpond in the leaſt, to the hieroglyphics or Ægyptian writing, engraved on obeliſks, ſphinxes, or Ægyptian ſtatues. He alſo adds, they cannot be the ſame with the Chineſe characters, not only becauſe there is a plain difference between the antient Ægyptian and Chineſe ones; but alſo becauſe the affirmative of the antient and modern Chineſe characters is purely

ideal; and becauſe that conformity is alſo purely ideal, which is ſuppoſed between Mr. N's printed copy of the modern Chineſe characters taken from the Chineſe Lexicon, and thoſe engraved upon the buſt.

If we pay a decent credit to this judgment of a prelate of great learning, and to the other very reſpectable authorities produced by Mr. M. on this occaſion, there muſt have been a conſiderable ſelf-deluſion ſomewhere elſe. However, as the king of Sardinia is acknowleged in this letter, to have honoured Mr. Montagu with a model of this buſt: and as we hear Mr. N. has tranſmitted letters to Pekin and Canton on that ſubject, the public will be better enabled to decide in the debate, when this model and thoſe anſwers are produced. It is known that a learned antiquary of our own nation differs eſſentially from Mr. N. on this ſubject; and, among other reaſons, from its being a fundamental maxim with both the Ægyptians and Chineſe, to ſuffer no emigration from either nation. As Mr. N. even congratulates himſelf, p. 12, on his being but a very moderate connoiſſeur in matters of antiquity, and on his being but little addicted to the * diſagreeable ſtudy of them; we ſhould imagine his own modeſty would incline him to pay a conſiderable deference, to the judgments of the many learned antiquarians publiſhed by Mr. M. ſo directly oppoſite to his ſentiments of this buſt and its characters. Nevertheleſs, himſelf and his friends will poſſibly think the matter as yet undetermined: and if he happens to be upon very good terms with the Jeſuits, who ſeem out of credit every where, except at Pekin and Rome, their anſwers may probably reflect ſome farther probability on his ſide of the queſtion.

Diſquiſitions of this nature are apt to exerciſe the wit and raillery of Readers, of wholly different taſtes or purſuits; and who are much more curious about what is tranſacting in the preſent times, than in litigating about what has been in the paſt: which they conſider as debating about a lock of goat's wool, as Horace † calls it. Nevertheleſs, the reſearches of the learned into antique ſtatues, monuments, inſcriptions, and medals, having elucidated ſome paſſages in hiſtory, and accounted for ſome antient rites and cuſtoms in different parts of the globe, it ſeems very proper that every conſiderable nation ſhould cultivate inveſtigations of this kind, in ſome degree. There can be little danger, from the continual neceſſities and avocations of human nature, of their ever ingroſſing too great a ſhare of the public attention.

* Hæc ſtudia ſatis ingrata. l. c.

† Rixatur de lana ſæpe caprina.

Gratulatio

Gratulatio Academiæ Cantabrigienſis in Pacem Auguſtiſſimi Principis Georgii III. *Magnæ Britanniæ Regis Auſpiciis Europæ feliciter reſtitutam, Anno* 1763. Folio. 4s. Sandby.

To the Sons of profound Criticiſm, the Children of Erudition, MARTINUS SCRIBLERUS ſendeth greeting;

WHEREAS my eſteemed friends the Reviewers have deputed unto me the important taſk of elucidating the Peace-verſes, written and publiſhed by the renowned Univerſity of Cambridge, I do therefore ſit down to deſcant on the ſaid verſes, in form and manner as followeth.

As I would begin with the moſt ancient language, the Hebrew compoſitions in this collection would firſt merit mine attention; but in theſe I find not much deſerving of note, ſaving that the ſimple thought in the laſt ſtanza of Mr. Bennet's Hebrew ſong ſeemeth unto me truly beautiful: but here I abſtain from citation, as the ſtructure of the Hebrew character may appear unſeemly to the eye of the unlearned Reader, for whoſe inſtruction and emolument my expoſitions are chiefly intended.

Next in order of time the Arabic verſes come under my conſideration. To extract the beauties of theſe, in their original form, would, in our illiterate days, be of ſmall utility; wherefore I ſhall render them, as heretofore I did the Syriaco-palmyrene verſes of the moſt learned Mr. Swinton.

ARABIC VERSES *done into Engliſh by* MARTINUS SCRIBLERUS.

I. 1.

With pigeon eye, and olive-wand,
* Granchild of BELLONA bland,
See ſoftly-pacing Peace approach!
Flowery flies her flaunting coach!
Pretty pigſneye! placid Peace!
Never, never, never ceaſe,
Blythe, to bleſs this blooming iſle,
Sheering ſheep in CHARLOTTE's ſmile.

I. 2.

Avaunt thou fire-ey'd fiend of War!
Wild on whoſe brow fell horror rides!
And ruſhing from afar,
With cruſhing craſh
Of labouring laſh,
Round ring the ruins of thy rattling car.

II. 1.

Sing, ſweet ſwains, ſing hey-down-derries!
Sheer your ſheep, and chew your cherries!

* This genealogy of Peace is borrowed from a fragment of Robertus Egenus; viz. War begets Poverty, Poverty Peace, MART. SCRIB.

Stretch, O ſtretch, your orchats wider,
Graff your ſtocks, and ſwill your cyder
See your foaming vats increaſe!
Cyder is the gift of Peace,
Crown the Peace with pipes of Perry!
Sing, ſweet ſwains, ſing hey-down-derry!

II. 2.

She comes, the Queen of Quiet comes:
Slowly ſwims her ſober eye!
Silv'ry ſhine her ſnowy plumes,
As wave the white clouds in the weſtern ſky.
Round, and round, and round ſhe goes:
Like to the lyre ſhe tunes her twinkling toes:
And ſweeps, and ſwings,
And flies, and flings
Fair Friendſhip's fragrance on fell-frowning foes.

Thus have I, as well as a man of my years might, endeavoured to transfuſe the ſpirit of theſe Arabic verſes in the MODERN STYLE of poetry.—Nor have I neglected the greateſt of all beauties, the beauty of alliteration; that thereby I might render my tranſlation more delectable to thoſe ears that are titillated with the affinity of fine ſounds.—Nay in this, I truſt (abſit jactantia) that I have excelled all other alliterations whatever, except the laſt line of the following never-to-be-rivalled couplet.

Why ſhould I ſpeak of General Chumley?
Or Mr. Muſter-maſter Gumley?

But to proceed:

It is a doubtful thing with me whether the Author of the following ſtanza is not endowed by nature with a marvellous genius for painting:

The warrior quits the martial ſtrife,
And eyes with joy his darling wife,
Whom mutual tranſport burns:
He tells her many a feat of war,
He ſhews her many a ghaſtly ſcar:
She ſmiles and ſtarts by turns.

Now let us ſuppoſe this ſcene pourtrayed upon canvas; the warrior ſtripping before his wife, who, all the while, was burning with tranſport. Truſt me the ſcene would be exquiſitely moving!

In the next ſtanza he hath, not uſucceſsfully, attempted the beauties of alliteration:

His *l*ittle *ſ*on *ſ*its by his *ſ*ide,
And *l*iſtening *l*earns, with conſcious pride,
To *l*iſp his *ſ*ather's *ſ*ame.

But

But the originality of theſe lines ſeemeth doubtful, as they nearly reſemble the following, which I have ſomewhere met with :

His little dog ſat by his ſide,
And waking watch'd, with conſcious pride,
To guard his ſimple ſheep.

But whatever may be his merit as a poet, this Author is alſo entitled to our eſpecial regard, as a courtier, witneſs theſe ceremonious and well-dreſſed verſes:

Whilſt man his tribute brings
And bows, O king, before thy throne,
'Tis thine to bow at God's alone,
And ſerve the King of Kings.

Nevertheleſs, I, Martinus Scriblerus, who am an antiquated man, and know but little of courts, am apprehenſive that the king would be thought ſomewhat rude if he did not bow to the whole circle.

In the next gratulation, ſigned J. Fulham, I think I have diſcovered a genius for *the uncommon*, or, if the Reader pleaſeth, the *inconſiſtent*. Thus he beginneth—

Nos licet *arguti* ſtratos ad flumina cami,
Qua poſuit *tacitam* ruſtica muſa domum—

What Author but himſelf could have dreamt of placing a *ſilent* houſe by a *ſounding* ſtream? This poem endeth wondrous ſhrewdly: 'As well, ſaith the Bard, might you attempt to number the ſands of the ſea, or the ſtars of the ſky, as his majeſty's virtues.' Certes this muſt be the *ne plus ultra* of compliment!

The ſpirit of liberty did evermore inſpire me, and recently was its glorious flame relumed in my boſom, when I ſtood on the very ſpot, where Flaminius declared Greece to be free; ill, therefore, can I brook the non-reſiſtent doctrine recommended by Mr. Bates, of King's College, in his Latin poem: *Nos regum arcana perſcrutari oculis nihil attinet*; and much of that kind, which doth not, I ween, breathe the true ſpirit of patriotiſm.

In the following ſtanza, Winter and Spring are repreſented as occupied in different trades and employments:

Firſt, Winter is a white-waſher:

No more ſtern Winter *whitens* every plain.

Then a gaoler:

Nor ſpreads the *fetters* of his froſt around.

Spring is a blackſmith:

Spring's balmy breath that *breaks* the icy *chain*.

And a taylor:

Clothes in fertility's green *robe* the ground.

Mr. Thomas of Emmanuel College hath a peculiar thought upon this occaſion, Amongſt all the conſequent advantages of the Peace, we have here the ſatisfaction to perceive, that the poor Nereids will be able to ſleep in their beds:

And every blue-ey'd Nereid of the wave
Forſakes her ſea-beat coral cave.
In feſtive dance they greet thee, gentle Peace;
To thee their tributary ſongs they bear;
Since, goddeſs, at thy bleſt approach, muſt ceaſe
The raging cannon and the din of war;
No more loud thunders brave the ſilent night,
Or rouſe them from their wavy beds in wild affright.

Another ſalutary effect of the Peace is here mentioned; but as it is aſſerted by one poet, and denied by another, it muſt be looked upon as uncertain. Firſt, then, one poet maintaineth that, in conſequence of the Peace, the Britiſh oaks would flouriſh on the mountains:

Νυν δε ποθ' ἡμιτεραις ὑλαις Διος ἀγλαα τεκνα
Τηλεθαωσι δρυες———

Another, on the contrary, telleth us that they would be cut down from the mountains and go to ſea.

——— Jam ſilvæ decus
Deſcendit in pontum —— ——

As I look upon this to be a matter of conſequence, it grieveth me that it ſhould be left undetermined.

To follow nature altogether is to tread in the vulgar track, without ever riſing to any thing uncommonly great, or greatly uncommon. From this conviction hath Mr. Luke Gardiner ſtepped a little out of the natural road, and repreſented the lowing of oxen as a proof of their patience:

Low'd not thine oxen, patient of the yoke?

It muſt be upon the ſame principles, perforce, that he maketh the king a ſurgeon,

long, long he ſtrove
To heal the gaping wounds of venom'd rage,
And pour o'er jarring realms the balmy ſweets
Of gentle Peace.

And, afterwards, a fountain:

'Tis mighty GEORGE,
From whom theſe ſtreams of pureſt pleaſure flow.

It muſt be from the concluſion above-mentioned, likewiſe, that George Travis recommendeth it to the monſter, War, to go

go and bathe her hand in *hot* blood, in a country ſubject to *perpetual froſt*:

Hence, ſavage monſter, War, to Scythia's coaſt!
There reign, fit colleague, with perpetual froſt!
There in hot blood bathe deep thy thirſty hand.——

This contraſt of hot and cold delighteth him much. Thus he repreſenteth the poor merchant in an ague-fit. Obſerve how he burneth and ſhivereth.

Now burns, ſun-beat, on Afric's ſultry coaſt,
Now ſhivers, pierc'd with Iceland's keeneſt froſt;
Yet ſhivers now, now burns, rejoic'd the while,
Since Peace and Safety bleſs his various toil.

This gentleman hath known what it is to want a ſyllable or two, wherewithal to fill up a verſe; and, if I may judge from the following line, hath experienced this perplexity in all its irkſome circumſtances:

The tyrant's ſcourge, the friend of man *to man!*

Ah pitiable fate of Poets! cruel neceſſity! that Mr. Travis was here obliged to write ten ſyllables rather than eight!

That arts ſhould ariſe, in conſequence of the Peace, is an obvious thought—but who, without a genius for the marvellous, could think of making the ſpontaneous vegetation of a grove one of thoſe arts? Yet this hath Mr. William Bennet done:

Now arts ariſe: ſpontaneous ſprings the grove.

If this gentleman did not intend that the Muſes ſhould perſonate waſher-women, and the Graces milk-women, in the following verſes, I ſhould greatly marvel;

If chance we wander where the riv'let ſtrays
We ſee the Muſes trim their ruffled bays:
If chance we ſtray along the ſportive plain,
The Graces there have fix'd their pleaſing reign.

But however this might be, he ſeemeth at leaſt to have profited by the ſubſequent lines taken from a deſcription of Deptford.

If chance we wander near to Deptford-dock,
We ſee the hunter waſh her ruffled ſmock;
If chance we ſtray along the dirty ſtreet,
The milk-wench there with dangling pails we meet.

In the poem ſigned James Scott, I had perchance been much delighted with that modeſty and diffidence which the Author hath expreſſed in the following verſes—:

Enough for me, through whoſe inglorious veins
The cold blood ſlowly creeps, in gentler ſtrains
To ſing returning Peace; nor thou refuſe,
O Bute, this tribute of an *humble* Muſe!

ſay,

I ſay, I ſhould have been much delighted with this paſſage, wherein the Author hath expreſſed himſelf unable to attempt 'Themes ſo WONDROUS HIGH;' but, ah! what frail! what inconſiſtent creatures are we! As if Maſter James Scott had really meant nothing by the above-quoted expreſſions of modeſty, in the following lines he ſheweth us that his ſentiments, with regard to his humble Muſe, are, in truth, of a different caſt:

To Britain's iſle what bleſſings Peace may bring,
In home-ſpun ſtrains full many a Bard ſhall ſing:
My muſe on fancy's eagle-pinion flies
To diſtant climes, where other ſuns ariſe.

Speaking of my good lord of Bute, and the care he took of his ſovereign's education, this Bard hath the following couplet:

But fed the plants deriv'd from *heav'n above*,
Whoſe milder fruits are Peace, and Joy, and Love.

Now this ſame expreſſion, of heaven *above*, pleaſeth me wonderfully, becauſe it neceſſarily implieth that there may be alſo a *heaven below*—and the more heavens there are, the better, do I ſay—But poſſibly the Author, being an orthodox divine, might mean the third heaven, mentioned by St. Paul—That, however, is no matter of conſequence—*Heaven above* is a delectable pleonaſm, and liketh me well. Aſk ye why he calleth it heaven above? I anſwer, becauſe it is (as he hath expreſſed himſelf once before in this poem) 'ſo wondrous *high*.'

But fed the plants, *deriv'd* ——— might ſome faſtidious Critic ſay, there is an impropriety in the expreſſion—Well, well! Martinus Scriblerus will not contend about trifles. *Lector, candide lector, vale!*

We might have expected farther comments on Mr. Scott's poem from our venerable friend, as it contains many curious expreſſions beſide thoſe he has taken notice of; but it is now high time to change the courſe, and to preſent our Readers with better fare.

The Latin poem written by Mr. Barford, fellow of King's College, begins with a pleaſing enthuſiaſm, and an elegant ſtrain of poetry:

O Nemus! O liquido labentia murmura Curſu!
Etonæ Nemus, et Thameſinæ murmura ripæ:
Vos mihi jucundas voces, lætumque tuliſtis
Ingenui pœana chori; quo tempore ſacras
Doctrinæ Sedes, venerandaque mœnia viſit
GEORGIUS. Illi ingens priſcæ virtutis Imago,
Et Decus Henrici, manſuraque Fama per ævum
Occurrit.

Nothing

Nothing can be more beautifully pathetic, more claſſically pure, than the verſes in which Mr. Barford bewails thoſe illuſtrious ſons of Eton who fell in the war:

Vos quoque, defleti Juvenes, Belloque caduci,
Quos externus habet humili procul Aggere ceſpes,
Etonæ quondam noſtræ decus! ite, beato
Compoſiti fato: veſtrum patria inclyta nomen
Mandabit faſtis, et non ingrata ſalutis
Uſque colet: lacrymas nobis luctumque dediſtis.

The deſcription of a Roman veteran retired from the toils of War to cultivate his allotted acres, though ſomewhat inaccurate, is not without its beauties.

Thus when old Janus clos'd his brazen folds
[*Of horrid War*], in ſome ſequeſter'd nook
The hardy vet'ran, ſilver'd o'er with age,
Trode the calm path of undiſſembling life,
Or on the banks of Tiber, or beneath
The walls of Sinueſſa: there he toil'd
Turning th' allotted glebe, or meaſuring out
His furrow'd acre, earn'd with many a wound.
Oft as he lay on graſſy couch reclin'd,
Imagination painted to his view
Paſt ſcenes of proweſs; battles bravely won
O'er Afric's tawny race; his ſun-beat front
With mural chaplet twin'd. Now ſeems the trump
Its lordly ſwell to breathe: the clarion loud
Burſting, with tremor ſtrikes each fluttering nerve:
Now o'er the field the generous heroes ruſh;
The ſouls of many wars: through every vein
Ambition thrills: the old man ſighs for arms
With more than youthful ardor. Soon cool thought
With eye deliberate kens the toils of war,
And damps his martial ſpirit. Round his board
Thronging, the pledges of connubial love
Catch his fond tale: ſome future hero burns,
Anticipating Fame, to graſp the ſhield;
To trace his father's virtues, and to fight
The ſacred cauſe of Liberty and Rome.

For the above verſes we are obliged to the ingenious Mr. Zouch, whoſe poem we diſtinguiſhed in the laſt collection.

Though our friend Scriblerus has taken ſome liberties with the firſt ſtanza of Mr. Onley's poem, we muſt, nevertheleſs, acknowlege a beautiful ſimplicity, an happy elegance in ſeveral other ſtanzas of the ſame poem.

But what is all the beauty of the year,
What all the harveſt crowded furrows yield;
If ſweet Security is never near,
And arms muſt guard the produce of the field?

If for the ſons of War the peaſant ploughs,
And toils for plenty ne'er to be his own;
The gifts of induſtry if chance beſtows,
And rapine reaps what poverty has ſown?

Yet, late, alas! how many millions held
On this ſad tenure all their little ſtore!
With joy in ripening harveſts oft beheld
Their daily ſuſtenance, nor aſk'd for more.

How ſhort that joy! how ſoon the ſmiling land
To the rough ſoldier gave its promis'd hoard;
While famine courted from a ruffian's hand
To glean her food, the relics of the ſword!

By want compell'd to camps the peaſant flew,
Th' uncertain cares of toil no longer bore;
The bread that War deny'd, from War he drew,
And plunder'd every field he plough'd before.

Theſe ſentiments, we ſuppoſe, may remind our Readers of a ſpirited and pathetic letter, written by our amiable queen, when princeſs of Mecklenburg, to the king of Pruſſia. They will alſo obſerve a ſtriking reſemblance of the late ingenious Mr. Hammond's ſtyle; than which no higher compliment can be paid this poem.

We muſt applaud Mr. C. Nevile of Emmanuel College for painting BRITANNIA in character. In our review of theſe academic Prolufions we have ſeen many pictures of her; but none that pleaſed us ſo much as the following natural deſcription:

——— Rupe Britannia
Celsâ reſidit: querna deæ caput
Corona cingit, carbaſuſque
Coeruleus fluitat per artus.

This painting, however devoid of ornament it may appear, ſhews, by its propriety, the hand of a maſter.

Though we cannot, in general, approve of Mr. Tyſon's ode, on account of the ſhort rhymes and the artificial plumage (both the peculiar foibles of the modern Cambridge-poetry) we muſt acknowledge the traits of genius, which will ſufficiently appear in the following ſtanza:

Vocal nymphs, ye haunt no more
Ilyſſus' hallow'd ſhore,
Or where old Tiber rolls his tide:
There jarring diſcords murmur round,
Where erſt each pleaſing ſound
Rapt the ſoul in extaſy;
Savage fury fires the ſky,
Sad Superſtition ſhakes her vengeful rod;
Each monument of grace
Falls at ſome ſullen tyrant's frantic nod.

For

For ye, fair nymphs, diſdain to dwell
Where Slavery opes her iron cell.
But Albion, daughter of the ſea,
Shall in her potent arms infold
The rulers of ſweet harmony.
Such ſtrains ſhall warble wild,
As erſt, on Avon's ruſhy-fringed ſide,
Sweet fancy ſtruck with flying hand,
And ſooth'd her amber waves that murmuring glide.

As Mr. Law's poem appears to be the bloſſom of growing genius, we ſhall preſent to our Readers an extract of the latter part of it:

Let ſcepter'd tyrants mount the trophied car,
And ſcatter havock from the wheels of War;
Curſt by mankind, they lance the lightning's flame,
And ſink in Virtue as they riſe in Fame.
Far nobler he who ſheaths the murderous blade,
And cloaths his mountains with the olive's ſhade;
Whoſe patriot-wiſdom civil life refines,
Whoſe radiance warms and bleſſes as it ſhines.
Such Britain's prince, whoſe dawning beam diſplays
The milder glories of unſullied praiſe:
'Tis his to break oppreſſion's galling chain,
And fix o'er India freedom's gentler reign.
See! where on Canada's untutor'd youth
Already beam the rays of heav'n-born truth!
See! plume crown'd-chiefs each ſocial bleſſing taſte,
And riſing towers adorn th' illumin'd waſte!
See! cultur'd meads their golden fruits diſplay,
Where rang'd the hunter, ſavage as his prey!
No more the Sachem views Kiwaſa's form
Frown in the cloud, or mutter in the ſtorm;
Religion's beams the darkſome miſts diſpel,
Which ignorance broods in ſuperſtition's cell.
E'en there ſhall Science ſpread her hallow'd ſtore,
And Art's fair empire grace Ontario's ſhore;
Some future LOCKE with reaſon's keeneſt ray
Pierce the rich fount of intellectual day,
The ſubtle ties of complex thought unbind,
And fix each movement of the varying mind.
Some ſecond NEWTON trace creation's laws
Through each dependence to the ſovereign cauſe;
Some MILTON plan his bold impaſſion'd theme
Stretch'd on the banks of Orellana's ſtream;
Another SHAKESPEAR ſhall Ohio claim,
And boaſt its flood allied to Avon's fame:
There too ſhall Sculpture warm the featur'd ſtone,
And canvas glow with beauties not its own;
With BRUNSWIC's name ſhall each Savannah ſound,
And Attic Muſes ſport on Indian ground.

Were

Were there any other poem in this collection that we could with equal justice recommend, we would do it with pleasure: for nothing gives us so much satisfaction as the encouragement of growing genius. To promote the interest of literature in general, to encourage the efforts of young ingenuity, to add celebrity to a rising name, and to call from obscurity the productions of modest merit, are some of the chief purposes of our Monthly Labours.—At the same time, to repress the hopes of presumptive impotence, to lash dull vanity with the salutary rod of criticism, to hold up the mirror to mistaken ignorance, and, by timely ridicule, to banish every idle pretender from the *arena* of letters, is, or at least ought to be, a means of preventing the disgust of the public, and the future mortification of individuals.

Freewill, Foreknowlege, and Fate. A Fragment. By Edward Search, Esq; 8vo. 4s. Dodsley.

WE have seldom met with a more agreeable disappointment, in the discharge of our duty as Reviewers, than has been afforded us by the present performance. Books, like men, generally present the fairest side outwards; and very few instances can be given, in this pretending and superficial age, wherein the title-page of a book hath not been by far the most promising part of it. In respect to the Treatise before us, however, the case is very different: the laconic and simple enumeration of subjects the most profound and abstruse, joined to the quaint circumstance of their being discussed in a Fragment, by a fictitious Edward Search, Esq; made too motley an appearance in the title, to give us any hopes of consistency and solidity in the work. Not that a frontispiece would have had so much effect on us, as to make the disappointment considerable, had not the notion, thence imbibed, been confirmed by one whimsical Preface from the Author, and another from his Annotator, Mr. Cuthbert Comment, of Search-hall. All this appeared as incongruous to us, as would the entrance into St. Paul's through a wicket; in consequence of which also, we were equally pleased and surprized with the comprehensive, sublime, and beautiful appearance of the internal parts of the structure. Before we proceed to the examination of these, however, we cannot forbear making an animadversion or two on the strange incongruity we have mentioned. Is it possible that our Philosopher could imagine the light of an ass's tail, or the tail of a glow-worm, was of power or ample to enable the beholder to admire the splendour and brilliancy of the stars, or to look on the dazzling brightness

brightneſs of the ſun? Yet ſuch are the incidental ſparkles of wit, compared to the conſtant emanations of wiſdom, flowing from the light of true philoſophy. But perhaps Mr. Search reflected, that, in an age when it is the groveling faſhion for all the world to keep their eyes fixed on the earth, ſome art was neceſſary, to divert their attention, and prevail on them to look upwards, and that no expedient could be better than to form an eaſy tranſition from the reflected glitter of terreſtrial objects, to its exalted and permanent ſource in the firmament. On this ſuppoſition, we greatly admire his addreſs; and though, with regard to his book, we cannot help recollecting the remark, that

A ſilver button only ſpoils the hat:

Yet, where the hat is a good one, we conceive it can only ſpoil the look of it. This, at leaſt, is certain, that our Author is not the firſt ingenious man, whom the World have reduced to the neceſſity of putting on the appearance of a coxcomb. This appearance, nevertheleſs, Mr. Search ſeems to have aſſumed, only to introduce himſelf into company *, where, we muſt do him the juſtice to ſay, that, he diſplays himſelf, on every occaſion, like a man of ſenſe and politeneſs, with eaſe and propriety; equally diveſted of the pertneſs of the Fop and the formality of the Pedant.

With regard to his Annotator, Mr. Comment, he appears, alſo, to have ſo little of the phlegm and prolixity of the true Scholiaſt, that, though he claims only the affinity of couſin, we are apt to ſuſpect him to be much nearer akin to his Author. Nay there may, for ought we know, be ſome philological impropriety, in calling them *par nobile fratrum*, we cannot help conſidering them, therefore, as one and the ſame perſon; in which, if we are miſtaken, they may thank themſelves that they did not take more effectual meaſures to prevent our error.

It is with peculiar grace and propriety, that our Author, on entering into the abſtruſe ſubjects of which he hath made choice for the exerciſe of his pen, invokes the aſſiſtance of Philology, in a ſtrain as agreeable and ſprightly as it is ſenſible and judicious.

* With which view, the propriety of this meaſure hath been ſtoutly maintained by ſome coffee-houſe Critics, who affirm it to be full as expedient for a Philoſopher to turn jack-pudding, as for a Parſon to turn p——p; and with what ſucceſs and approbation the latter hath been recently attended, is well known. We will not go ſo far, however, as to ſay, that the Philoſopher or Divine have done either; though, with regard to the former, we muſt own, we think Mr. Search's Argument ſits eaſier upon him, and appears leſs forced than his Wit.

His ſubject he divides into ſeveral parts, diſtinguiſhed by the following titles, Liberty, Various Wills, Free Agency, Free Will, Foreknowlege, Demerit, Fate, and Predeſtination. The Reader will ſee, however, that all theſe ſubjects are ſo intimately blended and connected together that it is not eaſy to conſider any one of them independent of the other; and indeed our Author's diſtinctions in this particular, are little better than mere matter of form. We ſhall not enter therefore into a methodical review of his ſeveral arguments, but proceed to ſelect a few examples of this Writer's very ſingular manner of treating ſuch ſubjects.

In regard to the term Liberty, our Author joins with Mr. Locke, in pronouncing it as little applicable to Volition, taken in a philoſophical ſenſe, as Squareneſs is to Virtue, or Swiftneſs to Sleep; declaring, that the notion of a co-exiſtent elective power, ſelf-moving, and independent on all cauſes, is deſtructive of all prudence, deliberation, and dependence on our own conduct and that of other people.

Our Author then proceeds to illuſtrate the manner in which the plan of an over-ruling Providence may well take effect without infringing a tittle upon our Liberty. 'Events, which neither our judgment, nor our appetite would incline us to produce, are placed out of our power, and entruſted in the hands of other agents, ſo come to paſs by neceſſity with reſpect to us; the returns of ſummer and winter do not depend upon our option, becauſe we might be apt to chooſe a perpetual ſpring: but wherever God thinks proper to employ us in executing any part of his plan, there needs only to give us the powers, the talents, the opportunities, the judgments, the motives requiſite, and we ſhall compleat the lines allotted us by the exerciſe of our freedom.

'So far as you can penetrate into a man's ſentiments, and deſires, and have the proper objects at command, you may put him upon any work you ſhall require: if money be his idol, and you have enough to bribe him, you may make him do whatever you pleaſe; if he make his belly his god, you may draw him from Millbank to Radcliffe-highway by an exquiſite entertainment; or if good nature be his ruling principle, you may employ him in any kind office you ſhall want. Your politicians know how to turn the paſſions of men independent on their authority to ſerve their deſigns: And the Divine Politician may do this more compleatly, not only as he knows perfectly the ſecrets of all hearts, but as he gave them that underſtanding, and thoſe appetites which determine the colour of their actions; and we need not doubt of his having given them ſuch as will effectually anſwer the purpoſes intended by them.

'In

'In ſome few inſtances, where we know the hearts of men, we can effect our purpoſes with them as ſurely as we can with any corporeal inſtruments in our hands: if you want to give a ball, or an entertainment, 'tis but ſending an invitation to perſons fond of theſe diverſions, and you will have your company reſort to you of their own free choice, nor could you bring them more effectually, if you had the authority of an abſolute monarch over them; ſo that in this inſtance you govern their motions either to Hickford's, or the Apollo near Temple-Bar, or your own dining-room, without the leaſt impeachment of their liberty. And we have a preſent example before our eyes of a monarch, who having the love of his ſubjects, can by their free ſervices reſiſt the combined efforts of the mightieſt deſpotic powers upon earth. Nor can Deſpotiſm itſelf do any great matters without the aid of Free Will: for rewards, honours, and encouragements, thoſe engines of free agency, contribute more to the valour of armies, than any ſcourges of puniſhment, or peremptory edicts concluding, For ſuch is our Will.'

Mr. Search goes on to enquire, How far Foreknowlege hath an effect on human actions? which nice and difficult point he clears up in a very familiar, and at the ſame time ſatisfactory manner.

In treating of Certainty and Probability, our Philoſopher very judiciouſly remarks, 'How ready ſome folks are to blow hot and cold with the ſame breath, as either ſerves the turn: If I happen,' ſays he, 'in company to drop a hint like thoſe ſuggeſted in my chapter on Judgment, that Certainty, mathematical Certainty, was not made for man, and that we know no more, if ſo much, than the appearances exhibited this preſent moment to our ſenſes, and the ideas actually in our thought; I am exclaimed againſt for an arrant Sceptic, a Viſionary, a Trifler, advancing things I do not believe myſelf. What! cry they, do not we know certainly that the Judges will ſit in Weſtminſter-hall this term; that the ſervant will lay the cloth for dinner; that we ourſelves ſhall go to bed to night? Yet theſe very people, like crafty Politicians, now the intereſts of their argument require it, can take the oppoſite ſide, and ſtrike up a coalition with the fallibility of human underſtanding in her ſtrongeſt aſſurances. Perhaps the Judges will not ſit, for the hall may be ſwallowed up by an earthquake; perhaps the Servant will not lay the cloth, for he may be ſtruck with an apoplexy; perhaps we ſhall not go to bed, for the houſe may take fire. Were theſe caſualties, which depend upon external cauſes, alledged in diminution of liberty, they might carry ſome weight; but what efficacy they can have to encreaſe it, I cannot diſcern with the beſt uſe of the microſcope.'

But waving this, if bare poſſibility may give opening enough to ſet us free, this ſame Mr. *Liberty* muſt be a very ſlender gentleman, to creep in at ſuch an auger-hole: yet let us conſider whether he does get his whole body through, or only thruſt in a little finger at moſt; for we have ſeen there are degrees of Liberty conſiſtent with a partial Reſtraint. When I put on my great coat and boots, I can ſtill move my limbs, though not ſo freely as before: when in town I have not the ſame liberty as in the country; I muſt not go out in my cap and ſlippers; I muſt not carry a bundle under my arm; if Elizabetha Petrowna, whom I never ſaw nor cared for, happens to die two thouſand miles off, I muſt not wear a coloured coat, for ſo the great goddeſs, *Faſhion*, that Diana of Epheſus, whom all the world worſhippeth, ordains; yet ſhe graciouſly allows me ſome latitude in my dreſs and motions; for I may go armed with a ſword I know not how to uſe, and ſaunter away the day in coffee-houſes, or ſpend the night in toſſing about a pack of cards, without offence to her delicacy.

'Now I believe my antagoniſts and I, how ſlightingly ſoever we have ſpoken of human Underſtanding, ſhall agree that in ſome inſtances our Knowledge grounds upon evidence, which makes it a million to one we are in the right: and ſince an event may be probable, as well as certain, though we do not know ſo much, it muſt then contain an intrinſic probability independent on our knowledge or conjecture. But this probability, being ſo near of kin to certainty, that the acuteſt Philoſophers could never find a criterion to diſtinguiſh them, may be preſumed to have the family ſtrength, though not in equal meaſure; and if one totally overthrows liberty, the other muſt faſten a clog upon it proportionable to the degree of the probability; ſo that in caſes of the higheſt aſſurance we ſhould find ourſelves reduced to the condition of a perſon who ſhould have ſo many weights hung about him, that one millionth part added more, would render him uncapable of ſtirring at all.'

In our Author's ſtrictures on Demerit, he conſiders the nature of Juſtice, Mercy, and the propriety of rewards and puniſhments, with much acuteneſs of argument and ſimplicity of illuſtration. With regard to puniſhment, he obſerves, that 'Freedom of action, and ſo much underſtanding as may make the party ſenſible for what the puniſhment was inflicted, are always eſteemed neceſſary objects to render him obnoxious thereto; becauſe puniſhment operating upon the Imagination, and through that upon the Will, where either of theſe two channels are wanting, becomes uſeleſs, and conſequently unjuſt. Therefore ſly revenges which may be miſtaken for accidents, and nobody can know they were the effect of reſentment, though

ſometimes practiſed by ſpiteful perſons, have never been held warrantable by the judicious: nor will a righteous man puniſh where the tranſgreſſor had not liberty of choice, nor where the reaſon of his puniſhing cannot be underſtood.

'If a brick tumbles down upon you, it would be ridiculous to fall a whipping, or breaking it, becauſe ſuch diſcipline could contribute nothing towards preventing other bricks afterwards from tumbling upon your own, or ſomebody elſe's head; but had our treatment with brickbats any influence upon their future motions, we ſhould form rules of juſtice for our dealings with them as well as with one another. When the puppy dog fouls your parlour you beat him for it; but then you rub his noſe in the filth to make him ſenſible why he is beaten; and you think this ſeverity juſtifiable, without diſcerning any depravity of heart in the beaſt, only becauſe it ſecures your rooms againſt the like diſaſter for the future: but if he has ſtolen a woodcock from the larder, and you do not diſcover the theft till next morning, when your correction can do no good, it would be cruelty to chaſtiſe him.

'Miſchiefs done by mere accident are judged pardonable: but why? becauſe puniſhment has no influence upon accidents: for in ſome caſes, where better care may prevent them, we do not ſcruple to animadvert in order to ſpur men to greater vigilance: the ſtatute of Ann lays a heavy penalty upon ſervants ſetting a houſe on fire undeſignedly; nor did I ever hear that ſtatute complained of as contrary to natural juſtice.

'Why are military puniſhments ſeverer than all others? Is there greater depravity in diſobedience to an officer, than to a civil magiſtrate, a parent, or a maſter? Not ſo, but becauſe the ſervice requires a ſtricter diſcipline, and more implicit obedience. Nor can you pretend the ſoldiers conſent upon enliſting, for many of them are inveigled to enliſt by drink, or by the bounty-money, without knowing what they undertake, or conſidering the rules they ſubmit to: beſides that you ſubject the impreſſed man to the ſame ſeverities with the volunteer.

'Why is the law of faſhion ſo ſtrict upon little matters, that a man would make himſelf more ignominious by wearing his wig the wrong ſide outwards, than by correſponding with the Pope, or the Pretender? unleſs becauſe cenſure, exclamation and ridicule, being the only penalties you have to enforce it, you muſt lay them on the more luſtily to keep the thoughtleſs world to decency in matters wherein they have no other reſtraint upon them.

'Thus whatever ſpecies of puniſhment we fix our eye upon, we ſhall always find it deductible from utility; but the deduction

is too long to carry conſtantly in our heads, nor can every head trace it out; neither do we upon all occaſions ſtand in a ſituation to diſcern the conſequences of our puniſhing, or ſparing: therefore the judicious, from their obſervation of thoſe cauſes, ſo far as they can inveſtigate them, ſtrike out rules of juſtice, and diſtinguiſh degrees of wickedneſs, which they hang up in public as marks, or erect as poſts of direction to guide our ſteps in the journey of life, and inculcate a moral ſenſe, or abhorrence of evil, to ſerve as a guard to protect us againſt inordinate deſires that might tempt us to injuſtice, and as a meaſure to apportion our reſentment againſt the heinouſneſs of an offence, or depravity of an offender.

'Such of us as are well diſciplined look up to theſe marks continually, and ſhape their ſteps accordingly, both with reſpect to what they ſhall avoid themſelves, and what notice they ſhall take of the proceedings and ſentiments of their fellow-travellers, without thinking of any thing further; and much the greater part of us without knowing of any thing further to be thought of: when theſe latter get a ſmattering of philoſophy, you hear them declaim inceſſantly upon the eſſential and unalterable rules of right and wrong, independent on God himſelf, having a nature he did not give them, and being an obligation upon him that he muſt not break through.'

This is an abſurdity, indeed, into which ſome of our ableſt Metaphyſicians have occaſionally fallen; Dr. Clarke himſelf, ſpeaking of theſe unalterable rules and eternal fitneſſes of things, as if they were totally independent of the Deity, and could have an exiſtence without him. But, as our Annotator, Mr. Comment, very juſtly obſerves, 'it is difficult even to conceive a rule not relating to the action of ſome beings exiſtent: for a rule reſpecting non-entities can ſcarce deſerve the name of one. Therefore rules can be no older than the beings they relate to, nor have exiſtence before theſe were created: neither can they be independent of God, becauſe they are dependent on the condition wherein he placed his creatures. For if men had no property, there could be no ſuch rule as, *Thou ſhalt not ſteal*; neither could there be a rule, *Thou ſhalt not bear falſe witneſs*, if men had not the uſe of ſpeech.' It is alſo ſtill more difficult to conceive what rules can be obligatory on the Deity, except thoſe preſcribed by himſelf. For if God be the firſt, ſole, and ſelf-exiſting Cauſe of all things, by what neceſſary and independent rule of action is it poſſible he ſhould be preſcribed?

On the topics of Fate and Predeſtination, Mr. Search is as ingenious and entertaining, as in any of the preceding Sections; diſplaying at once the united talents of the Philologiſt, the Logician,

gician, and Philoſopher, and of all in an equal and eminent degree. Notwithſtanding this great diſplay of his abilities, however, the nominal Mr. Cuthbert Comment, his Annotator, affects to treat him, as the elder Shandy is treated by his wanton and ungracious ſon Triſtram, even as a wild and enthuſiaſtic viſionary. But if the identity of Meſſrs. Comment and Search be as above ſuggeſted, the Reader will ſee through this piece of fineſſe, and diſcover it to be only a joco-ſerious method of offering ſuch novelties to the public, as might prove exceptionable in a graver form. Be this as it may, we cannot omit the ſubject of a diſpute, which Mr. Scholiaſt ſays happened upon the road, ſome time ago, between the Author, 'Squire Search, and Doctor Hartley. 'The Squire, it ſeems, in his chapter on the cauſes of action, had aſſigned the mind herſelf for the efficient cauſe of all we do: this the doctor would not allow; for he gave the following account of the matter. The human body, ſays he, is a collection of little threads or fibres curiouſly bound up together; among which the Ether inſinuates throughout every part of our frame, diſpoſing itſelf into ſtrings running croſswiſe between the ſides of the interſtices wherein it lies. When objects ſtrike upon our ſenſes, they agitate the fibres of the organ whereon they fall: which agitation puts the ethereal ſtrings contiguous to them into little tremours, called by him Vibratiuncles. As the ſtrings communicate with one another all over our body, the foreſaid vibratiuncles excite others correſpondent to them in the ſtrings lying about the nerves of our muſcles, thereby agitating thoſe nerves, which produce a contraction in the muſcles, and cauſe them to move the limbs. The tremours in the firſt mentioned ſtrings he ſtiles ſenſory vibratiuncles, and in the latter motory vibratiuncles. Thus the Doctor acknowleges all human action neceſſary, being performed by the mechanical running of vibratiuncles from the ſenſory to the motory, without any intervention of the mind to aſſiſt in the operation. He allows indeed that the vibratiuncles, in their paſſage, touch at the ſeat of the mind, where they leave information of the way they are going, and of the external objects exciting them. So the mind, having continual notice of what is doing, fancies herſelf the author of all that is done; whereas in reality ſhe ſits an idle ſpectator only, not an agent of our actions; like the fly upon the chariot-wheel, aſcribing to her own proweſs, the mighty clouds of duſt ſhe ſees raiſed around her.

'Now, my couſin Search not having ſtudied anatomy, thought himſelf no match at argument for the learned phyſician, ſo declined entering the liſts with him, but propoſed a feigned iſſue to be tried by the country, in imitation of thoſe directed

out of chancery, upon the following caſe. Mr. Jeffery Dolittle, a gentleman of tolerable capacity and good repute among his neighbours, departed this life in an unuſual manner; for one morning after breakfaſt his perceptive or ſpiritual part was taken from him miraculouſly, without any diſeaſe, diſorder, accident, or diſlocation of any ſingle particle either in the groſſer or finer part of his material frame. The queſtion is, how this defunct or mere machine would behave? Both parties agree, that the pulſe would continue to beat, the lungs to play, the animal ſecretions to be carried on, the vibratiuncles to traverſe to and fro, as before, and that by dinner-time the tongue and palate might come into that ſtate which affects us with hunger; yet the perceptive mind being gone, there would be no uneaſineſs for want of victuals, nor perception of the objects round about. But Search, in his declaration, avers, that it would not walk down ſtairs, ſit down to table, carve the meats, converſe with the company, nor give its opinion upon the conduct of the miniſtry, uſefulneſs of the militia, or whether Nivernois comes in good earneſt to conclude, or only to amuſe us. The Doctor in his plea inſiſts, that it would do all this, and every thing elſe that might be expected from a reaſonable creature, and well-bred gentleman. And upon this point iſſue was joined.

'But it being difficult preſently to impanel a jury who would conſent to be ſhut up without victuals, drink, or candle, until they ſhould agree upon a verdict, the litigants ſtruck up a compromiſe in the mean time, that each ſhould jog on his own way without interruption from the other. For, ſays Search, I ſuppoſe, Doctor, we both aim at doing ſome good to mankind by our labours: now if we can effect our purpoſe, 'tis not a farthing matter by what proceſs the operation goes on. Whether we can draw ſuch ſcratches upon paper, as that the rays reflected therefrom ſhall raiſe vibratiuncles in the Reader, which ſhall inform him of ſalutary theorems, that will better the condition of his mind, and beget motory vibratiuncles that will put his limbs into a courſe of action moſt conducive to his benefit; or whether, by the ordinary methods of conviction, inſtruction, and exhortation, we can ſpur him on to uſe his own activity in a manner moſt beneficial to himſelf.'

'Purſuant to this compromiſe,' continues the Scholiaſt, 'we ſee, by the text, that our Author, ſo he can work a perſuaſion productive of happineſs, does not care whether it operates by free or neceſſary agency.' Much more, however, may depend on the ſolution of the above queſtion, than perhaps even Mr. Comment or Mr. Search may be aware of; both the Author and Commentator, notwithſtanding their ſubtilty and accuracy in metaphyſical and moral reaſoning, appearing greatly deficient in

in phyſiological knowlege. It is for want of this neceſſary knowlege that we find very conſiderable blunders made both in the notes and text, in reaſoning on the ſubjects of exiſtence and agency, or of beings and agents. For inſtance, our Philoſophers ſay, 'That exiſtence belongs only to individuals; a compound being a number or collection of ſubſtances, and having no other exiſtence than that of its parts.' But may we not here aſk theſe very accurate philologiſts, What they mean by exiſtence, individuals, and ſubſtance? Do they mean phyſical exiſtence, i. e. palpable individuals and material ſubſtance? Or do they mean ſomething metaphyſical, i. e. impalpable and immaterial? If the former, it is certain, that every phyſical exiſtence, viz. every palpable individual, and every material ſubſtance, are compounds; and thus, according to them, have no exiſtence at all. If they mean the latter, nothing but the primary, impalpable elements of phyſical beings, and their immediate cauſe, God, can be ſaid to exiſt; the various objects that we ſee around us having no being or exiſtence at all, in their ſenſe of the word. 'For,' ſay they, 'if the King were to incorporate ſix hundred men into a regiment, there would not be ſix hundred and one beings therefore; one for the regiment, and one for each of the men, inſtead of only ſix hundred there were before; nor were he to break it again could there be a being the leſs in his kingdom. So neither, when a multitude of atoms run together to compoſe an human body, is there a being more than there was before: nor would there be a being loſt *out of nature* upon its diſſolution.' Indeed, friend Search, you have here overlooked yourſelf; for, by this rule, if a regiment is no being, neither is a man a being. Yes, ſay you, 'no man can doubt of his own exiſtence, or that he has a perſonality belonging to him diſtinct from all other beings.' But pray let us aſk you, How any man would acquire this ſenſe or knowlege of his perſonality without an human body? In other words, How can a man exiſt without a body? Had you ſaid the mind or ſoul of man might ſo exiſt, the expreſſion had been leſs exceptionable; and yet, even in that caſe, we ſhould be very glad to know how the mind could acquire a ſenſe of perſonality without a body, or the uſe of any of the organs of ſenſe. Will you ſay by conſciouſneſs? We anſwer, that ſuch conſciouſneſs muſt ariſe from thoſe ſenſations by which we are enabled to diſtinguiſh other objects, without a knowlege of whoſe ſeparate exiſtence we could have none of our own identity, or diſtinction from all others. For notwithſtanding what Mr. Locke advances about perſonal identity, it is very eaſy to prove, on his own principles, that ſuch perſonality depends more on the modification of the body, than any imaginary conſciouſneſs in the mind. That

the mind or ſpirit of man may be, as our Author maintains, an individual exiſtence, to be deſtroyed only by the immediate exertion of Omnipotence, we will not diſpute; but we deny that any innate conſciouſneſs in the man is a proof of it.

Again, there is a great impropriety in applying the term *Man*, or the perſonal pronoun *I*, to the mind alone. Man, you ſeem to confeſs, is a compound of body and mind; on that very compoſition, therefore, his exiſtence muſt neceſſarily depend; and when it is decompounded, the man exiſts no longer, even tho' it could be proved, that both the body and mind had ſtill each a ſeparate exiſtence. By exiſtence, therefore, Mr. Search ſeems to mean an abſolute and metaphyſical exiſtence; in which ſenſe it is more than probable, that there is no other being in the univerſe but God: for, though we have ſuggeſted, that, perhaps, the primary elements of phyſical beings, and the ſpirit of man, may have ſuch an exiſtence; yet while every thing in nature appears to be in a ſtate of conſtant fluctuation and change, it is rational enough to ſuſpect, from analogy, that even the elements of things may be ſo too. But be this as it may, when Mr. Search talked of the exiſtence of beings *in nature*, he ſhould have meant phyſical exiſtence; the identity of which is conſtantly fluctuating, and which is applicable, therefore, only to compounds.

As man is a phyſical being, ſo he is a phyſical agent alſo, and it is with equal impropriety Mr. Search, and his Annotator, talk of man, as acting alternately both on the mind and the body; as if he was ſomething diſtinct from, and independent of, both. The mind may with propriety enough be ſaid to act on the body, and *vice verſa*; but when the *man* acts they cannot both act in conjunction.

But we muſt here, though unwillingly, take leave of this animated and ingenious Writer, who, by blending the airy and the abſtruſe, hath very ſucceſsfully endeavoured "to ſhew the contemplative that it is poſſible to be ſerious without being ſolemn, to purſue invention without injury to truth, and give a looſe to imagination without giving up our underſtanding."

Letters of the Right Hon. Lady M—y W——y M——e, *concluded.* *See our Review for June, p.* 473.

WE gladly reſume our pleaſing taſk of abſtracting the very ingenious and entertaining Letters of this celebrated Lady: whoſe reputation could not have been more effectually reſcued from the obloquy caſt upon it, in the inveterate ſatire of Mr.

Mr. Pope, than by the publication of theſe excellent papers, wherein, like a faithful mirrour, the Writer's mind is ſo juſtly and clearly reflected.

Letter XXXIV gives a lively deſcription of Adrianople; of the Grand Signior's Camp in the neighbourhood of that agreeable and extenſive city; and of the noble Moſque of Selim I. into which Lady M—— was admitted without ſcruple: though it is probable ſhe was indebted to her Turkiſh habit for this favour.

The XXXVth Letter is dated from Conſtantinople; in which are digreſſionally introduced the following particulars concerning the religious Principles and Cuſtoms of the Turks.

'When I ſpoke of their religion,' ſays ſhe, 'I forgot to mention two particularities, one of which I had read of, but it ſeemed ſo odd to me, I could not believe it; yet 'tis certainly true; that when a man has divorced his wife, in the moſt ſolemn manner, he can take her again upon no other terms, than permitting another man to paſs a night with her; and there are ſome examples of thoſe, who have ſubmitted to this law, rather than not have back their beloved. The other point of doctrine is very extraordinary. Any women that dies unmarried, is looked upon to die in a ſtate of reprobation. To confirm this belief, they reaſon, that the end of the creation of woman, is to encreaſe and multiply, and that ſhe is only properly employed in the works of her calling, when ſhe is bringing forth children, or taking care of them, which are all the virtues God expects from her. And indeed, their way of life, which ſhuts them out of all public commerce, does not permit them any other. Our vulgar notion, that they don't own women to have any ſouls, is a miſtake. 'Tis true they ſay, they are not of ſo elevated a kind, and therefore muſt not hope to be admitted into the Paradiſe appointed for the men, who are to be entertained by celeſtial beauties. But there is a place of happineſs deſtined for ſouls of the inferior order, where all good women are to be in eternal bliſs. Many of them are very ſuperſtitious, and will not remain widows ten days, for fear of dying in the reprobate ſtate of an uſeleſs creature. But thoſe, that like their liberty, and are not ſlaves to their religion, content themſelves with marrying when they are afraid of dying. This is a piece of theology, very different from that, which teaches nothing to be more acceptable to God, than a vow of perpetual virginity: which divinity is moſt rational, I leave you to determine.'

Letter XXXVI is addreſſed to Mr. Pope; and contains only a ſlight deſcription of Belgrade-Village: with ſome witty reflexions on the then peculiar ſituation of the Writer. And Letter XXXVII is indeed one entire *Ladyiſm*, with reſpect to the buſineſs it relates to, though not as to the language; which can no where

be

be charged with the affectation that ſeems to be implied under a term ſo nearly related to Mr. Richardſon's *Femalities.*—This letter is addreſſed to Lady B——; and was occaſioned by ſome commiſſions with which the Writer was honoured, to purchaſe a Greek ſlave, and a certain noſtrum for the improvement of female charms, called Balm of Mecca.

In Letter XXXVIII are ſome farther particulars of the Turkiſh notions relating to certain family appurtenances, called wives and children.

——'I am,' ſays ſhe, 'at this preſent writing, not very much turned for the recollection of what is diverting, my head being wholly filled with the preparations neceſſary for the increaſe of my family, which I expect every day. You may eaſily gueſs at my uneaſy ſituation. But I am, however, comforted in ſome degree, by the glory that accrues to me from it, and a reflection on the contempt I ſhould otherwiſe fall under. You won't know what to make of this ſpeech; but, in this country, 'tis more deſpicable to be married and not fruitful, than 'tis with us to be fruitful before marriage. They have a notion, that whenever a women leaves off bringing forth children, 'tis becauſe ſhe is too old for that buſineſs, whatever her face ſays to the contrary. This opinion makes the ladies here ſo ready to make proofs of their youth, (which is as neceſſary in order to be a *received beauty*, as it is to ſhew the proofs of nobility, to be admitted *Knights of Malta)* that they do not content themſelves with uſing the natural means, but fly to all ſorts of quackeries to avoid the ſcandal of being paſt child-bearing, and often kill themſelves by them. Without any exaggeration, all the women of my acquaintance have twelve or thirteen children; and the old ones boaſt of having had five and twenty or thirty a piece, and are reſpected according to the number they have produced. ——When they are with child, 'tis their common expreſſion to ſay, *They hope God will be ſo merciful as to ſend them two this time*; and when I have aſked them ſometimes, how they expected to provide for ſuch a flock as they deſire? They anſwer, that the plague will certainly kill half of them; which, indeed, generally happens, without much concern to the parents, who are ſatisfied with the vanity of having brought forth ſo plentifully. The French Ambaſſadreſs is forced to comply with this faſhion as well as myſelf. She has not been here much above a year, and has lain in once, and is big again. What is moſt wonderful, is, the exemption they ſeem to enjoy from the curſe entailed on the ſex. They ſee all company the day of their delivery, and at the fortnight's end return viſits, ſet out in their jewels and new cloaths. I wiſh I may find the influence of the climate in this particular. But I fear I ſhall continue an Engliſh

liſh woman in that affair, as well as I do in my dread of fire and plague, which are two things very little feared here. Moſt families have had their houſes burnt down once or twice, accaſioned by their extraordinary way of warming themſelves, which is neither by chimnies nor ſtoves, but by a certain machine called a *Tendour*, the height of two foot, in the form of a table, covered with a fine carpet or embroidery. This is made only of wood, and they put into it a ſmall quantity of hot aſhes, and ſit with their legs under the carpet. At this table they work, read, and, very often, ſleep; and if they chance to dream, kick down the *Tendour*, and the hot aſhes commonly ſet the houſe on fire. There were five hundred houſes burnt in this manner about a fortnight ago, and I have ſeen ſeveral of the owners ſince, who ſeem not at all moved at ſo common a misfortune. They put their goods into a *Bark* and ſee their houſes burn with great philoſophy, their perſons being very ſeldom endangered, having no ſtairs to deſcend.'

Letter XXXIX adviſes her Siſter, the Counteſs of———, of the birth of a daughter, the preſent Counteſs of Bute; and then proceeds to relate the particulars of a viſit ſhe paid to the Sultana Hafiten, who had been the favourite of Sultan Muſtapha, brother and predeceſſor to the then reigning Sultan. Muſtapha had been depoſed by his brother, and died in a few weeks after, probably by the help of a convenient doſe, given him by order of his Succeſſor. Immediately after his death, the Lady above-mentioned, was ſaluted with an abſolute command to quit the ſeraglio, and to chuſe herſelf another huſband, according to the received cuſtom.

—'I ſuppoſe,' ſays Lady M—, 'you may imagine her overjoyed at this propoſal—quite the contrary.—Theſe women, who are called and eſteem themſelves Queens, look upon this liberty, as the greateſt diſgrace and affront that can happen to them. She threw herſelf at the Sultan's feet, and begged him to poignard her, rather than uſe his brother's widow with that contempt. She repreſented to him, in agonies of ſorrow, that ſhe was privileged from this misfortune, by having brought five princes into the Ottoman family; but all the boys being dead, and only one girl ſurviving, this excuſe was not received, and ſhe was compelled to make her choice. She choſe *Bekir Effendi*, then ſecretary of ſtate, and above four-ſcore years old, to convince the world that ſhe firmly intended to keep the vow ſhe had made, of never ſuffering a ſecond huſband to approach her bed; and ſince ſhe muſt honour ſome ſubject ſo far, as to be called his wife, ſhe would chuſe him, as a mark of her gratitude, ſince it was he that had preſented her at the age of ten years to her laſt lord. But ſhe never permitted him to pay her one viſit; though

though it is now fifteen years ſhe has been in his houſe, where ſhe paſſes her time in uninterrupted mourning, with a conſtancy very little known in Chriſtendom, eſpecially in a widow of one and twenty, for ſhe is now but thirty-ſix. She has no black Eunuchs for her guard, her huſband being obliged to reſpect her as a Queen, and not to enquire, at all, into what is done in her apartment.

I was led into a large room, with a Sofa the whole length of it, adorned with white marble pillars like a *Ruelle*, covered with pale blue figured velvet, on a ſilver ground, with cuſhions of the ſame, where I was deſired to repoſe till the Sultana appeared, who had contrived this manner of reception to avoid riſing up at my entrance, though ſhe made me an inclination of her head, when I roſe up to her. I was very glad to obſerve a lady that had been diſtinguiſhed by the favour of an Emperor, to whom beauties were, every day, preſented from all parts of the world. But ſhe did not ſeem to me, to have ever been half ſo beautiful as the fair Fatima I ſaw at Adrianople; though ſhe had the remains of a fine face, more decayed by ſorrow than time. But her dreſs was ſomething ſo ſurprizingly rich, that I cannot forbear deſcribing it to you. She wore a veſt called *Dualma*, which differs from a Caftan by longer ſleeves, and folding over at the bottom. It was of purple cloth, ſtrait to her ſhape, and thick ſet, on each ſide down to her feet and round the ſleeves, with pearls of the beſt water, of the ſame ſize as their buttons commonly are. You muſt not ſuppoſe that I mean as large as thoſe of my Lord ———, but about the bigneſs of a pea; and to theſe buttons, large loops of diamonds, in the form of thoſe gold loops, ſo common on birth-day coats. This habit was tied, at the waiſt, with two large taſſels of ſmaller pearls, and round the arms embroidered with large diamonds. Her ſhift was faſtned, at the bottom, with a great diamond, ſhaped like a lozenge; her girdle, as broad as the broadeſt Engliſh ribband, entirely covered with diamonds. Round her neck ſhe wore three chains, which reached to her knees; one of large pearl, at the bottom of which hung a fine coloured emerald as big as a turkey egg; another, conſiſting of two hundred emeralds, cloſe joined together, of the moſt lively green, perfectly matched, every one as large as a half-crown piece, and as thick as three crown pieces, and another of ſmall emeralds perfectly round. But her ear-rings eclipſed all the reſt. They were two diamonds ſhaped exactly like pears, as large as a big hazle-nut. Round her *Talpack* ſhe had four ſtrings of pearl—the whiteſt and moſt perfect in the world, at leaſt enough to make four necklaces, every one as large as the Dutcheſs of Marlborough's, and of the ſame ſhape, faſtned with two roſes, conſiſting of a large ruby for the middle ſtone, and round them twenty drops of

of clean diamonds to each. Beſides this, her head-dreſs was covered with bodkins of emeralds and diamonds. She wore large diamond bracelets, and had five rings on her fingers (except Mr. Pitt's) the largeſt I ever ſaw in my life. 'Tis for jewellers to compute the value of theſe things; but, according to the common eſtimation of jewels in our part of the world, her whole dreſs muſt be worth a hundred thouſand pounds ſterling. This I am ſure of, that no European Queen has half the quantity; and the Empreſs's jewels, though very fine, would look very mean near hers. She gave me a dinner of fifty diſhes of meat, which (after their faſhion) were placed on the table but one at a time, and was extremely tedious. But the magnificence of her table anſwered very well to that of her dreſs. The knives were of gold, and the hafts ſet with diamonds. But the piece of luxury which grieved my eyes, was the table-cloth and napkins, which were all tiffany embroidered with ſilk and gold, in the fineſt manner, in natural flowers. It was with the utmoſt regret that I made uſe of theſe coſtly napkins, which were as finely wrought as the fineſt handkerchiefs that ever came out of this country. You may be ſure, that they were entirely ſpoiled before dinner was over. The *ſherbet* (which is the liquor they drink at meals) was ſerved in china bowls; but the covers and ſalvers maſſy gold. After dinner water was brought in gold baſons, and towels of the ſame kind with the napkins, which I very unwillingly wiped my hands upon, and coffee was ſerved in china with gold *Soucoups* *.

'The Sultana ſeemed in a very good humour, and talked to me with the utmoſt civility. I did not omit this opportunity of learning all that I poſſibly could of the *Seraglio*, which is ſo entirely unknown amongſt us. She aſſured me that the ſtory of the Sultan's *throwing a handkerchief*, is altogether fabulous; and the manner, upon that occaſion, no other than this: He ſends the *Kyſſir Aga*, to ſignify to the lady the honour he intends her. She is immediately complimented upon it by the others, and led to the bath, where ſhe is perfumed and dreſſed in the moſt magnificent and becoming manner. The Emperor precedes his viſit by a royal preſent, and then comes into her apartment: neither is there any ſuch thing as her creeping in at the bed's foot. She ſaid, that the firſt he made choice of, was always after the firſt in rank, and not the mother of the eldeſt ſon, as other writers would make us believe. Sometimes the Sultan diverts himſelf in the company of all his ladies, who ſtand in a circle round him. And ſhe confeſſed, they were ready to die with envy and jealouſy of the *happy ſhe*, that he diſtinguiſhed by any appearance of preference. But this ſeemed to me nei-

* A cup made of gold or ſilver, to receive the coffee-cup, which prevents its ſcalding the fingers.

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ther better nor worſe than the circles in moſt courts, where the glance of the monarch is watched, and every ſmile is waited for with impatience, and envied by thoſe who cannot obtain it.

'She never mentioned the Sultan without tears in her eyes, yet ſhe ſeemed very fond of the diſcourſe. "My paſt happineſs, *ſaid ſhe*, appears a dream to me. Yet I cannot forget that I was beloved by the greateſt and moſt lovely of mankind. I was choſen from all the reſt, to make all his campaigns with him; and I would not ſurvive him, if I was not paſſionately fond of the Princeſs my daughter. Yet all my tenderneſs for her was hardly enough to make me preſerve my life. When I left him, I paſſed a whole twelve-month without ſeeing the light. Time has ſoftened my deſpair; yet I now paſs ſome days every week in tears, devoted to the memory of my Sultan." There was no affectation in theſe words. It was eaſy to ſee ſhe was in a deep melancholy, though her good humour made her willing to divert me.

She aſked me to walk in her garden, and one of her ſlaves immediately brought her a *Pellice* of rich brocade lined with ſables. I waited on her into the garden, which had nothing in it remarkable but the fountains; and from thence, ſhe ſhewed me all her apartments. In her bed-chamber, her toilet was diſplayed, conſiſting of two looking-glaſſes, the frames covered with pearls, and her night *Talpoche* ſet with bodkins of jewels, and near it three veſts of fine ſables, every one of which is at leaſt worth a thouſand dollars (two hundred pounds Engliſh money). I don't doubt but theſe rich habits were purpoſely placed in ſight, though they ſeemed negligently thrown on the Sofa. When I took my leave of her, I was complimented with perfumes as at the Grand Vizier's, and preſented with a very fine embroidered handkerchief. Her ſlaves were to the number of thirty, beſides ten little ones, the eldeſt not above ſeven years old. Theſe were the moſt beautiful girls I ever ſaw, all richly dreſſed; and I obſerved that the Sultana took a great deal of pleaſure in theſe lovely children, which is a vaſt expence; for there is not a handſome girl of that age, to be bought under a hundred pounds ſterling. They wore little garlands of flowers, and their own hair, braided, which was all their head-dreſs; but their habits were all of gold ſtuffs. Theſe ſerved her coffee kneeling; brought water when ſhe waſhed, &c.——'Tis a great part of the buſineſs of the older ſlaves to take care of theſe young girls, to learn them to embroider, and to ſerve them as carefully as if they were children of the family. Now do you imagine I have entertained you, all this while, with a relation that has, at leaſt, received many embelliſhments from my hand? This, you will ſay, is but too like the Arabian Tales—

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Theſe embroidered napkins! and a jewel as large as a turkey's egg!——You forget, dear ſiſter, thoſe very tales were written by an author of this country, and (excepting the enchantments) are a real repreſentation of the manners here. We travellers are in very hard circumſtances. If we ſay nothing but what has been ſaid before us, *we are dull, and we have obſerved nothing.* If we tell any thing new, we are laughed at as *fabulous and romantic*, not allowing either for the difference of ranks, which afford difference of company, or more curioſity, or the change of cuſtoms that happen every twenty years in every country. But the truth is, people judge of travellers, exactly with the ſame candour, good nature, and impartiality, they judge of their neighbours upon all occaſions. For my part, if I live to return amongſt you, I am ſo well acquainted with the morals of all my dear friends and acquaintances, that I am reſolved to tell them nothing at all to avoid the imputation (which their charity would certainly incline them to) of my telling too much. But I depend upon your knowing me enough, to believe whatever I ſeriouſly aſſert for truth; though I give you leave to be ſurprized at an account ſo new to you. But what would you ſay? if I told you, that I have been in a *Haram*, where the winter apartment was wainſcotted with inlaid work of mother of pearl, ivory of different colours, and olive wood, exactly like the little boxes you have ſeen brought out of this country; and in the rooms deſigned for ſummer, the walls are all cruſted with Japan china, the roofs gilt, and the floors ſpread with the fineſt Perſian carpets? Yet there is nothing more true; ſuch is the palace of my lovely friend, the fair *Fatima*, whom I was acquainted with at *Adrianople*. I went to viſit her yeſterday; and if poſſible, ſhe appeared to me handſomer than before. She met me at the door of her chamber, and, giving me her hand with the beſt grace in the world; you chriſtian ladies (ſaid ſhe with a ſmile, that made her as beautiful as an angel) have the reputation of inconſtancy, and I did not expect, whatever goodneſs you expreſs'd for me at Adrianople, that I ſhould ever ſee you again. But I am now convinced that I have really the happineſs of pleaſing you; and if you know how I ſpeak of you amongſt our ladies, you would be aſſured, that you do me juſtice in making me your friend. She placed me in the corner of the ſofa, and I ſpent the afternoon in her converſation, with the greateſt pleaſure in the world.———The Sultana *Hafiten*, is what one would naturally expect to find a Turkiſh lady, willing to oblige, but not knowing how to go about it; and tis eaſy to ſee, in her manner, that ſhe has lived excluded from the world. But *Fatima* has all the politeneſs and good breeding of a court, with an air that inſpires at once, reſpect and tenderneſs; and now

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that I underſtand her language, I find her wit as agreeable as her beauty. She is very curious after the manners of other countries, and has not the partiality for her own, ſo common to little minds. A Greek that I carried with me, who had never ſeen her before (nor could have been admitted now, if ſhe had not been in my train) ſhew'd that ſurprize at her beauty and manner, which is unavoidable at the firſt ſight, and ſaid to me in Italian,——"*This is no Turkiſh lady, ſhe is certainly ſome Chriſtian.*"——*Fatima* gueſſed ſhe ſpoke of her, and aſked what ſhe ſaid. I would not have told her, thinking ſhe would have been no better pleaſed with the compliment, than one of our court beauties, to be told, that ſhe had the air of a Turk. But the Greek lady told it to her, and ſhe ſmiled, ſaying, *It is not the firſt time I have heard ſo; my mother was a Poloneze, taken at the ſiege of Caminiec; and my father uſed to rally me, ſaying, he believed his Chriſtian wife had found ſome Chriſtian gallant; for that I had not the air of a Turkiſh girl.*——I aſſur'd her, that if all the Turkiſh ladies were like her, it was abſolutely neceſſary to confine them from public view for the repoſe of mankind; and proceeded to tell her, what a noiſe ſuch a face, as hers, would make in London or Paris. *I can't believe you*, replied ſhe agreeably, *if beauty was ſo much valued in your country, as you ſay, they would never have ſuffered you to leave it.*—— Perhaps, dear ſiſter, you laugh at my vanity in repeating this compliment, but I only do it, as I think it very well turn'd, and give it you as an inſtance of the ſpirit of her converſation.

We come now to the third volume of this Collection; the letters of which are reſpectively dated from Conſtantinople, Tunis, Genoa, Turin, Lyons, Paris, and, laſtly, Dover; where ſhe landed on her return to her native Country, Oct. 31, 1718. Of all theſe places ſhe has, according to her cuſtom, given ſome deſcription, enlivened, in her agreeable manner, (ſo different from the dull narratives of moſt other Travellers!) with a variety of anecdotes and reflections. In regard to the latter, we could not help taking particular notice of one, at the cloſe of Letter XLIII, with which we ſhall conclude the article, and bid adieu to theſe delightful Letters.

After giving the Abbot ——— an account of the magnificence and luxury of the Turkiſh Grandees, ſhe thus concludes.

——'Tis true, their magnificence is of a different taſte from ours, and perhaps of a better. I am almoſt of opinion they have a right notion of life. They conſume it in muſick, gardens, wine and delicate eating, while we are tormenting our brains with ſome ſcheme of politicks, or ſtudying ſome ſcience to which we can never attain, or, if we do, cannot perſuade

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other people to ſet the value upon it we do ourſelves. 'Tis certain what we feel and ſee is properly (if any thing is properly) our own; but the good of fame, the folly of praiſe are hardly purchaſed, and when obtained, poor recompence for loſs of time and health. We die or grow old before we can reap the fruit of our labours. Conſidering what ſhort liv'd weak animals men are, is there any ſtudy ſo beneficial as the ſtudy of preſent pleaſure? I dare not purſue this theme; perhaps I have already ſaid too much, but I depend upon the true knowlege you have of my heart. I don't expect from you the inſipid railleries I ſhould ſuffer from another in anſwer to this letter. You know how to divide the idea of *pleaſure* from that of *vice*, and they are only mingled in the heads of fools.—But I allow you to laugh at me for the ſenſual declaration in ſaying, that I had rather be a rich Effendi with all his ignorance, than Sir Iſaac Newton with all his knowlege.'

We doubt not but the more grave and conſiderate of our Readers, will condemn this deciſion in favour of a life ſpent in ſuch indulgence of the ſenſes, as muſt ever prove more friendly to ignorance, than to a due cultivation of thoſe rational faculties, which peculiarly diſtinguiſh the nobleſt part of the Creation. Nevertheleſs we muſt ſo far acquieſce in this Lady's philoſophy, as to acknowlege, that it would argue more true wiſdom were we rather, with thankfulneſs, to avail ourſelves of the good things which God hath ſo bounteouſly beſtowed on us, than, ſlighting his choiceſt gifts, to dedicate the beſt part of our lives to laborious and painful reſearches into uſeleſs learning and unavailing Science. How many, like Sir Nicholas Gimcrack, employ moſt of their days in the fruitleſs chace of a Butterfly, or an endleſs purſuit of the perpetual motion:—or, with the political Upholſterer, paſs their ſleepleſs nights in anxious ſolicitude for the ſafety of poor Old England!——Such infatuated mortals may juſtly be laughed at by the more joyous and more ſenſible Aſiatic.——But after all, our fair Traveller has undoubtedly carried her reſpect for Eaſtern manners, and Eaſtern pleaſures, too far, when the great the glorious NEWTON is placed below a poor, uninformed voluptuary! we ſay *poor*, for what are all the poſſeſſions of the wealthieſt Effendi, or Baſhaw, in the Eaſt, compared with the treaſures of a Newton's mind!

And now, moſt elegant, ſpirited, amiable Lady Mary! we beg leave to kiſs your fair hand, and, with grateful thanks for the pleaſure you have afforded us, moſt reſpectfully, though reluctantly, bid you adieu!——*Longum, formoſa, vale!*

Tractatus de Miraculis. Authore Spectatiſſimo.
Or, A Treatiſe on Miracles. 8vo. 1s. Williams.

THE ingenious Author of this little tract, having prudentially choſen to convey his ſentiments, on ſo nice a ſubject, in a learned language, we know not how far we might be thought reprehenſible in giving any of them in plain Engliſh. His deſign, we conceive, in this particular, was to prevent his arguments from having any ill effect on the illiterate vulgar, who might not be in a capacity perfectly to underſtand them, or ſufficiently to diſtinguiſh between their good and evil tendency. Certain, however, it is, that we have many philoſophical Readers of this kingdom, who are very incapable of comprehending a metaphyſical argument delivered in the Latin tongue; and we doubt not of having a conſiderable number of claſſic Scholars, who entertain all the ſuperſtition and prejudices of the vulgar, and are incapable of entering into a metaphyſical argument in any language. It is the knowlege of things, and not of words, which ſtrengthens the faculties and meliorates the judgment; whereas it is well known that languages are often, and frequently beſt attained by the peruſal of very inſignificant and uninſtructive books. Greek is not learned by ſtudying Euclid, nor Latin by converſing with Sir Iſaac Newton's Principia. So that a man may acquire the knowlege of many different languages, and yet be very ignorant of the things which ſerve to enlighten the mind and improve the underſtanding.

To theſe conſiderations we may add, that moſt of the arguments contained in this performance have already appeared in the Engliſh language. If our Author's ſentiments, therefore, are agreeable to truth, and the publication of them conſiſtent with the peace and good order of ſociety, we think he might as well have given them in his vernacular tongue *. As theſe points, however, may poſſibly appear problematical either to our Author or our Readers, we ſhall content ourſelves, in giving a general account of this treatiſe, with making uſe of the Writer's own words.

Having expatiated a little, by way of introduction, on the common opinions and prejudices of mankind, reſpecting the operations of God and nature, in the ordinary courſe of Providence, and in the working of miracles, our Author divides his ſubject into four parts; proceeding, in due order, to prove or illuſtrate the following points or propoſitions.

* On the preſumption that the Author is an Engliſhman; of which, however, we are in ſome doubt, notwithſtanding the title page indicates this tract to be printed in London.

I. Nihil

I. Nihil contra naturam contingere, ſed ipſam æternum, fixum et immutabilem ordinem ſervare; et ſimul, quid per miraculum intelligendum ſit.

II. Nos ex miraculis nec eſſentiam, nec exiſtentiam, et conſequenter, nec providentiam Dei poſſe cognoſcere, ſed hæc omnia longe melius percipi ex fixo et immutabili naturæ ordine.

III. Ex aliquot ſcripturæ exemplis oſtendam, ipſam ſcripturam per Dei decreta et volitiones; et conſequenter providentiam, nihil aliud intelligere, quam ipſam naturæ ordinem, qui ex ejus æternis legibus neceſſario ſequitur.

IV. Denique, de modo miracula ſcripturæ interpretandi, et de iis, quæ præcipue circa miraculorum narrationes notari debeant, agam.

With regard to the firſt diviſions, he begins thus.

" Ad *primum* quod attinet, facile deducitur ex natura voluntatis Dei, quæ ex Dei intellectu non niſi reſpectu noſtræ rationis diſtinguitur: hoc eſt, Dei voluntas, et Dei intellectus in ſe revera unum et idem ſunt; nec diſtinguuntur, niſi reſpectu noſtrarum cogitationum, quas de Dei intellectu formamus."

This point he elucidates by a very apt and judicious illuſtration, and then concludes.

" Unde ſequitur, omne id quod Deus vult ſive determinat, æternam neceſſitatem et veritatem involvere, vel eadem neceſſitate, quæ ex natura et perfectione divina ſequitur, Deum rem aliquam, ut eſt, intelligere, ex eadem ſequitur, Deum eandem, ut eſt, velle. Cum autem nihil, niſi ex ſolo divino decreto neceſſario verum ſit, hinc clariſſime ſequitur, leges naturæ univerſales mera eſſe decreta Dei, quæ ex neceſſitate et perfectione naturæ divinæ ſequuntur. Si quid igitur in natura contingeret, quod ejus univerſalibus legibus repugnaret, id decreto et intellectui, et naturæ divinæ neceſſario etiam repugnaret; aut ſi quis ſtatueret, Deum aliquid contra leges naturæ agere, is ſimul etiam cogeretur ſtatuere, Deum contra ſuam naturam agere, quo nihil abſurdius."

Hence *nihil igitur in natura contingit*, ſays he, *quod ipſis legibus univerſalibus repugnet:* Conſiſtent with which is his explication of the term, Miracle; " Clariſſime ſequitur nomen miraculi non niſi reſpective ad hominum opiniones poſſe intelligi, et nihil aliud ſignificare, quam opus, cujus cauſam naturalem exemplo alterius rei ſolitæ explicare non poſſumus, vel ſaltem ipſe non poteſt qui miraculum ſcribit aut narrat."

In regard to the ſecond head, the Author brings ſome ſhrewd arguments, deduced both from Scripture and reaſon, to prove the point in queſtion; objecting ſtrongly to the diſtinction made by Divines, between events *contrary* to, and thoſe which are *above* nature. On this diſtinction he obſerves, " Neque hic ullam agnoſco differentiam inter opus contra naturam, et opus

ſupra naturam: (hoc eſt, ut quidam aiunt, quod quidem naturæ non repugnat, attamen ab ipſa non poteſt produci aut effici) nam cum miraculum non extra naturam, ſed in ipſa natura fiat, quamvis ſupra naturam ſtatuetur, tamen neceſſe eſt ut naturæ ordinem interrumpat, quem alias fixum et immutabilem ex Dei decretis concipimus. Si quid igitur in natura fieret, quod ex ipſius legibus non ſequeretur: id neceſſario ordini, quem Deus in æternum per leges naturæ univerſales in natura ſtatuit, repugnaret, adeoque id contra naturam ejuſque leges eſſet, et conſequenter ejus fides nos de omnibus dubitare faceret, et ad atheiſmum duceret.

Under the third diviſion, the Author endeavours to prove the concluſions, drawn from his metaphyſical arguments, not to be inconſiſtent with the Scriptures, when taken in their true and proper ſenſe. He is not ſo full and ſatisfactory, however, on this head, as ſome may think the importance of the ſubject requires; nor can we by any means join in the inference he draws from his arguments on this point. His opinion nevertheleſs is that, "omnia, quæ in ſcriptura vere narrantur contigiſſe, ea ſecundum leges naturæ, ut omnia, neceſſario contigiſſe; et ſi quid reperiatur, quod apodictice demonſtrari poteſt, legibus naturæ repugnare, aut ex iis conſequi non potuiſſe, plane credendum id a ſacrilegis hominibus ſacris literis adjectum fuiſſe: quicquid enim contra naturam eſt; id contra rationem eſt, et quod contra rationem, id abſurdum eſt, ac proinde etiam refutandum.

As to the fourth article, the Writer indulges himſelf in a few ſtrictures relating to the miracles recorded in the Old and New Teſtament; "Ex quibus" ſays he, "porro evidentiſſime ſequitur, miracula res naturales fuiſſe, atque adeo eadem ita explicanda, ut neque nova (ut Salomonis verbo utar) neque naturæ repugnantia videantur.

On the whole, the Author of this Tract hath delivered, in a very few words, ſome of the moſt notable objections againſt the common acceptation of Miracles: it would require, however, a great deal more room, and a much greater variety of arguments than he hath indulged himſelf in, to ſettle the point equally to the ſatisfaction of the Philoſopher and the Divine.

MONTHLY CATALOGUE,

For JULY, 1763.

RELIGIOUS *and* CONTROVERSIAL.

Art. 1. *Four Charges to the Clergy of the Archdeaconry of Eſſex.* By Thomas Rutherford, D. D. F. R. S. &c. &c. 8vo. 1s. 6d. Millar.

IN

IN the firſt of theſe charges the learned archdeacon offers ſome plain arguments to prove, that Chriſtianity does not reject the aid of human learning.

In the ſecond he examines the doctrine of the Methodiſts concerning *inward feelings*.

In the third he examines their doctrine concerning *aſſurances*.

His fourth and laſt charge is an enquiry, whether the article of the *reſurrection of the body*, or *fleſh*, was not inſerted into the public creeds before the middle of the fourth century; and whether the language of it is not agreeable to the language of the ſcriptures: in anſwer to a poſthumous pamphlet written by the late Dr. Sykes.

The firſt of theſe charges is upon a ſubject undoubtedly proper for the conſideration of the clergy, and what they are very much intereſted in: and the viſitations of the ſuperior dignitaries of the church would anſwer a valuable purpoſe indeed, if a ſpirit of enquiry and literature was by this means awakened and kept alive among the body of the clergy at large. This is an object highly deſerving of attention; and what ought upon theſe occaſions eſpecially to be recommended with all the powers of perſuaſion. For notwithſtanding there are a great number of learned men in the church, who are ornaments of their profeſſion, and ſupport a very reſpectable character; yet it muſt alſo be acknowleged that there are many others, who have not that competency of learning, which, in this improved and enlightned age, is abſolutely neceſſary to ſupport the character of a clergyman with decency and reſpect; whoſe knowlege reaches little farther than what they learnt in the ſchools; are unable to give a proper repreſentation of that excellent religion for which they profeſs to be advocates; and for want, not of natural, but of acquired abilities, bring diſhonour on one of the nobleſt and beſt inſtitutions that ever appeared in the world. To rectify this evil is highly worthy the earneſt endeavours of the governors of the church. We did expect that the archdeacon's charge would have been directed this way; and that we ſhould have been entertained with an animated repreſentation of the importance of learning, and the favourable influence it would have upon the intereſts and progreſs of the Chriſtian religion. Inſtead of this we only meet with a cool and lifeleſs endeavour to prove, that *chriſtianity doth not reject the aids of human learning*; from ſuch proofs as theſe, that St. Paul directed Timothy to give attendance to reading; that he himſelf ſometimes quoted the Greek poets; and that there are in the ſcriptures ſome things hard to be underſtood. In fact, inſtead of a *concio ad clerum*, upon a ſubject of the firſt importance and conſideration, we are let down into a little diſpute with the Methodiſts, who, we are told, 'notwithſtanding they ſometimes pretend to be genuine ſons of the Church of England, adopt the language and opinion of the *conventicle* (*tabernacle* we ſuppoſe the doctor meant) when they maintain, that every believer, provided he has the gift of utterance, is qualified to preach the Goſpel; and that human learning is rather an impediment than otherwiſe.' A poſition ſo wretchedly illiberal, and fooliſh, that it hardly deſerved a grave anſwer before an aſſembly of divines.——

The ſecond and third charges are likewiſe diſputes with the Methodiſts; a ſet of people who are not to be reaſoned with. To reaſon with them is, we acknowlege, much better than to perſecute them:

the beſt method of treating them of all others, is perhaps to neglect them; and to oppoſe the progreſs of enthuſiaſm and folly, by a full and fair repreſentation of the doctrines and precepts of the Chriſtian religion, the evidence on which they are founded; and the noble and powerful motives by which they are enforced. This ſeems to be the moſt likely method to prevent a multitude of illiterate preachers from alienating the regards of the common people from their *legal paſtors*: we will add, this is a work that would well become our *legal paſtors*; and it is a work which they all have, or ought to have, abilities for.

The Doctor's laſt charge is on a ſubject of criticiſm, and of ſome importance; it is by much the moſt valuable part of his pamphlet, and as ſuch we recommend it to the notice of the learned.

Art. 2. *The Adoration of his Creator the great Duty of Man.* 8vo. 6d. Briſtow.

This is, upon the whole, a ſenſible little pamphlet, intended to prove and illuſtrate this very important truth, *that a regard to the Deity is the ſupport of human virtue*; a principle which will be readily admitted by all ſober and conſiderate theiſts. The Author ſays in page 10. godlineſs implies piety and prayer to God; and in his notes under this ſentence quotes the following paſſage. "A pious man is one who ſerves the Gods, not in the manner he pleaſes, but as the laws made for that purpoſe directs and he who ſerves them as theſe laws direct, ſerves them as he ought". *Xenoph. Mem. lib.* iv. This was a ſentiment well adapted to the ſtate of religion in Old Greece: but we do not immediately ſee the pertinency of it under a government whoſe glory is a toleration; and from a Writer, who ſeems to be both a Chriſtian and a Proteſtant.

Art. 3. *A Diſcourſe on the Lord's Supper.* By Samuel Morton Savage. 8vo. 4d. Buckland.

The intention of this little piece is to explain the nature of the Lord's Supper, the end and deſign of the inſtitution, and to recommend a ſerious and more general attendance upon it to all Chriſtians. The plain and ſimple manner in which this diſcourſe is written, and the eaſy price at which it is publiſhed, very well adapt it to the uſe of the common and poorer ſort of people, to whom we recommend it, as much more intelligible and rational than many longer and more tedious pieces, that have appeared upon the ſubject.

Art. 4. *A Letter written by the late Rev. Mr. Pearſall of Taunton in the County of Somerſet, addreſſed to the Church of Chriſt under his Paſtoral Care, containing his dying Advice to them, and which, according to his Intention, was read to them ſoon after his Deceaſe.* 12mo. 3d. Field.

Mr. Pearſall *being dead, yet ſpeaketh*; he ſtill ſpeaketh the language of great orthodoxy; but amidſt much of this kind we have the ſatisfaction to perceive many genuine marks of a pious and ſincere diſpoſition; qualities which will retain their value, when the names of hereſy and orthodoxy will be buried in everlaſting oblivion.

Art.

Art. 5. *On Religious Liberty, a Sermon preached at St. Paul's Cathedral, on Sunday the 6th of March* 1763, *on Occaſion of the Brief, for the Eſtabliſhment of the Colleges of Philadelphia and New-York.* By John Brown, D. D. Vicar of Newcaſtle. 4to. 1 s. Davis and Reymer.

A few ſingle ſermons ſometimes paſs under our review, which ſeem to merit greater notice from us, than barely to have a place in our catalogue. On ſuch occaſions we have departed from our uſual method, and given a more particular account of them; and in the preſent inſtance we ſhall probably oblige our Readers by an abſtract of the excellent diſcourſe before us.

The Doctor's ſubject is, we acknowlege, with *us*, a favourite one; RELIGIOUS LIBERTY! a ſubject neither ſo thoroughly conſidered, ſo univerſally underſtood, nor ſo much attended to, as its importance deſerves. We are not the leſs pleaſed with this ſubject, for being treated by a divine of our eſtabliſhed Church: the pulpits of ſeparate congregations have long been accuſtomed to it; and why it ſhould not be more common and familiar in the diſcourſes of a learned Chriſtian and Proteſtant clergy we are at a loſs to conceive.

The text on which the Sermon before us is founded, is that memorable advice of *St. Paul* to the *Galatians*. *Stand faſt therefore in the liberty wherewith Chriſt hath made us free; and be not entangled again with the yoke of bondage.* Gal. v. 1. From theſe words our Preacher propoſes to conſider, 1ſt. The *nature* of that *religious liberty*, wherewith Chriſt hath made us free. 2dly. To remark the *violations* of this liberty which have been made in the Chriſtian world. 3dly. The progreſs that has been made towards its *reſtoration*; and laſtly, To ſubjoin ſome reflections which may regard its *completion*.

Under the firſt head the Doctor tells us, 'that religious liberty doth evidently conſiſt in a rational obedience to ſuch rules and ordinances as are found in the Goſpel. Whatever is there clearly delivered as matter of *faith*, or preſcribed as matter of *practice*, *that* is the indiſpenſible duty of Chriſtians to *believe* and *do*.' 'Whatever is of doubtful interpretation cannot be eſſential to man's ſalvation, becauſe if it had been ſo, God would have more clearly revealed it; and therefore as he hath not thought fit to let us underſtand all myſteries, and all knowlege, ſo in theſe caſes, a modeſt deference to the opinions of thoſe, whoſe wiſdom we reverence; or a like deference to the dictates of our own reaſon, is all that can be expected from us.—Whatever is obtruded on us under pretence of being the command of God, but is contrary to the general tenor of his word, that no earthly power or authority ought to compel us to ſubmit to.'

But when controverſies are ſtarted, and doubts ariſe, the grand queſtion then comes to be debated, *who ſhall finally decide?* The Doctor hath decided it, and moſt admirably well too—'One plain anſwer will ſuffice; an anſwer, which, had it been duly attended to, through the ſeveral ages of the Chriſtian Church, had ſaved rivers of blood, which have been ſhed upon this occaſion: the plain anſwer therefore is only this, that mutual *compulſion* is not only *vile*, but *impoſſible*;

and that every man according to that *ſtrength of reaſon* which *God hath given him*, muſt *finally determine for himſelf*.'

We apprehend this method of ſtating the notion of religious liberty will be generally ſatisfactory to Chriſtians: we could wiſh the ſentiment had been carried to its full extent, and the propoſition made ſo general as to have comprehended thoſe (few perhaps in number) who have not been ſo happy, even after an honeſt enquiry, as to ſee *fully* the evidences of the Chriſtian religion itſelf: for it may be ſaid, with reſpect to the *Theiſt* as well as the *Chriſtian*, that compulſion is not only *vile* but *impoſſible*; and that according to *the ſtrength of his reaſon*, he and every man muſt *finally determine for himſelf*.

The principle is equally juſt in both caſes. But we have often obſerved it, even among thoſe who profeſs to be advocates for religious liberty, that they ſeem to be afraid of carrying their noble principles to their juſt and full extent: if they have but *elbow-room* for themſelves, they think every thing very well; whereas other perſons equally good and honeſt, for want of *more room*, may find themſelves miſerably ſqueezed and hampered. The intereſts of religion, and the happineſs of mankind, will, we apprehend, never ſuffer from the moſt enlarged freedom, and perfect toleration: but the greateſt ills may juſtly be dreaded, when the magiſtrate interferes beyond the limits of his office, and the ends of his inſtitution.

But let us follow Dr. Brown, to the ſecond head of his ſermon, in which he repreſents the *violations of religious liberty*, which have been commited in the ſeveral periods of the Chriſtian Church. This part is moſtly hiſtorical; 'the firſt ages of Chriſtianity do happily ſtand free of this imputation; for as yet the divine admonitions of Chriſt and his apoſtles were not forgotten. As power prevailed, i. e. when Chriſtianity was eſtabliſhed by the civil power, theſe noble principles gave place, and the madneſs of opinion ſupplanted liberty. Now the ſee of *Rome* began to lay the foundations of its ſpiritual tyranny: under this tyranny, which defaced *Europe* for ſeven hundred years, liberty died; till at length a few brave ſpirits, at the *Reformation*, broke the chains which bigotry and craft had impoſed on ignorance; and *Chriſtian Liberty* began once more *to rear her head*. But the Reformers themſelves miſerably halted between two opinions, aſſerting their own right of private judgment yet denying it to thoſe who diſſented from them. The conduct of CALVIN, in the caſe of SERVETUS, is notorious. The right of perſecution was aſſerted in the *Genevan* Church, in particular by Turretine, one of the ableſt doctors. *We conclude*, ſays he, *that the Chriſtian Magiſtrate may puniſh ſuch peſts and monſters with death*. Now adds our Preacher, 'where is the difference between this and the moſt bloody Papal Inquiſition? If there be a difference, it only is with regard to the particular opinions to be animadverted upon: the *Papiſt* will deſtroy you for holding one opinion; the *Calviniſt* for holding another: but the infernal *principle* of *perſecution* is the ſame in both.'

'If we come home to the conſideration of ſome of our own moſt eminent Reformers, we muſt be very blind, or very partial, not to admit, that *they* likewiſe laboured under a like *defect*. CRANMER himſelf blotted his fame by the perſecution and death of an ignorant enthuſiaſt.'

What happened ſince that time is generally known: during ſome the ſucceeding reigns, while a family was on the throne, that ned-born to intail miſeries on themſelves and Great Britain, reli-as liberty was again on the decline. Perſecution for conſcience ſtar-chambers, and oppreſſive inquiſitions began to caſt a gloom r the nation: till at laſt a weak prince, ſtrong in nothing but bi-ry and falſe zeal, had ſoon again overwhelmed us in the torrent of erſtition and papal tyranny, had not his madneſs been oppoſed and ıſtiſed by the brave and free ſpirit of the nation; a ſpirit which at times hath lain like a generous ſeed in the ground, ready to riſe d choak the growth of ſpiritual oppreſſion.'

What the Doctor adds in the next paragraph relates to the progreſs at has been made toward the reſtoration of religious liberty: but this he is limited to a much narrower compaſs than in his former ticle. However he makes the moſt of it: 'And now, ſays he, at *Revolution*, which will for ever diſtinguiſh this kingdom from all hers, in the happineſs and glory which it beſtowed, eſtabliſhed reli-ious, as well as civil freedom on its proper baſis. An *act of toleration* ras given, religious perſecution *diſcountenanced by law*; and the ſtain ıiped off, which had ſo long diſgraced Chriſtianity; a ſtain from which 'aganiſm itſelf ſtands clear. Such, it is evident, was the *general ſenſe* of the nation; but how far every *individual*, either among the *clergy* or *laity*, have been ruled in their conduct by this *general ſenſe*, I can-not if I would; nor if I could, ſhould I be very fond to determine.'

There is ſomething evidently concealed under thoſe *woulds*, and *coulds*, and *ſhoulds*, which perhaps was not *proper* to be laid open in the *pulpit*. In *another place* he may ſpeak with leſs reſtraint; and we hope the Doctor will be perſuaded to give the public a commentary on the laſt dark paragraph, which we dare ſay would be highly uſeful and en-tertaining.

The remarks which are offered in the concluſion of this valuable diſcourſe, are ſuch as regard the *completion of religious liberty*, or the carrying it to its full perfection.

'1ſt. From the general hiſtory of Chriſtianity, we may infer the *proneneſs* of mankind towards the ſpirit of *perſecution* and *intolerance*, under a religion which bears the marks of a *divine original*; in caſe the mild and benevolent genius of that religion is not underſtood by its profeſſors.

'2dly. The neceſſity of keeping a ſtrict guard over our minds, leſt we ſhould relapſe into this unchriſtian ſpirit, which many have ſo hap-pily ſhook off.

'3dly. It will be no leſs incumbent on us, to guard againſt a cold indifference in religion.'

In the laſt place, the Doctor comes to a concluſion, with pointing out the great effects which would naturally ariſe from *true Chriſtian Liberty*, united with *true Chriſtian Zeal*. 'Its firſt natural effect would be to clear our excellent religion of thoſe few alloys, which, in the opinion of ſome, may ſtill remain in it. It would lead us from hence to a ſteady and reſolved attention to thoſe things which are the end of all religion, the ſincere practice of upright morals, founded in the love of God and man.'

'The next effect would naturally extend to those other Christian sects and churches who differ from us in points of faith and ceremony. There is a natural dignity and excellence in true Christian Charity, which diffuseth a kind of glory round its possessor, and unavoidably attracts veneration and esteem. It carries in it the united forces of *argument* and eloquent *persuasion*. Of *argument*, because it convinceth our adversaries that we are possessed of that *charity* which is the surest characteristic of true religion: of eloquent *persuasion*, because it naturally creates esteem and love.'

'But its greatest and most extensive effect, joined with true *Christian Zeal*, would be a free and powerful communication of the glad tidings of the Gospel to those many and distant nations, who as yet sit in darkness and the shadow of death.'—Then the Preacher goes on to speak to the particular occasion of his sermon, the reading the brief for the colleges of *Philadelphia* and *New-York*. Upon the whole, the Doctor's sermon was well suited to the occasion. We thank him for the agreeable entertainment he has given us; and most heartily join in his warmest wishes, that the amiable principles for which he pleads so well, may prevail more and more, even to the uttermost parts of the earth.

Art. 6. *A serious Address to the Inhabitants of Great Britain and Ireland.* Small 8vo. 6d. Bird.

On perusal of this little tract, we were naturally reminded of

——— —— the man to books confin'd,
Who from his study rails at all mankind:

and also of

The coxcomb Bird, so talkative and grave,
Who from his cage cries cuckold, whore, and knave:
Though many a passenger he rightly call,
We hold him no philosopher at all.

There are many mistaken pietists who think they do great service both to God and man, by declaiming against their fellow-creatures. Such railers may be termed devout libellers; and they would justly deserve to be punished as the worst of libellers (in as much as they make it their practice to abuse the noblest part of God's creation) were it not for the charitable supposition, that their misbehaviour proceeds rather from ignorance of the world, than from any malignity of disposition. God knows! mankind have failings enough to answer for; among which, we think, the ill-tempered censoriousness of those who set themselves up as reformers, is not the least.

POETICAL.

Art. 7. *A Visit to the ideal World*, by Honest Ranger. 4to. 2s. sewed. Flexney.

It would be cruel to hurt *Honest Ranger* in the opinion of that inferior circle where he may possibly have acquired some degree of reputation—it would be unmerciful to take any thing from that little stock of fame which he has been long scraping together in magazines and newspapers. We have ever made it a rule not to censure the performances of those who have declared themselves illiterate, and appear to have been

been deſtitute of the common advantages of education: we wiſh, however, that there were fewer of theſe unlettered candidates for fame. Their ignorance of etymology makes them pervert the original ſignification of words, and, having no knowlege of grammar, they introduce into print all the barbariſms of converſation. This, in ſome meaſure, becomes prejudicial to our language, which from the numerous tribe of menial and female Authors, has ſuffered in its purity and propriety: and tho' HONEST RANGER declares in this his poem that he 'NEVER MURDER'D NONE,' he muſt be reckoned among the above-mentioned offenders, and convicted at leaſt of murdering his language.

On his *viſit to the ideal world* he ſets out ſoon after the hour of midnight, which, with his fair,

——— in exſtacy he paſt,
And raptures mutual, but too fierce to laſt.

After a pathetic complaint that theſe raptures would laſt no longer, he falls aſleep, and preſently dreams that he is conveyed to the upper regions, where he meets with a friendly *viſion*, who enters into diſcourſe with him. Ranger informs her that he is a Briton, a ſubject of the beſt of kings,

Bleſt in his queen, *who* happily we find
Equal in virtues *for* to bleſs mankind.

From hence he proceeds, at the command of Mrs. Viſion,

To paint the moderns nearly as they are.

Many are the objects of his diſpleaſure; and he draws in general a very unfavourable picture of mankind. The little regard which the GREAT pay either to their own promiſes, or to the merit of their dependents, comes in for a ſevere ſtroke.

Should I accoſt ſome ladies or ſome lords,
That Merit ſtarves becauſe they broke their words;
They'll treat as uſual the ſevere reproach,
Each leaning out would cry—drive on the coach.
My caſe reſum'd, and in the *pitieſt* tone,
My lady ſays, Poh! prithee man begone——
My lord to *Thomas*, Damn your blood, drive on.

Maſter Ranger is very angry with the clergy too, but wonderful is the cauſe of his wrath; he is angry with them, becauſe they do not, in their ſermons, praiſe Mr. Pitt, and damn the Reviewers, &c. although we are aſſured that ſome of them have done both:

Ne'er rails at ſtateſmen who ſo wrong'd our ſtate,
Nor Pitt commends who was ſo nobly great;
Ne'er names their names who Sundays ſpend at cards,
Nor laſhes critic's, who ſo laſh the bards.

So much for *Honeſt Ranger*.

MISCELLANEOUS.

Art. 8. *An Apology for the Monthly Review.* 8vo. 2s. Nicoll.

Not an Apology, but an Impeachment; ſetting forth, that the Reviewers are in no degree qualified for the due diſcharge of their office; and proving this charge, from the circumſtance of their having conſtantly

ſtantly and uniformly cenſured the various *excellent* writings of one Mr. Elphinſtone, a ſchool-maſter, dwelling ſomewhere in the neighbourhood of London—particularly a late poem entitled *Education*. See Review for February laſt, p. 103.

It muſt be acknowledged, Mr. E's caſe ſeems to be ſingularly unfortunate; for he has publiſhed, as it now appears, a conſiderable number of pieces, in proſe and verſe, ſome with his name, and ſome without; and it has unluckily happened, that they have all been diſliked, not by the Reviewers only, we have reaſon to believe, but by every one elſe who hath attempted to read them.

Sorry are the Reviewers for the poor man, and heartily do they wiſh it had been in their power to relieve him; but he muſt conſider, that the duty they owe to the public obliges them to ſpeak their real ſentiments, concerning *all* literary productions that come before them, without diſtinction: and that no compaſſion, or perſonal regard which they might entertain for the *Man*, could juſtify their ſhewing any partiality toward the *Writer*.

Art. 9. *A few Anecdotes and Obſervations relating to Oliver Cromwell and his Family; ſerving to rectify ſeveral Errors concerning him, publiſhed by Nicolaus Comnenus Papadopoli, in his* Hiſtoria Gymnaſii Patavini. *By a Member of the Royal Society, and of the Society of Antiquaries, of London.* 4to. 6d. Worral.

As the circumſtances controverted in theſe Anecdotes, are not of a very important or a very entertaining nature, we ſhall avoid entering into any particulars concerning them; but refer our Readers to the pamphlet for the gratification of their curioſity in regard to its contents. It is but juſtice, however, to the Author, to obſerve, that he appears to have ſatisfactorily refuted many of Papadopoli's aſſertions concerning the Life, Character, and Family of Cromwell; by which foreigners might, in ſome particulars, be led to form a very erroneous idea of that great man.

Art. 10. *The Petition of John Free, D. D. relative to the Conduct of the Archbiſhops of Canterbury and York. Moſt humbly addreſſed to the Hon. the H. of Commons.* 8vo. 1s. Warcus.

This Petition ſets forth, that Dr. Free has been greatly injured in his character by an *infamous* paragraph, ſo he terms it, avowedly inſerted by the authority of the archbiſhops of Canterbury and York, in the public papers, by which the world was induced to believe that he had been guilty of forging or publiſhing without their conſent, the approbation of the ſaid archbiſhops, to an *Hiſtory of the Bible*, therein alſo *falſly aſcribed* to the *Petitioner*, as the Author: which *infamous* paragraph, notwithſtanding that an immediate remonſtrance was made againſt it, has never yet been retracted, but ſuffered through *malice* to take its courſe, and produce for more than the ſpace of a year, all the ill effects of a moſt dangerous *libel*.

Libellous, however, as the Dr. himſelf deems this procedure of their Graces, he could not find, after conſulting an eminent lawyer, that there was any room for him to hope relief from the laws of his country;

try; on which account he has drawn up this repreſentation of his caſe (which indeed we think is a hard one) for the conſideration of the members of the Houſe of Commons; in hopes that ſomething may be done towards redreſſing the extraordinary grievance he ſo juſtly complains of. But, alas! we are afraid the poor doctor is only darting ſtraws againſt the wind.

Art. 11. *Memoirs of the Court of Auguſtus. Continued and compleated from the original Papers of the late Thomas Blackwell, J. U. D. Principal of Mariſhal College in the Univerſity of Aberdeen.* By John Mills, Eſq; Vol. III. 4to. 1l. 1s. in Sheets, Millar.

Having, in our eighth and fourteenth volumes fully developed the ſcheme and conduct of Dr. Blackwell's performance, in a review of the firſt and ſecond volumes, we think it needleſs to enlarge upon this third and concluding one. Mr. Mills, the Editor and finiſher of the work, informs his Readers, in a prefatory advertiſement, that the preſent volume was printed off, to p. 144 *, when Dr Blackwell died; and that he has completed the undertaking, from the doctor's looſe papers, notes, memorandums, &c. ſupplying all deficiencies, as well as he could, by conſulting the ancients.—This, to be ſure, was all that could be expected from our Continuator; for from what other ſource could he have drawn the materials that were ſtill wanting, unleſs, like Dr. Blackwell himſelf, he had reſorted to the ſtore-houſe of *Fancy*, and rambled into the regions of *Romance?* But the doctor had already given the public enough of thoſe vagaries.

We have already expreſſed our ſentiments in regard to the merit of theſe Memoirs, ſo freely, and plainly, that it is quite unneceſſary to ſay any thing more on that head; and therefore ſhall only add, that Mr. Mills hath acquitted himſelf as well as could be expected, in the completion of ſo ſingular an undertaking: ſo that thoſe who are poſſeſſed of the two former volumes, and chuſe to make their ſets perfect, will probably think themſelves obliged to him for the pains he has taken in putting the laſt, and no incompetent, hand to the doctor's papers. He alſo deſerves ſome acknowlegment for the copious and *uſeful index* which he has here given to the whole work.

* The whole volume contains 573 pages.

Art. 12. *An Expoſtulatory Letter from J. J. Rouſſeau, Citizen of Geneva, to Chriſtopher de Beaumont, Archbiſhop of Paris. To which is prefixed, the Mandate of the ſaid Prelate, and alſo the Proceedings of the Parliament of Paris, relative to the New Treatiſe on Education, intitled Emilius* *. 12mo. 2s. Becket.

Having mentioned the original of this piece among our foreign articles in our review for March, we muſt beg leave to refer our Readers to that account of this ingenious and ſpirited epiſtle: which we recommend to the peruſal of all the admirers of that celebrated Writer,

* Tranſlated from the French, by the Tranſlator of Emilius, &c.

not

not only as a well written and ſenſible performance, but as a work from which the true character and real principles of the Writer may be better learnt than from any, or perhaps all, his other writings.

Art. 13. *The Origin and Progreſs of Letters, an Eſſay, in two Parts; the* firſt *ſhewing when and by whom Letters were firſt invented; the Formation of the Alphabets of various Nations; their Manner of Writing, on what Materials, and with what Inſtruments Men have written in different Ages, to the preſent Time. The* ſecond *Part conſiſts of a compendious Account of the moſt celebrated Engliſh Penmen.*—The Whole collected from undoubted Authorities, by W. Maſſey, Maſter of a Boarding School for many Years at Wandſworth in Surry. 8vo. 5s. in boards. Johnſon.

On peruſal of the firſt part of this performance, we were convinced that Mr. Maſſey has taken more pains to compoſe it, than, perhaps, any man on earth beſide himſelf would ever have thought of taking. On turning to the ſecond part, we were equally ſtruck with the propriety of his ſtyling it *A new Species of Biography, never before attempted:* no, nor ever will be again, perhaps.—Even the ſage and circumſtantial Antony a Wood himſelf is *nobody*, compared with Mr. Maſſey. For example, 'Mr. Weſton died anno dom ****, but where he was buried, and with what monumental, or ſepulchral inſcription, I cannot ſay.'—If this will not ſatisfy the Reader's curioſity, both in regard to the ſaid Weſton, and to his right learned and ingenious Biographer, it will be in vain for us to make farther citations from his performance. One thing, however, we muſt obſerve, before we make our beſt bow to this elaborate Writer, and take our leave of him: viz. That if this curious Hiſtory of Pen, Ink, and Paper, and Writing Maſters, ſhould meet with due encouragement, he will next favour the world with the lives of the moſt eminent *Pen-cutters*; nor ſhould the *Stationers* and *Paper-makers* be entirely forgotten: to which a 'Critical Enquiry into the various editions and improvements of the Horn-book, with a word or two concerning the ancient and modern *feſcue*,' may be no improper ſupplement. Think of this, Mr. M. as your leiſure from your more important ſtudies may permit.

Art. 14. *Pug's Reply to Parſon Bruin; or a polemical Conference occaſioned by an Epiſtle to William Hogarth, Eſq; by C. Churchill,* 4to. 1s. Coote.

It is in literary conteſts, as it was formerly in thoſe at Broughton's amphitheatre; the battles between the great Champions drew the company together; but there generally were, on theſe occaſions, *little bye-battles*, fought by inferior Wights, the car-man, the lamp-lighter, the link-boy, the drover, the nailer, &c. &c. The ingenious Gentleman before us, belongs to none of theſe reſpectable orders: he is a bear-ward; and brings poor Bruin to the ſtake, to be baited by a Dutch-maſtiff: Bruin, however, ſuffers little by the unequal conteſt; for Pug only barks and ſnarls—he does not come near enough to *bite*.

Art.

POLITICAL.

Art. 15. *An Epiſtle from Colonel John Lilburn in the Shades, to John Wilkes, Eſq; late a Colonel in the Buckinghamſhire Militia.* 8vo. 1s. Freeman.

This is a kind of ambiguous production, neither direct nor ironical, in which archneſs ſupplies the place of wit, and narrative makes up for poverty of imagination. The Writer, like many others, talks much of liberty, without having any true political idea of it: and quotes hiſtory by wholeſale, without any accuracy in his citation, or propriety in his application. Among other things, he tells us, that 'to the iniquitous and bloody circuit of Judge Jeffries, that humane and merry Monarch Charles the ſecond, gave the name of Jeffries's campaign.' There, we believe, he is ſomewhat miſtaken; for, inſtead of the merry Monarch Charles the ſecond, it was the ſaturnine James the ſecond, who was the Author of that memorable *bon mot*. This ſuperficial Politician, however, may find his admirers among the more ſuperficial Loungers at a coffee-houſe.

Art. 16. *The Cabal; as acted at the Theatre in George-ſtreet.* 8vo. 6d. Marriner.

The *Dramatis Perſonæ* of this little piece are, Duke Shallow, Lord Gripus, Colonel Standard, Colonel Dreadnought, Doctor Foreſight, Goddeſs Diſcord, Liberty, Lord Valliant, Printer, Printer's Devil. The characters themſelves point out the intention of the piece: and we cannot give a better account of it, than is given in the preface itſelf. 'It being ſo compleatly irregular, that we cannot fix upon any particular defects: like a good ſwordſman, that attempts to parry againſt a deſperate bravo, who is governed by no rules of art, is ſoon thrown into confuſion, not knowing where to feel him.'

Art. 17. *Letters from Monſ. la V—— at London, to a Friend at Paris; during the Courſe of Monſieur de Buſſy's Negociation, in the Year 1761. Tranſlated from ——.* 8vo. 1s. Morgan.

A moſt futile production, which the Author has the aſſurance to palm on the public for a tranſlation. Were the ſubjects it treats of recent, it would not be poſſible to go through it with any degree of entertainment, but we loſe all patience in reading ſo many dull pages upon an old hackneyed topic. In ſhort, theſe paltry letters contain only a few flippant remarks, which have been better made by others, and ſome fulſome eulogiums on Mr. Pitt, which would nauſeate vanity itſelf.

Art. 18. *A Letter to the Author of the North-Briton, in which the* low Scurrilities, *and glaring Falſhoods of that Paper are detected, &c. &c.* By a North-Briton. 8vo. 1s. A. Henderſon.

If there are any *low ſcurrilities* in the North-Briton, they are here retorted with ſcurrility as low as ever flowed through the dirty channels of Grub-ſtreet: if there are national reflections in that celebrated paper, here are national reflections to match them, be they ever ſo inveterate: if Wilkes has reviled the Scots, *this* North-Briton abuſes the Engliſh, with a vengeance to them: if the former has attacked the adminiſtration

miniſtration of Lord B—, the latter has vilified the character of Mr. W. in the groſſeſt terms.——As to the *curious anecdotes* concerning Lord Bute and the late Duke of Argyle, which this *national* Controverſialiſt hath given us, we think they might as well have been omitted; for we much doubt, whether he will be thanked for them, even by thoſe whom he meant to oblige:—according to the Scotch proverb, "All that is ſaid in the kitchen, ſhould not be heard in the hall."

Art. 19. *A Letter to the Right Honourable George Grenville, Eſq;*

Pert, perſonal, and ſcurrilous: the true language of intemperate zeal, and party rage. Nevertheleſs, this piece contains many juſt obſervations, which unhappily loſe their weight, in a great degree, from the diſguſt occaſioned by the general acrimony and indecency of this illiberal performance.

SERMONS.

1. ON the Liturgy of the Church of England,—at St. Mary le Bow, on St. Mark's day, in purſuance of the will of Mr. John Hutchins, Citizen of London. By John Butler, L. L. D. Prebendary of Wincheſter. Tonſon.

2. *Church Muſic an Help to Devotion*—at the opening of an organ lately erected in the church of St. Michael Baſiſhaw, May 29, 1763. By Samuel Fawconer, M. A. Rivington.

3. Before the Sons of the Clergy, at St. Paul's, May 6, 1763. By Thomas Franklin, Vicar of Ware in Hertfordſhire, and Miniſter of Queen-ſtreet chapel, Lincoln's-Inn Fields. Bathurſt.

4. *Chriſt the Joy of the Chriſtian Life, and Death his Gain.*—April 1, at Haworth, on the death of William Grimſhaw, A. B. Miniſter of that pariſh. By H. Venn, M. A. Vicar of Huddersfield in the Weſt Riding of Yorkſhire. Dilly.

5. *The Scripture Doctrine of Obedience to Sovereigns inforced,*—at Oxford, May-Fair and Audley chapels, in the pariſh of St. George, Hanover-ſquare. By George Watſon, M. A. Robſon.

6. The great Happineſs of finiſhing our Chriſtian Courſe with Joy,—at the Viſitation held at Richmond, May 30, 1763. By W. Cooper, A. M. Rector of Kirkby-Wiſk, Yorkſhire. Dodſley.

SERMONS *on the* PEACE continued: See our laſt.

12. At the chapel in St. Saviour's Gate, York; to a congregation of Proteſtant Diſſenters. By Edward Sandercock. Henderſon.

13. *The bleſſedneſs of the Peace-makers*—at Derby. By Richard Brereton, M. A. late Fellow of All-Souls, Oxford. Dodſley.

ERRATA in this Month.

Page 19, line 21, for been in the mother country, r. *had in*, &c.
—— 25, l. 8, for ſumerit, r. *ſumeret*.
—— 26, l. 18 of the Latin ode, for Vana ni Vates, r. *Vena ſi*, &c.
Ibid l. 21, for Occidum Britannus, r. *Occiduum Britannis*.
—— 28, l. 3d from the bottom, for anhilus, r. *anhelus*.
Ibid. l. antepenult, for putet, r. *nutet*.
—— 38, l. 12, for Like, r. *Light*.
—— 43, l. 9 from the bottom, for the laſt, r. *a former*.
—— 46, l. 14, for preſumptive, r. *preſumptuous*.

THE MONTHLY REVIEW,

For AUGUST, 1763.

A Diſſertation on the Riſe, Union, and Power, the Progreſſion, Separations, and Corruptions of Poetry and Muſic: To which is prefixed the Cure of Saul, a ſacred Ode. Written by Dr. Brown. *Continued from Page* 13 *of laſt Month's Review, and* concluded.

WE left the Doctor in a long diſſertation on the ancient Greek Melody; attempting to prove, in the firſt place, that we have no adequate idea of it; and, in the next, that it was ſimple and inartificial. From ſuch a propoſition much information was not to be expected; and, indeed, from all the Author's learned labour on this article, very little is to be obtained: but the obſervations which he makes on the following article, are very ingenious, natural, and juſt.

'In the firſt rude eſſays towards an expreſſive melody in barbarous countries, certain imperfect modes of ſound muſt of courſe be applied, [ſays Dr. Brown, art. 10,] as being expreſſive of certain ſubjects or paſſions. The ſucceeding generation will be naturally bred up to a like application of the ſame ſounds. Hence, thoſe modes of melody, though imperfect in expreſſion, being impreſſed on infant minds with all the force of an early application, muſt acquire a power over theſe which unaccuſtomed minds never feel. Thus certain ſounds being appropriated by uſe, and having become the common indications of grief, terror, joy, pity, rage, or any other paſſion, will naturally excite their reſpective affections in thoſe who have adopted them; while a hearer from another country, whoſe aſſociations and habits are different, will be little, or, if at all, perhaps, very differently affected by them. Lafitau's account of the muſic of the Ioquois, is a confirmation of this truth. "The muſic and dance of the Americans, ſays that Writer, have ſomething in them barbarous, which at firſt diſguſts: we grow reconciled to

them by degrees, and in the end partake of them with pleaſure. As to the ſavages themſelves, they are fond of them even to diſtraction." What we are told of the Swiſs ſong, gives additional confirmation to this principle. This ſong, which to foreign ears is uncouth and barbarous, hath ſuch an effect on the natives of Switzerland, among whom it is generally taught and impreſſed on the infant mind, that it is forbid to be ſung among their regiments hired into the ſervice of other nations, leſt it ſhould tempt them to deſert, and to return into their native country. The Jews, Chineſe, Germans, French, Italians, have all ſome peculiar appropriations of a ſimilar nature, which give their native muſic a general power, that no other muſic can ever obtain. Among ourſelves, the ſound of bells, drums, organs, trumpets, *have all* [*has reſpectively*, the Author might have ſaid] an appropriation of the ſame nature; and a Highlander has the ſame warlike ideas annexed to the ſound of a bagpipe, as an Engliſhman has to that of a trumpet or a fife. Melody, therefore, is to be conſidered as a relative founded in the particular aſſociations and habits of each people; and by cuſtom (like language) annexed to their ſentiments and paſſions: thus it becomes the natural vehicle of theſe ſentiments and paſſions: but a vehicle which can never extend farther than to thoſe upon whom ſuch particular impreſſions have been made. This, added to the power of Rythm, affords a natural ſolution to the difficulties raiſed concerning the power of the Greek melody: for as it was taught and impreſſed on the infant mind by early and continued application (as will immediately appear) ſo it naturally acquired the power of a language of the paſſions, which, with reſpect to other nations, if it now exiſted, it would not poſſeſs.'

In the eleventh article the Author obſerves, that the ſongs of a people emerging from ſavage life, would be of a legiſlative caſt, and contain the eſſential parts of their religious, moral, and political ſyſtems. This principle he applies to the ſtate of ancient Greece, upon which occaſion he makes many curious remarks on the Poets of that famous State, whom he calls *legiſlative Bards*. From theſe we ſhall ſelect three principal characters.

'Eſchylus, who ſtands firſt in order of time, partakes much of the rude genius of the early periods*, his imagery and ſentiments are great; his ſtyle rugged and abrupt, and of a caſt ſo totally different from that of Homer, that it is aſtoniſhing to

* See Review, vol. XXVI. page 327, where a paſſage in Eſchylus is compared to one in Fingal.

heat:

hear the Critics, one after another, affirming that Homer was his model. His writings preſent to us all the characters of a ſublime original, and uncultivated genius, which ſcorned any other Tutoreſs than Nature. He was himſelf a great Warrior, and his warlike genius threw itſelf out in ſubjects that were grand and terrible. Hence his tragic ſongs abound with the moſt gloomy and tremendous exploits of the Grecian Heroes, ſtriking the ſoul with admiration, aſtoniſhment, and terror.

'Sophocles appeared next, of a more ſedate and tempered majeſty: he improved on Eſchylus, both in plan and morals. For the legiſlative arts were now advancing at Athens with great rapidity. No wonder then that the Diſciple conquered his Maſter, when he had the improving ſenſe of his country to elevate and enlarge his genius. But ſtill the Gods and Heroes of Greece were the conſtant ſubject of his ſong.

'Euripides, conſidered in the legiſlative view, was on a level with his Maſters with reſpect to the ſubject of his tragedies (for theſe were always drawn from the Grecian Gods or Heroes) but poſſeſſed himſelf of the advantage which the ſtill improving ſtate of his country gave him. For philoſophy was now in its aſcendant: the Poet was the diſciple of an eminent Sage: hence the genius of Euripides carried the legiſlative power of ſong to its laſt perfection; and threw itſelf out in ſuch a variety of maxims, political and moral, as far outwent the art of his predeceſſors.'

In the twelfth and thirteenth articles, the Author obſerves, that muſic, in the extended ſenſe of the word (that is, including melody, dance, and ſong) would make an eſſential and principal part in the education of children. For the important principles of religion, morals, and polity, being delivered and inculcated in ſongs, no other method could be deviſed which would ſo ſtrongly impreſs the youthful mind with the approved principles of life and action.—Conſequently muſic, in this extended ſenſe, muſt gain a great and univerſal power over the minds and actions of ſuch a people.

This is applicable at leaſt to ancient Greece; for if we may give our aſſent only to a few of the leaſt improbable ſtories related concerning the efficacy of muſic in that ſtate, it muſt certainly be acknowleged to have been very great.

'We read, ſuch was the power of ancient muſic, that when Agamemnon went to Troy, the deſigning Egiſthus could not debauch Clytemneſtra, till he had decoyed away the muſician retained in the palace. This account, if we underſtand by muſic no more than melody, hath much the air of hyperbole and fable. But if we regard the muſician, as what, indeed, he was, the Diſpenſer of religious and moral principles, and that he urg-

ed the great duty of conjugal fidelity, with the united powers of poetic eloquence and ſong; and urged them to one whoſe education had made her ſuſceptible of ſuch impreſſions, the fabulous appearances diſſolve; and we ſee that no other method could have been deviſed, ſo effectually for the preſervation of a weak woman's virtue.'

As this ſtory records a moral effect of muſic, we ſhould have been glad to have reckoned it amongſt the probable; but notwithſtanding this, and the plauſible apology offered in its behalf by the Author of this Diſſertation, we muſt here produce a teſtimony that will account for the removal of the muſician in a different manner. The truth of the matter is, that, like David Rizzio, he had inſinuated himſelf into the affections of the Queen, and therefore Egiſthus found it neceſſary to remove him, not on account of his moral, but his practical influence over his royal Miſtreſs: φίνεσκε γαρ ἡ κλυταιμνηστρη τινα τον μυστικον ὁν ἐτρεφε ὁ Αγαμεμνων. τελον παρενεγκε ὁ Αιγυσθος, &c. *.

Of the origin and progreſs of Tragedy, our Author has the following obſervations.

'After a certain period of civilization, hymns or odes would be compoſed, and the epic poem would naturally ariſe, and be ſung by its compoſers at public ſolemnities.

'From an union of theſe two, a certain rude outline of tragedy would ariſe. We may ſee the firſt ſeeds or principles of this poem in the conduct of the Savage ſong-feaſt. A Chief ſings ſome great action of a God or Heroe: the ſurrounding choir anſwer him at intervals, by ſhouts of ſympathy, or concurrent approbation.

'In proceſs of time this barbarous ſcene would improve into a more perfect form: inſtead of relating, they would probably repreſent, by action and ſong united, thoſe great or terrible atchievements which their Heroes had performed. For of this too we find the ſeeds or principles in the ſavage ſtate. "After a Chief of war hath recounted the battles he hath fought, thoſe who are preſent will riſe up to dance, and repreſent thoſe actions with great vivacity." If to theſe we add the uſual exclamations of the ſurrounding choir, we here behold the firſt *rude form of ſavage tragedy.*

'If the choir ſhould be eſtabliſhed by general uſe, and ſhould animate the ſolemnity by dance as well as ſong; the melody dance and ſong would, of courſe, regulate each other, and the ode or ſong would fall into ſtanzas of ſome particular kind.

* Vet. Frag. Coll. Amſtel. Edit.

'Another

'Another conſequence of an eſtabliſhed choir would be an unvaried adherence to the unities of time and place. For a numerous choir maintaining their ſtation through the whole performance, muſt give ſo forcible a conviction to the ſenſes, of the ſameneſs of place, and ſhortneſs of time, that any deviation from this apparent unity, muſt ſhock the imagination with an improbability too groſs to be endured.

'Not only the part of the tragic choir, but the epiſode or interlocutory part would be alſo ſung. For as the ode and epic would be ſung from the earlieſt periods, ſo, when they become united, and by that union formed the tragic ſpecies, they of courſe maintained the ſame appendage of melody which nature and cuſtom had already given them.

'While the nation held its fierce and warlike character, the tragic repreſentations would chiefly turn on ſubjects diſtreſsful or terrible. For thus they would animate each other to victory and revenge, by a repreſentation of what their friends had done and ſuffered. Theſe ſubjects would likewiſe be moſt accommodated to the natural taſte of the poetic Chiefs of ſuch a people; whoſe atchievements muſt produce and abound with events of diſtreſs and terror. They alſo would be beſt ſuited to the genius and ends of their ſtate and polity: for as the leading view of ſuch a fierce and warlike people muſt be to deſtroy pity and fear, ſo this would moſt effectually be done by making themſelves familiar with diſtreſsful and terrible repreſentations. The gentle paſſions, and leſs affecting actions, which might fill the ſpectacles of a mild and peaceful nation, would be inſipid to the taſte, and incompatible with the character of ſuch a warlike people.

'As their tragedy would be intended as a viſible repreſentation of their ancient Gods and Heroes, ſo it would be natural for them to invent ſome means of ſtrengthening the voice, and aggrandizing the viſage and perſon, as a means of compleating the reſemblance: for in all ſavage countries, the talleſt and ſtrongeſt men are generally ſelected as their Chiefs.

'As their tragic Poets would be Singers, ſo they would be Actors, and perform ſome capital part in their own pieces for the ſtage. For we ſee theſe different characters are naturally united in the ſavage ſtate: therefore, till ſome extraordinary change of manners and principles ſhould enſue, this union would of courſe continue.'

Such are the principles to which, following the hiſtory of Grecian literature, the Author has aſcribed the origin and progreſs of tragedy. They appear, upon the whole, to be rationally deduced from the ancient authorities. The following paſſage, however, is liable to objection.

'As the leading view of ſuch a fierce and warlike people muſt be to deſtroy pity and fear, ſo this would moſt effectually be done by making themſelves familiar with diſtreſsful and terrible repreſentations.'

Whether any people, however fierce and warlike, could, *under a ſtate of civilization*, make it their leading view to deſtroy pity, we think, is a very doubtful point; as thoſe brave ſpirits who have been moſt diſtinguiſhed for their warlike virtues, have always been the moſt eminent for their humanity: nor is this merely the conſequence of civilization, but ſeems to be founded in nature: for the ſame magnanimity which would animate a Savage Chief to ſubdue his haughty enemy, would likewiſe inſpire him with emotions of compaſſion for helpleſs miſery,

Parcere Subjectis, et debellare ſuperbos.

Moreover, it is not true in fact, that pity is deſtroyed by the contemplation of miſerable objects. Were this the caſe, all our tragic repreſentations would have a bad effect, indeed, and Dr. Brown himſelf would have contributed to render his countrymen ſavage, by adding to the number of thoſe repreſentations.

But the exerciſe of the gentle paſſions, is ſo far from deſtroying or enfeebling them, that we make not the leaſt doubt but, by being thus actuated, they acquire new force; and that ſenſibility is ſtronger, the more it is awakened and called forth.

Hence it is, that the ſtage becomes the ſchool of humanity, in which the tender affections are cultivated, while they are preſented with the objects that excite them.

The Author accounts for the ſeparation that would take place in the complex office of the Muſician, in the following manner.

'In a ſociety of libertine and relaxed principles, the corruption of muſic would naturally ariſe along with the corruption of maners: and the Muſicians, Bards, or Poets, would be the immediate inſtruments of this corruption. For being educated in a corrupt ſtate, they would be apt to debaſe their art to vile and immoral purpoſes, as the means of gaining that applauſe which would be the natural object of their ambition.

'In conſequence of this corruption, a gradual and total ſeparation of the Bards or Muſicians complex character would enſue. For the Chief would now no longer pride himſelf on the character of Poet or Performer; nor the men of genius and worth deſcend to the profeſſion of Lyriſt, Singer or Actor: becauſe theſe profeſſions, which had formerly been the means of inculcating every thing laudable and great, would now, (when perverted to the contrary purpoſes) be diſdained by the wiſe and virtuous.

'Hence

'Hence the power, the utility, and dignity of Muſic, would ſink into a general corruption and contempt.'

This progreſſion is very natural, and theſe gradual ſeparations of the ſeveral branches of the Bard's complex office, and of melody, dance, and ſong, are really curious.

'We have ſeen, ſays the Writer, that in the earlieſt ages the Gods or Legiſlators themſelves, aſſumed the full and complex character; that they were Poets, Lyriſts, Singers, and Dancers. The dance ſeems firſt to have been ſeparated from the melody and ſong, being ſoon heightened into the gymnaſtic art. The Legiſlators, by degrees, quitted the ſeveral parts of the Muſician's character; a ſeparation which naturally aroſe from the decreaſing enthuſiaſm, and the increaſing cares of government.'

Here the Author ſeems to have forgot, that he had before imputed the ſeparation, which he now ſays naturally aroſe from decreaſing enthuſiaſm, and the increaſing cares of government, to a prevailing corruption of manners and muſic.

'As Linus, proceeds he, and Orpheus were the firſt, ſo Pythagoras and Solon ſeem to have been the laſt, who compoſed ſongs and ſung them to the ſurrounding people.——The profeſſion of Bard or Muſician was now become a ſecondary, but reſpectable character, as being an aſſiſtant to the Magiſtrate, and an uſeful ſervant of the State, a Teacher of religion and morals. The Bard ſung and played always, and led the dance occaſionally: but when Homer's poems had eclipſed every other epic ſtrain, another ſeparation followed: the Rhapſodiſts aroſe in Greece: they ſung Homer's poems to large ſurrounding audiences: they were ſtrictly his repreſentatives, who now gave his poems to the people, with that poetic fire and rapture which the Bard himſelf had poſſeſſed and exerted; for, in Plato's Ion, the Rhapſodiſt ſays, that "When he ſings a piteous tale, his eyes ſwim with tears; when he ſings a terrible event, his heart beats, and his hair ſtands erect."

'In the earlier ages of tragedy, the Poet both acted and ſung: but in the time of Sophocles, another ſeparation, parallel to the laſt, enſued; and the province of Actor began to be diſtinct from that of Poet. Soon after this time, we find that a ſeparation of the whole art of muſic from its proper ends, took place at Athens: its ſalutary effects were now loſt: and as at this period the paſſion for illiberal comedy came on, ſo we learn from the concurrent teſtimony of Plutarch*, and other Authors†, that the exhibition of tragedy at Athens, had now degenerated into mere

* Sympoſ. l. vii. † Juſtin, lib. vi.

pomp and ſhew, equally expenſive and pernicious. The ſame reſpectable Antient aſſures us, that the dance, which had formerly been ſeparated from the ſong, for warlike purpoſes, was now corrupted by the *Mimes*, in a very extraordinary degree*. The conſequences of theſe corruptions ſoon ſhewed themſelves in a ſubſequent period: hence, in the age of Plato, another ſeparation had come on: for now the complex name of Αοιδος, or Bard, was diſuſed; and that of ποιητης, or Poet, had aſſumed its place: and as the Legiſlator's office had formerly been ſeparated from the Bard's, ſo now, in conſequence of this corruption, and as a natural effect of muſic's ſinking into a mere amuſement, the Poet's character became quite diſtinct from that of Choriſt, Actor, or Dancer, and theſe diſtinct from each other†. For, the moral end being now forgot, and nothing but amuſement attended to, a higher proficiency in theſe arts became neceſſary, and conſequently a ſeverer application to each.

We muſt now go back a little to catch the riſe of another ſeparation: an inroad was made into the Muſe's territories: the public muſical contentions admitted *Proſe*, as an Aſſiſtant to the palm originally due to Poetry and Song. Herodotus was the firſt who was crowned for writing, or ſpeaking, or more properly, for ſinging hiſtory at the public conteſts‡. And it is remarkable, that although he brought down the ſong to the proſaic manner, yet ſtill his work retained the fabulous air, as well as the appellation of the Muſes. All which circumſtances conſidered in union, may lead us to the true poetic and fabling genius of his celebrated hiſtory.

'Thucydides hints at this practice in the beginning of his noble work‖: declaring, that he means it not as a mere exerciſe for the public conteſt, but as a valuable poſſeſſion for after-ages. In later times it became a common practice for Sophiſts and Rhetoricians, to contend in proſe, at the Olympic Games, for the crown of glory§. The Delphic Oracles kept pace with theſe progreſſive ſeparations. In the early periods they were delivered by the Pythia, with frantic geſture, (dance) melody, and rythm. In a ſucceeding age we find the Pythia hath quitted her complex character; Poets are appointed for the ſervice of the temple, and turn the oracles into verſe, But in the latter times this practice had alſo ceaſed; and the oracles were given in plain proſe**.—In the days of Ariſtotle, a general and almoſt a total ſeparation had taken place. The art of playing on the lyre, which had been the glory of their early Legiſlators, was now

* Sympoſ. l. ix. qu. 15.
† Plato de Repub. l. ii.
‡ Lucian, Herod.
‖ Lib. i. c. 6.
§ Lucian de Salt.
** Strabo, l. ix. Cic. de div.

regarded

regarded as a reproach to a young King: the art of ſinging, which had once been a diſtinguiſhing attribute of their Gods, was now reckoned an ignoble practice for a man *. The chorus of ſome of their dramas, gave way to melody merely inſtrumental, which now firſt aſſumed the name of muſic: the Rhapſodiſts had about this time begun to quit a part of their profeſſion, and, inſtead of ſinging, often recited Homer's poems †.

'To conclude all, the great Maſter Critic and Politician of Greece, viewing muſic in that corrupt ſtate which it held in his own time, though he ſtill aſſerts its uſe in private education, gives up the public muſical exhibitions, as only fit to gratify the taſte of an abandoned people ‡. But in the later period, when Plutarch writ, its utility had vaniſhed even in private life: for he declares, that muſic, which had formerly been ſo important and ſalutary in its effects, was now become a mere amuſement of the theatre, and no longer applied to the education of youth. —Hence the power, the dignity, and the utility of muſic ſunk into general contempt.'

The Author having thus thrown what light he could collect upon the main body of his ſubject, and poſſibly as much, if not *more* light than it would in reality admit, goes on to conſider thoſe collateral parts of it, which, if they had interfered with the ſeries of his argument, would have rendered it more confuſed.

In the ſeventh ſection he conſiders the origin and progreſſion of Comedy in ancient Greece; and here he follows the ſame method of argument as before; firſt laying down a chain of principles, and afterwards applying them. The applications, with their conſequent illuſtrations, are too long to be abbreviated, but the ſubſtance of the principles thus applied, is as follows:

1. In the earlieſt periods of the Greek States, their caſual ſtrokes of raillery were improved into written invectives, and were occaſionally ſung by their ſarcaſtic choirs.

2. Narrative, or epic poems of the invective or comic kind aroſe, and were occaſionally ſung at their public feſtivals.

3. From theſe two ſpecies (the choral and narrative united) the firſt rude outline of Comedy aroſe.

4. While the ſalutary principles of legiſlation prevailed, Comedy, thus formed, was little encouraged by the Leaders of the State.

5. There was a provident community, of principles uncom-

* Ariſtot. Pol. l. viii. c. 5. † Ariſtot. Poet. c. 26.
‡ Polit. l. viii. c. 7.

monly

monly ſevere, which even baniſhed this ſpecies of poem, as deſtructive to their State.

6. In the republic of Athens, which was of more relaxed principles, where this comedy had been tolerated, a general corruption of manners took place; the corrupt people overpowered the Magiſtrates, aſſumed the reins of government, and on this foundation the old comedy aroſe in credit, had a choir appointed by the Magiſtrate, and was publicly eſtabliſhed.

7. The ridicule and invective of their comedy thus eſtabliſhed, was pointed chiefly againſt thoſe Magiſtrates or private men, whoſe qualities were hateful to the debauched populace.

8. A tyranny ſuddenly erected itſelf on the ruins of the corrupt Athenian people, and at once ſilenced this ſpecies of comedy.

9. The Poets found a ſubterfuge for the gratification of the people, and continued to repreſent real characters under feigned names. [This was the origin of the *Middle Comedy*.

10. A great Conqueror aroſe: and, by ſubduing a variety of nations, opened a communication between the commonwealth of Athens and the eaſtern kingdoms, which were of more luxurious and refined manners: on this event, the ſecond or middle ſpecies of comedy naturally received a poliſh; and laying aſide the indirect perſonal invective, aſſumed the more delicate form of general raillery, and became a picture of human life.

Having thus traced the progreſſion of the ancient Greek Muſic, in all its branches, through the various ſtages of their union and power, down to their final ſeparation and corruption in the later periods, the Author next conſiders the natural union and progreſſions of Melody and Song in other European countries.

'The neareſt approach, ſays he, that we can make to the ſavage ſtate, in any inſtance drawn from the records of antiquity, ſeems to be found in the hiſtory of the Curetes or Corybantes of the iſland of Crete. Strabo and Diodorus, who give us their hiſtory, deſcribe them as barbarous tribes of men, living among caves and mountains, at once Warriors, Prieſts, Poets, and Muſicians; who celebrated their public feſtivals with enthuſiaſtic and clamorous muſic, ſong, and dance, accompanied with drums, cymbals, and other noiſy inſtruments, almoſt in the very manner of the ſavage Iroquois*.

'Rhadamanthus firſt, and then Minos, civilized this barbarous rout, and regulated their manners, and their muſic, on the model of the ſevere Egyptian legiſlation. After Minos,

* Strabo, lib. x. Diod. lib. v.

Thales

es aroſe; in whom we find the united characters of Legiſ- and Muſician: he compoſed laws for the Cretan State, ſung them to his lyre†. But muſic being fixed to certain s by law, we are not to wonder that its progreſſion ſtopped, Sparta; which commonwealth was modelled on the rigor- eſtabliſhment of Crete.

With reſpect to Egypt, the beginnings of that famous king- are ſo loſt in its antiquity, that we know nothing of the advances there made in muſic, from its original ſavage ſtate.

As to the more northern nations of Europe, it is remarke, that we know little of them from ancient hiſtory till the ond period of muſic commenced, that is, till the Legiſlator's aracter had been ſeparated from that of the Muſician. The areſt inſtance of the union between the Legiſlator's and Bard's aracter, is found in Snorro Sturleſon, who, about five hunred and fifty years ago, was at once the chief Legiſlator and oſt eminent Bard in the iſle of Iceland*. In the ſecond eriod, we meet with the poetical and muſical character united n almoſt every northern climate, under the revered denomination of Scaldi or Bards.'

Concerning the Gauliſh Bards we have the following quotation from Strabo. "Throughout the whole diſtrict of Gaul there are three kinds of men who are held in ſingular honour. The Bards, the *Vates*, and the Druids. The Bards are Poets, and ſing their hymns: the Vates perform ſacrifice, and contemplate the nature of things: the Druids, beſides this, hold diſcourſes on morals. They are eſteemed the juſteſt of men; and therefore are entruſted with the determination of all differences, public and private, and ſometimes peaceably end a quarrel, when armies are drawn out, and ready to decide it by the ſword‡."

'The Britiſh Bards, about the ſame time, were preciſely of the ſame character; as we learn from their contemporary Roman Authors. In a ſucceeding period, when the diſtractions of our country had driven the native Britons into Wales, an Engliſh King ſtill felt their power, amidſt the mountains and poverty of that barren region. He was ſo highly exaſperated by the influence of their ſongs, which breathed the ſpirit of liberty and war, and retarded his conqueſt over a hardy people, that he baſely ordered them to be ſlain.

'The natural flame of ſavage muſic and poetry is now almoſt

† As Thales ſucceeded Rhadamanthus and Minos, who had both copied the Egyptian forms of legiſlation; his compoſing laws in verſe, could only be the effect of mere imitation.

* Preface to Nicholſon's Iriſh Hiſt. Library.

‡ Lib. iv.

entirely

entirely quenched in the ſeveral parts of this iſland: in England it loſt its power by the migration of the native Britons into Wales: in Wales it was quenched by the cruelty of Edward: in the Highlands of Scotland, the Writer is well informed, that the Bard's profeſſion was upheld in ſome degree of honour, till near the beginning of this century. About which time, the communication of the inhabitants with the more civilized parts of the kingdom, by degrees aſſimilated their manners to thoſe of their neighbours; by which means the profeſſion became extinct *.'

From a Writer of Dr. Brown's curioſity and erudition, who as a Poet himſelf, cannot be deſtitute of a partial and enthuſiaſtic regard for the genius of his country, we might have expected a more ample and more elaborate account of the progreſſion of muſic and poetry in Britain. That he has not attempted this, we wonder the more, becauſe, tho' hiſtoric evidence might not be ſo full, or ſo ſatisfactory, as one would wiſh, the Doctor has ſhewn himſelf able to travel, with the aid of a very little light, from period to period, in the muſical hiſtory of other States.

In the ninth ſection the Writer treats of the Natural Union and Progreſſions of Melody, Dance, and Song in China, Peru, and India. Concerning the Indian Muſic, he has collected the following curious accounts.

'When the Chriſtian Miſſionaries arrived on the coaſt of proper India, they found a ſect called *the Chriſtians of St. Thomas*, living in great ſimplicity and innocence, and retaining many of the original cuſtoms of their ſavage forefathers †; among others, they found theſe Chriſtians, as well as the Pagans of the country, poſſeſſed of rude muſic and poetry, in their natural union and power.

'It appears that the general and fundamental practice of ſinging the praiſe of great men, had been maintained from the moſt ancient times. In conſequence of this, "the ſynod being ended, the Partiſans of the union compoſed, in the Malabar tongue, a long ode or ſong, which contained the whole hiſtory of the Portugueſe Prelate, and a pompous detail of what had paſſed at the ſynod. This nation hath preſerved the ancient cuſtom of conſecrating to poſterity, by this kind of poem, all the moſt remarkable events. The ſong was caught, and immediately

* About the cloſe of the laſt century John Glaſs, and John Macdonald, Bards by profeſſion, who reſided in the houſes of two Highland Chiefs, travelled fifty miles, and met by appointment in Lochabar, to vindicate their own honour, and that of their reſpective Chiefs, at a public meeting, in a poetical and muſical conteſt.

† La Croze, Hiſt. du Chriſt. p. 38, &c.

diſperſed

ſed every where; and during the viſits which the Prelate , the people ſung it in his preſence, which, together with dances and muſic, made the chief part of his entertain- ‡. When he went to Angamale, the way was ſpread with ts: and a child of ſix years old, very beautiful, and richly ed, ſung melodiouſly the whole ſong we have ſpoken of, as aining the labours of the Prelate ‖.

In the ſame place, the Chriſtian Malabars, to amuſe the hbiſhop, gave him a ball, after the manner of their country. eſe dances are generally practiced at night. This begun at at in the evening, and laſted till an hour after midnight. ne but the men dance, and their modeſty and reſerve are ad- rable. Before the dance begins they all make the ſign of the oſs, and ſing the Lord's Prayer, which is followed by a hymn honour of St. Thomas. In a word, this entertainment has the air of an act of devotion; on which the Portugueſe Hiſ- rian takes occaſion to inveigh againſt the prophane ſongs of e Europeans *."

On the coaſt of Coromandel "They have an extreme paſſion or the theatre. Good Poets are held in great veneration among his people, who are by no means of a barbarous caſt. In In- lia, poetry enjoys the favour of the Great. The theatre is of raſt extent. Indeed, I found not there the rules of Horace or Boileau put in practice; but was agreeably ſurprized to find the acts diſtinguiſhed, and varied with interludes or cho- rus, the ſcenes well connected, the machines judiciouſly invent- ed, propriety in the dances, and a kind of muſic harmonious, though irregular and wild. The Actors diſplayed great freedom and dignity in their ſpeech: their memory was good, and there were no Prompters. That which edified me moſt was, that the piece began with an authentic profeſſion of Chriſtianity; and contained the keeneſt ridicule, and the ſevereſt invectives, on the Gods of the country. Such are the Chriſtian tragedies which they oppoſe here to the prophane tragedies of the Idola- ters. The audience was compoſed of at leaſt twenty thouſand ſouls, who liſtned in profound ſilence. The character of their theatre is that of a lively and perpetual action; and a ſtrict cau- tion of avoiding long ſpeeches without proper breaks †."

In the tenth ſection the Author endeavours to analyſe the ſtate of melody and ſong amongſt the ancient Hebrews. The reaſon why no epic poems appeared among that people, he takes to be, their worſhip of the one God. 'For the true God being the ſole object of the adoration of the Hebrews, and their records

‡ Ibid. p. 282. ‖ Ibid. p. 294.
* Ibid. p. 296. † Lettres Edifiantes, Recueil xviii. p. 28.

being

being the ſacred depoſitary of the hiſtory of his Providence, the truth of which it was deemed the higheſt crime to violate; the invention and conſtruction of an epic fable could never be the reſult of a natural and untaught progreſſion.'

As the origin of the epic was thus prevented, the Author aſſerts, upon his own principles, that the riſe of tragedy was prevented of conſequence; ſince the native and original tragic ſpecies was but an union of the ode and epic fable, animated by perſonal repreſentation. 'To this, ſays he, we may ſubjoin that an additional abſurdity would here preſent itſelf; the abſurdity of cloathing the Deity in a viſible and human form: a circumſtance ſtrictly forbidden by the Jewiſh law.'

There might be ſomething in this, but we think it ought to have been obſerved, that though the Jews had not a perſonal, they had a narrative drama, which was even capable of theatrical exhibition: of this we have an inſtance in the book of Job.

The ſubject of the eleventh ſection, is the State of Muſic and Poetry in ancient Rome. In this we find little or nothing but conjecture. For that, however, we ſhould have no quarrel with the Author, as, by this time, he hath pretty much accuſtomed us to it; but we cannot forbear to expreſs our diſpleaſure at his characterizing ſo very imperfectly, and unjuſtly, our favourite VIRGIL. Virgil, alas! was no *legiſlative* Bard. This, indeed, would bear hard upon that ſweetly amiable, and moral Philanthropiſt, that genuine ſon of elegance and harmony, did not this ſame term of *Legiſlation*, like ſome others in this book, ROW'L chiefly on affectation.

In the twelfth ſection, which treats of the State and Separation of Poetry and Muſic among the poliſhed nations of Europe, through the ſucceeding ages, the Writer has viſibly gone out of his way, to expreſs his contempt of the dramatic poems of a cotemporary Bard. But, notwithſtanding this pointed cenſure, we preſume that Caractacus will be allowed by every Judge of poetry, to be much ſuperior, in point of Compoſition, to Athelſtan.

We perfectly agree with Dr. Brown in condemning the modern Opera; but who can forbear ſmiling when he tells us, that it is the offſpring of ancient Tragedy, which had ſlept in ſecurity, during the barbarous ages, preſerved by the ſeas and moraſſes of Venice? How eaſily may it be conceived that tragedy, after ſleeping a few centuries, ſhould ſhake her plumes, rub her eye-lids, and be delivered of the Opera! And then, how palpable to analyze the whole again! 'If we regard it as a mere imitation, or continuance of the old Roman tragedy, and trace this upwards to its true foundation, the Greek Drama; and again, follow this to its original ſource, the ſavage ſong-

east; we then see how naturally these extremes unite, and
the rude melody and song of the barbarous Greek tribes
ally melted into the refinements of the modern Opera.'

is justifies the censure we first passed upon this perform-
and we could produce many more instances of the same
but we are, as the Poet says,

Weary of conjectures;—this shall end them.

Death of Adam. A Tragedy, in Three Acts. From the German of Klopstock*. 12mo. 1s. Becket.

N the preface to this translation, it is sensibly observed, that the antients have been unjustly dealt with, both by their advers and opposers; the first having been studious to find a rit which is not in them, and the latter to depreciate that which evidently their characteristic. This our ingenious Translator narks, is simplicity; while, in the elegant construction of eir fable, they have been hitherto unequalled. Struck with eir beauties, but not blind to their errors, or implicitly attachd to all their modes of tragedy, the sublime and pathetic Auor of the following piece, hath improved on his Masters; not rvilely copying them, in the plan of the ancient drama, or vriting, if the expression may be allowed, according to the etter, but the spirit of those great originals.

The tragedy before us may serve to shew, that Mr. Klopstock, is not unacquainted with the master-pieces of the Grecian stage; the present piece having a near resemblance to the Œdipus Coloneus of Sophocles. In the Greek Poet, the subject is the Death of Œdipus, foretold by an oracle, and of which he is to be forewarned by certain signs and omens. In the German, the death of Adam is pronounced by an angel, the time of his dissolution ascertained, and the dreadful omens which are to accompany it foretold. In Sophocles, the unhappy King is dethroned and banished, by his children and subjects; a distressed, sightless wanderer, who hath left his sons the dreadful inheritance of a bloody war, and the horrible maledictions of an injured parent. In Klopstock, the father of mankind, driven from the seat of happiness, condemned to labour, pain, and death, transmits that curse which he hath brought on himself, to his posterity. Œdipus, stung with their cruelty and ingratitude, in the bitterness of his anguish, curses his own children. Adam blesseth his; and, whilst he is dying, sheds tears of blood for the

* The MILTON of Germany. This Gentleman is Author of a noble poem, entitled THE MESSIAH; which will render his name immortal.

miseries

miſeries which his diſobedience had entailed on them. The former is ſupported in death by his daughters, Antigone and Iſmene, who endeavour to conſole him in the midſt of his ſorrows. The latter, unwilling to increaſe the diſtreſs of his family, by ſo humiliating a ſpectacle, chuſes to impart alone to his beloved Seth, his ſecrets and afflictions. Both Œdipus and Adam are ſhocked, by an interview, with their unnatural ſon; which Œdipus conſents to at the requeſt of Theſeus, and Adam from his reſignation to the will of God.

As to the farther reſemblance between the Greek and German Poets, the learned, and, indeed, the Engliſh Reader, into whoſe hands a late tranſlation of the former may have fallen, may purſue at his leiſure. In the mean time, that our Readers in general may have ſome idea of the merit of this piece, we ſhall quote a ſcene or two for their peruſal.

ACT II. SCENE II.

ADAM, SETH, SELIMA.

SEL. Father, againſt your orders I return,
Imploring your paternal goodneſs; liſt!
O I conjure you deign to liſt!—A man,——
His like I ne'er beheld,—prouls round the bow'r,
Menaces me, and would confer with you.
E'en yet I ſtand diſmay'd—Beyond a doubt,
In other regions there exiſts a race
Of men, who're not thy children;—no, 'tis certain,
This is no ſon of Adam.

ADAM. What's his air,
And what his features, ſay!

SEL. ——— His ſtature's tall,
Dreadful his air, and from his hollow eyes
He rolls confuſion and diſmay; his limbs
Are cover'd with a ſhining ſpeckled hide;
And in his hand he bears a maſſy club,
Knotted all o'er: his face is pale and ſun-burnt;
But ah! his paleneſs is not like to yours.
O father, O father!

ADAM. ——— Was his forehead bare?

SEL. Scarce durſt I caſt my fearful looks upon him;
Yet on his forehead I deſcried a ſign,——
Such as I can't deſcribe;—I know not what,
Of terrible and dreadful.

ADAM. ——— It is Cain;
O Seth, 'tis Cain. The Lord hath ſent him now,
To render death more bitter to me. Go!
Go Seth, and ſee if it be true that God
Hath ſent him; tell him to depart in peace.
Tell him to fly my preſence!—but if ſtill
He will appear before me, let him come.——

'Tis

'Tis God who ſends him; I have well deſerv'd it.
Cover the altar, that the guiltleſs blood
Of his poor brother, whom he maſſacred,
Wound not his eyes!

SCENE III.

ADAM, SELIMA.

SEL. ——— My father, Why that pit
Juſt dug at foot of th' altar?

ADAM. ——— O my child!
Didſt never ſee a grave?

SEL. ——— A grave? my father!

ADAM. [*Apart.*] O day too bitter! Cain will ſoon approach,
And Selima is here.

SEL. —— O anſwer me!
Say, is my father angry with his Selima?
Alas! there was a time, wherein you deign'd
To call me your dear Selima.

ADAM. —— Still moſt dear;
Still my beloved child.

SEL. —— You ſaid but now,
That Cain was come to render death more bitter;
Alas! I ſcarce can breathe; my voice too fails:
Ah, my dear father, mean you now to die?

ADAM. Grieve not, my daughter, death is due to all:
From duſt we came, and ſhall to duſt return.
So God himſelf hath order'd, and you know it.
Long time before thoſe eyes of yours, my child,
Were open'd on the light, had hoary age
Whiten'd my locks.—But Cain——

SEL. O father, father, [*Embracing his knees.*
By your paternal tenderneſs, by that
Love which you once bore Abel, and which now
Eman and Seth partake; by thoſe dear babes
Who ſhall to-day take bleſſings from your hand,
Live, I conjure you; O, my father, live!
Do not die yet.

ADAM. —— O daughter of my heart,
Ariſe; behold them here!

Cain is accordingly introduced by Seth; when the former addreſſes his unhappy father, with all that rancour of ſpeech, and bitterneſs of expreſſion, which one naturally conceives in his character.

SCENE IV.

ADAM, CAIN, SETH, SELIMA.

CAIN. ——— Is't Adam that I ſee?
Adam, thou wert not wont to turn ſo pale
At ſight of men, thy crime hath render'd wretched.

ADAM. Hold, I conjure thee! look on that *young girl*,
Whoſe eyes o'erflow with tears: reſpect her grief,
Nor ſtain with blaſphemies her innocence.

CAIN. Her innocence! has that remain'd on earth,
Since Adam has had children?

ADAM. ——— Selima,
Retire; and Seth in due time ſhall recal you.

SCENE V.

ADAM, CAIN, SETH.

ADAM. Cain!
Why haſt thou diſobey'd me? Why return'd
To this abode of peace?

CAIN. ——— Inform me firſt,
Who's he has brought me now before you?

ADAM. Seth;
My ſecond ſon.

CAIN. —— Inſult me not with pity!
I aſk for none. He is thy third ſon, Adam.
—I am now come to take full vengeance on thee.

SETH. Inhuman! Wouldſt thou then, with thy own hands,
Murder thy father?

CAIN. [*To Seth*] —— Long e'er thou waſt born,
I was already wretched.——Let us talk?
Father, I mean not to attempt your life.

ADAM. And what's the injury you would revenge?

CAIN. The injury of having given me life.

ADAM. My firſt born child, does that excite your vengeance?

CAIN. Yes,—I'll revenge the murder I committed;
I'll revenge Abel's murder; he whoſe blood
Goes up to heav'n, and cries for vengeance on me;
I will revenge myſelf, for that I am
The moſt unhappy of all children born;
And of all ſuch as ſhall be born hereafter.
Sunk with the weight of guilt and miſery,
An outcaſt and a wanderer, every where
I bear my ſteps, and find no reſt on earth;
Without a hope of finding it in heav'n.
That, that's my cauſe of vengeance.

ADAM. ——— Ere I firſt
Commanded you to come no more before me,
Thy mouth an hundred times hath vomited
The ſame reproaches, which I've often anſwer'd.
But never did your words or ravings ſtrike
So near upon my heart, as on this day,
Moſt cruel and moſt dreadful of my life.

CAIN. I was ne'er ſatisfied with thoſe your anſwers.
But if perchance to-day, the force of truth
Strikes deeper on the ſoul, believe not that

My

My vengeance ſhall ſtop there.—O ſole amends
For all the woes I ſuffer, great revenge,
Whoſe flame conſume me! Many an age I've ſworn it,
I'll ſatiate thee,—and now thy hour is come.

SETH. Wretch! if thy fury has not dimm'd thy eyes,
Caſt but a look on thoſe grey hairs.——

CAIN. ——— And what
Are they to me? I am the moſt unhappy
Of all his children: he gave me that life
Which now I drag in mis'ry, and I will
Puniſh him home for't. Nought I ſee, or feel,
But my own wretchedneſs and my deſpair.
I will have vengeance.

ADAM. [*To Seth.*] ——Our dread judge hath ſent him.
How wilt have vengeance on me? [*To Cain.*

CAIN. ——— I will curſe thee.

ADAM. O ſon! this is too much; curſe not thy father!
Now in the name of mercy, and that pardon
For which you ſtill may hope, I do conjure thee,
Curſe not thy father Adam!

As to the merits of the tranſlation, the Reader will probably form no very favourable notion of it from the above ſpecimens. We cannot help obſerving, moreover, that the ſentiments are in many places different from what they are in the original; whether owing to an intended or incidental perverſion, we cannot take upon us to ſay, as it does not always appear to be for the better. It is the uſual fault of Tranſlators to be miſled by the idiom of the original; of which, however, we have but few inſtances in the piece before us; unleſs we may rank the expreſſion marked in italics, in the laſt quotation, among that number. The epithet *young* when applied to *girl*, is as evidently redundant, as it is a miſconſtruction of the original; for, tho' both the Germans and Dutch ſay a young ſon, or a young daughter, they never ſay a young boy, or a young girl, and very ſeldom a young child. On the whole, indeed, it were to be wiſhed, that the preſent verſion had been as correct as it is, in general, eaſy, ſpirited, and pathetic.

An Introduction to the Knowlege of the Laws and Conſtitution of England. By a Gentleman of the Middle Temple. 8vo. 2s. 6d. Worrall.

THIS little work bears a moſt inviting title, and many purchaſers, no doubt, have flattered themſelves with the pleaſing hope of being cheaply provided with a clue to unravel all

the intricacies of juriſprudence. But how great muſt their diſappointment be, when they find that an introduction is ſtill wanting, to render this Introduction intelligible; and that the Author, with all his learned compilation, has only laboured to explain *Ignotum per Ignotius!*

That there is, in the courſe of this Tract, a great diſplay of juridical erudition muſt be confeſſed; but the man who reads, without thinking in proportion, is generally a ſlave to authority; and, if he writes, his works only tend to perpetuate, if not to multiply, error and abſurdity; which is but too apparent in the very firſt paragraph of this Introduction.

The Writer begins, with explaining the nature of Laws in general; and he very gravely tells us, that 'Law is the bond of men's actions; the rule of well governing a civil ſociety; the perfection of reaſon; the encourager of virtue, and puniſher of vice; the ſpotleſs mirror of the Divine Majeſty, and the Image of God, given as a guide for regulating the thoughts and actions of men.'

This ſounds very ſublime, and we may admire it with the ſame reaſon that the old man in the play admired his ſon's Greek. But after all, we are as much puzzled as before, to know the nature of Law *in general.* Of theſe explanations or definitions, the only one which gives us a tolerable idea of the ſubject, is the ſecond, taken from Sir *Henry Finch:* yet even that is not a definition of Law *in general,* but of a particular ſpecies of Law. If Sir Henry's definition, however, is not ſo comprehenſive as it might be, nevertheleſs as far as it goes it is intelligible. But how is our knowlege of the nature of Law improved, by telling us that it is 'the ſpotleſs mirror of the Divine Majeſty, and the Image of God, &c.?' This is mere rhapſody; and from theſe premiſes we might, with the help of a little logic, conclude Law to be an animal; and were we to define it as Ariſtotle has defined man, it would be equally intelligible. We wonder that our Author, who, we find, has been groping in the pages of obſolete learning, did not tell us that Law is εγκυκλοπαιδεια, *the golden chain of all good learning*; that it is not only 'επιϛημη, but 'επιϛημονικωτατη; that it is *noeticum* and *dianocticum,* with all the fine things which *Plato* and *Cicero,* &c. have ſaid about it. It is amazing likewiſe that he ſhould forget Lord Coke, who ſays Law is *rectum,* as it diſcovers that which is crooked or wrong.—Away with ſuch learned trifling! Let not authority ſanctify abſurdity. How much eaſier would it have been for our Author, inſtead of referring to Time-eaten volumes, to have opened *Blackſtone's* Analyſis, where that ingenious Writer defines Law to be "a rule of action preſcribed by a ſuperior power?"—How much more ſatisfactory is this, than

ount on metaphyſical ſtilts, and tell us that it is 'the per-
on of reaſon,' and we know not what beſides?

aving thus diſplayed the depth of his reſearches into the na-
of Law, he proceeds to the diviſion of Laws into natural
arbitrary, which he illuſtrates by great authorities, placing
nt in front.

St. *Auguſtine* ſays, the Law of Nature hath but two pre-
. Firſt, *Do as you would be done unto.* Secondly, *Do not
to others which you would not have done to yourſelf.*"

'ith great reverence to this holy ſaint and venerable father,
two precepts, in our computation, make but one in ſub-
e, though the former be mandatory, and the latter pro-
ory.

gain, ſays our Author, '*Iſidore* reckons. 1. The conjunc-
of the male with the female. 2. Education. 3. Succeſ-
of children. 4. Common poſſeſſions. 5. Common liberty.
cquiſitions of things in the air, earth, and ſea. 7. *Reſtitu-
of the thing intruſted.* And 8. Repelling force by force.'
ſe, our Author adds, are the *Rights*, not the *Laws*, of Nature.

is a little unlucky, that a Writer who ſo ſeldom hazards a
ction of his own, ſhould be ſo inaccurate in his animad-
ons. We would aſk him with what propriety he can call
7th article in the above enumeration, a *Right* of Nature?
tainly, 'Reſtitution of the thing intruſted,' is not a *Right*,
on the contrary, an *Obligation*.

n the next place, he enumerates the precepts of nature ac-
ling to Cicero's computation: and laſtly tells us, that
AWYERS reckon. 1. To worſhip God. 2. To live honeſt.
To obey ſuperiors. 4. To hurt no man. 5. To give every
their own. 6. To take away evil doers from mankind.'
candidly confeſs, that we are not learned enough in the
even to conjecture from whence the Gentleman collected
enumeration. But if 'to give every one their own' be, as
apprehend it is, included in the precept 'to live honeſt,'
e lawyers will certainly fall ſhort of their reckoning.

As our Author choſe to draw theſe κοιναι εννοια from Philoſo-
rs, &c. he might at leaſt have recurred to better authorities.
n Sharrock's Υποθεσις ηθικη might have furniſhed him with
ore ſenſible enumeration. But it was indeed needleſs to give
ſelf the trouble of repeating what Saints and what Philoſo-
rs, &c. have ſaid concerning natural Laws, ſince he aſſures
that *as many as we are bound to obſerve*, appear in the New
ſtament; 'for,' he adds, 'all natural Laws are derived from
d. Now,' he continues, 'Chriſt told the Apoſtles all his
her's will; and the Apoſtles taught what Chriſt taught them:

therefore what is not in their doctrine, is not in nature's Law. From hence it follows, that the Law of nature, is the only measure and rule of all other Laws; and is as neceſſary to the ſupport of the mind, as nouriſhment is to the body. No man can create new appetites, or make hay or ſtone his nouriſhment. Neither can our nature be maintained in its *perfective end*, without theſe Laws; and he, who diſpenſes with them, muſt have power to alter the reaſon of them. This cannot be done but by ſuperinducing ſomething upon them, greater than the natural need; which none is able to do but the eternal Goodneſs. This is the reaſon why the commands or prohibitions of the Laws of Nature cannot be altered by the Civil Law; tho' *the ſtrictneſs of them may be allayed in caſes of neceſſity*. As every man is bound to reſtore goods entruſted to his care, when demanded; but if one calls for his ſword to kill a man, I am not guilty of a breach of the natural Law, if I refuſe to give it while he remains ſo violent and paſſionate. Or if I promiſe to meet a perſon at a certain place, and in my journey thither I break my leg: *Now, though by the Law of Nature I am bound to perform my promiſe, yet it becoming accidentally impoſſible, I am diſpenſed with.* Thus the Law of Nature is a tranſcript of the wiſdom and will of God, engraved in the tables of our mind, and ſet down in the New Teſtament, as our entire guide in the natural and eſſential duty we owe to the All-ſupreme Being, as well as to one another; and this is never to be changed by any ſucceeding lawgiver.'

If it was poſſible to decompound this paragraph, *reddendo ſingula ſingulis*; that is, by reſtoring every Writer his own, we might probably find out ſome meaning in it: but the compoſition is ſo corrupted, that it is beyond the ſkill of refinement to ſeparate the droſs. That 'no man can create new appetites,' is a propoſition not ſo uncontrovertible as to be received for an axiom. We agree, however, that 'man cannot make hay or ſtones his nouriſhment,' becauſe man is neither a horſe nor an oſtrich. But ſtill the inference is incomprehenſible. If he had a mind to talk ſyllogiſtically, he might as well have ſaid that — the Law of Nature is to the mind, what nouriſhment is to the body—the body cannot be ſuſtained without beef and mutton, *ergo*—the mind cannot be ſupported without the Law of Nature. Even this would have been ſomewhat more intelligible than to talk of the *perfective end*, and to introduce that ſcholaſtic jargon which all ſenſible Writers have long ſince exploded, and which, in particular ought to be rejected in an *introduction* to ſcience, which ſhould be adapted to the uſe of young ſtudents. Our Author is not much more happy in his illuſtrations than in his doctrine. The two inſtances he produces to ſhew that 'the

ſtrictneſs

ſs of natural Laws may be *allayed* in caſes of neceſſity,' on very different principles. The firſt indeed is appli- but the latter proves more than is included in the propo- and the Writer is ſo little maſter of argumen', that he his inference only from the latter, which does not apply. it becomes *impoſſible* for a man to keep his promiſe, he is d upon the principles of *poſitive*, as well as of *natural*, for it is a maxim that *lex non cogit ad impoſſibilia*. But riter talks ſo inaccurately about the Law of Nature, that res it a matter of doubt, whether there be any ſuch Law . One while he tells us, in the words of Lord *Coke*, and other Writers, that it is engraved in the tables of our at another time he maintains, that what is not in the es doctrine, is not in Nature's Law. But to refer us to are for an enumeration of natural Laws, is indirectly to that there are no ſuch Laws: for the Law of Nature ecedent to all Scripture; it is NON SCRIPTA *ſed nata lex*, *non didicimus*, *accepimus*, LEGIMUS, *verum a natura ipſa imus*, *hauſimus*, *expreſſimus*; *ad quam non* DOCTI *ſed nati*, *ſtituti ſed imbuti ſumus*. If this Law is to be read or *taught*, ot the Law of Nature; for of that, *non eſt quærendus expla- aut interpres*: and it is an idle attempt to enumerate its pts, which multiply as occaſions riſe.

much for natural Laws. Arbitrary Laws fall next under uthor's conſideration. Speaking of their abrogation, he 'If a Law be unjuſt, it ceaſes of itſelf; if uſeleſs, it falls neglect: if *not puniſhed*, it is not born; and if it is gene- diſliked, it is ſuppoſed to be uncharitable, and is as if it unborn; for it will be ſtarved at nurſe.' Here firſt, we old that 'if a Law be unjuſt, it ceaſes of itſelf.' So far is ligible; and if the propoſition was likewiſe true, it would great bleſſing to ſociety. Unfortunately, however, there many political Laws which, though unjuſt, ſtill ſubſiſt in full vigour, as, among others, many half-ſtarved younger ren, and haggard females, moſt wofully manifeſt. But Writer gets quite out of our depth, when he affirms 'if the *Law* is not *puniſhed*, it is not born' (nay do not h, good Reader, for ſuch, we aſſure thee, is the grammatical ſtruction). What follows is full as incomprehenſible. 'If Law,' ſays he, 'be generally diſliked, it is ſuppoſed to be haritable; and it is as if it were unborn; for it will be ved at nurſe.' Here we cannot ſo much as gueſs at the Au- r's meaning. It would puzzle a Dublin Caſuiſt to conceive He does not mean ſurely that any thing unborn can be ved at nurſe. If it is ſtarved before it is born, it muſt be yed in its mother's belly.

Our Author in the next place proceeds to the ſubdiviſions of arbitrary Laws, beginning with the *Common Law*, which, to our Readers in general, will be very dry and unentertaining, therefore we ſhall be brief in our animadverſions. A manifeſt inaccuracy runs through the whole. Some articles are redundant: others imperfect. Titles *chace* and *park* recur twice; and a much more material article is left defective, in a moſt eſſential point. We mean title *adminiſtration*, wherein the Author, in giving an abſtract of the ſtatute of diſtribution, omits taking notice—that *half blood* are equally intitled to diſtribution with the *whole blood*.

The ſame may be ſaid of the following article 'ESTATE FOR LIFE; which is lands, tenements, goods, or an annuity given to a particular perſon for his peculiar benefit. And if one grants to another, and his heirs and aſſigns for his life, and a year over this, it is an eſtate for life only. Alſo when a tenant for term of another's life dies, whilſt the *ceſtui que vie* is living, he that firſt enters can hold the land as occupant: for it does not go to the heir; it being only an eſtate for another man's life; which is not deſcendible, unleſs the heir be ſpecially named in the grant: nor can the executor of the deceaſed claim it; as it is not an eſtate teſtamentary, that ſhould go to them as goods and chattels: ſo that no man can entitle himſelf into theſe lands, and therefore the Law preferreth him who enters firſt, and who is called *occupant*; and who ſhall hold the land during the life of the *ceſtui que vie*, paying the rent, and performing the ſame covenants and conditions as the deceaſed was obliged to do. And not only if the tenant pur *terme d'auter vie* dies, while the *ceſtui que* lives; but if the tenant for his own life grants over the eſtate to another, and the grantee dies before him, there ſhall be an occupant. But occupancy may be perverted, by making leaſes for the lives of others to the leſſee, his heirs, or executors, during life of the *ceſtui que vie*. A leaſe made to a perſon during life, is determinable by a civil death; but if it be during his *natural* life, it is otherwiſe. And tenants for life have freeholds.'

Now, in an *introduction* to the ſtudy of the Law, it appears highly injudicious to perplex the young ſtudent with ſo much crabbed matter. But the impropriety is ſtill the more glaring, when we conſider that all this jargon is rendered unneceſſary by two acts of parliament, of which the Writer does not take the leaſt notice. 1. The 29 Car. 2. c. 3. which enacts, that "any eſtate *pur auter vie* (that is, for the life of another perſon) ſhall be deviſable; and if no deviſe be made, it ſhall be chargeable in the hands of the heir, if it ſhall come to him by reaſon of a ſpecial occupancy, as aſſets by deſcent; and in caſe there be

ſpecial occupant, that it ſhall go to the executors or ad-
trators of the party that had the eſtate, and be aſſets in
hands." Farther, 2. By 14 Geo. 2. c. 20. it is enacted,
'eſtates pur *auter vie*, in caſe there be no ſpecial occu-
nor deviſe thereof, or ſo much thereof as ſhall not be de-
, ſhall be diſtributed in the ſame manner as the perſonal
: of the teſtator or inteſtate."—This would have been uſe-
iformation to the ſtudent; but to tell him what *was*, with-
acquainting him how it has been altered, ſerves only to
ound and miſlead him.

at our Author ſeems fond of unneceſſary parade. In enume-
g the ſeveral particulars which may be claimed by preſcrip-
, he mentions WATER, which he tells us, 'Is an element
poſed of unvolatile particulars; groſſer and of a more lan-
l motion than the air; yet *ſeparated* from the earth by rea-
of its liquid, and leſs gravitating quality.' It is difficult to
ceive what purpoſe this philoſophical account of water can
ver in a Law Treatiſe, unleſs it be to perplex the ſtudent,
ſhew that the Author has read *Burnet*'s Theory of the Earth.
d *Coke*, who, in matters of Law, is better authority than
net, would have informed the Writer, that *land*, in the *legal*
ification, comprehends *waters*, &c. Conſequently whatever
y may be in Philoſophy, yet in Law they are not conſidered
ſeparated: though, indeed, by particular words, they may
made diſtinct.

In ſome inſtances the Writer is miſtaken in his references.
eaking of *rents ſeck*, he ſays that 'It is a certain rent, with-
t any clauſe of diſtreſs in the deed; whereby a perſon had
remedy at Common Law, till the 4 Geo. 2. c. 28. enabled
y perſon to bring aſſize of *novel diſſeiſin*.' Now we are bold
ſay, that, in no part of the act, is there the leaſt mention
ncerning aſſize of *novel diſſeiſin*. The act only provides that
In caſes of *rents ſeck*, all perſons may have the like remedy
, &c. as in caſe of rent reſerved upon leaſe."

It would be needleſs, as well as diſagreeable, to extend our
animadverſions on this inaccurate and ſuperficial performance.
n ſhort, the Writer having diſpatched the ſeveral branches of
ommon Law, proceeds to treat of particular cuſtoms: and
e muſt not omit taking notice of one, which is a kind of jo-
ular purgation in caſe of incontinency, where a women holds
n 'free bench, or that eſtate in copyhold land, which the wife
ath on the death of her huſband for her dower, according to
he cuſtom of the manor; if ſhe was a virgin when eſpouſed;
nd ſhe is to hold the lands only ſo long as ſhe lives ſole and
ontinent: though in the manor of *Eaſt and Weſt Enbourne*, in

the

the county of *Berks*, and the manor of *Torre* in *Devonſhire*, and other parts in the Weſt of *England*, after committing incontinency, if the widow comes into the court of the manor, riding backwards on a black ram, with his tail in her hand, ſaying,

Here I am,
Riding upon a black ram, &c.

(the reſt every body has read in the Spectator) the ſteward is bound by cuſtom to re-admit her.

In the laſt place, our Author takes the Statute Law into conſideration, which he runs over in a ſingle page. Upon the whole, we are ſorry to obſerve that he has miſtaken his talents. Yet, to do him juſtice, he appears, to have exerted great induſtry, and to be a man of extenſive reading; but every page abounds with proofs that he is not a man of learning. It is of little purpoſe to know what great Writers have ſaid, unleſs we have diſcernment and ſagacity to ſelect from their works what is worthy of recollection. Great readers often, as Young obſerves,

Digeſt not into ſenſe their motley meal.

Jeruſalem delivered, an Heroic Poem; tranſlated from the Italian of Torquato Taſſo. By John Hoole. 8vo. 2 vols. 12 s. T. Davies, &c.

IN a nation that has been induſtrious to naturalize whatever was valuable in foreign literature, it may be thought extraordinary that one of the firſt of modern Poems has met with no adequate Tranſlator: it may appear ſtrange, till the difference which prevails in the genius of times and languages is conſidered, till it is remembered that few men of parts have had ſufficient induſtry, and critical ſkill in foreign languages, to undertake the moſt arduous of all taſks, the tranſlation of a capital Poem: and that fewer ſtill, who have been favoured by the Muſe, have been willing to quit the original path to fame, which their own compoſitions pointed out, to labour in propagating the praiſe of another.

Fairfax, however, tranſlated Taſſo's Jeruſalem. He had the powers of Genius and Fancy, and broke through that ſervile cuſtom of tranſlation which prevailed in his time; his liberal elegance rendered his verſions more agreeable than the dryneſs of Johnſon, and the dull fidelity of Sandys and May: and he would have tranſlated Taſſo with ſucceſs, had he not unhappily choſen a ſpecies of verſification which was ill adapted to the Engliſh language.

Since

the time of Fairfax, no one has given us a complete
on of *Jeruſalem delivered*, but Mr. Hoole:—who has alſo
us wiſh the life of his Author; of which we ſhall take
iew before we enter upon the merits of the tranſlation.
e always a curioſity to know the circumſtances of that
s life with whoſe works we are acquainted. From his
nts, and the general ſpirit of his writings, we form an
he Man; and we wiſh to be acquainted with his private
, in the hope of being gratified with a proof of our

whatever may be the motive, the deſire is reaſonable:
quently the circumſtances of an Author's Life, as they
colour to his writings, ſerve as a comment upon them.
s has remarked it as a beauty in Taſſo, where he ſays,
do brandiſhed his ſword with ſo quick a motion, that the
l eyes of the enemy took it for three ſwords.' When
e read the hiſtory of the life of Taſſo, and are informed
e was the beſt ſwordſman of his time, we know how he
by the thought, and no longer wonder that he who was
omed to obſerve the quick vibrations of a well managed
n, ſhould make ſuch a remark:

——Credea lui la ſhigotitita gente
Con la rapida man girar tre ſpade.
L'occhio al moto deluſo il falſo crede;
E'l terrore à que moſtri accreſce fede.

ne following account of Taſſo is principally taken from
anni Battiſta Manſo, a Neapolitan nobleman, who was his
ate friend, had many of his papers, and was witneſs to ſe-
of the particulars which he relates, the authority is the
xceptionable.

ORQUATO TASSO was deſcended from the illuſtrious houſe
ie *Torregiemi*, lords of Bergamo, Milan, and ſeveral other
is in Lombardy. His father, Bernardo Taſſo, whoſe for-
was, by family diſtreſſes, rendered unequal to his birth, was
n of ſuperior underſtanding: and his works in verſe and
: are recorded as monuments of his genius.

is ſon, Torquato, was born at Sorrento in 1544; but, as
mother was there only upon a viſit, ſeveral cities afterwards
ned the honour of his birth.

t three years of age they tell us little Taſſo began to STUDY
mmar; and at four was ſent to the college of the Jeſuits,
ere he made ſo rapid a progreſs, that at ſeven he was pretty
ll acquainted with the Latin and Greek tongues: at the
ne age he made public orations, and compoſed ſome pieces
poetry, of which the ſtyle is ſaid to have retained nothing of

puerility. The following lines he addreſſed to his mother [*æt.* 9.] when he left Naples to follow the fortune of his father, who attended the prince of Salerno, as his ſecretary:

Relentleſs fortune in my early years
Removes me from a mother's tender breaſt:
With frequent ſighs I call to mind her tears
When with a farewell-kiſs my lips ſhe preſs'd!

I hear her prayers with ardour breath'd to heav'n,
Aſide now wafted by the devious wind:
No more to her unhappy ſon 'tis giv'n
A mother's ſoft indulgent cares to find!

No more her fondling arms around me ſpread,
Far from her ſight reluctant I retire;
Like young Camilla, or Aſcanius, led
To trace the footſteps of my wand'ring Sire.

Such is our Biographer's tranſlation, which, in our opinion, wants much of the beautiful ſimplicity of the original.

After the prince of Salerno's death, Bernardo entered into the ſervice of Gonzaga duke of Mantua. As death had deprived him of his wife, he took young Taſſo, who was now about twelve years of age, from Rome, that his preſence might in ſome meaſure alleviate the loſs of his mother. Bernardo was ſurpriſed at the progreſs his ſon had made in learning; for, according to the teſtimony of his Biographers, he had compleated his knowlege of the Latin and Greek tongues, was well acquainted with Rhetoric and Poetry, and verſed in Ariſtotle's Ethics.

At the age of ſeventeen he was ſent to the univerſity of Padua, to ſtudy the laws, in company with Scipio Gonzaga, afterwards cardinal. With this nobleman Taſſo contracted a friendſhip that ended only with his life.

He proſecuted his ſtudies at Padua with great diligence and ſucceſs; at the ſame time employing his leiſure hours upon Philoſophy and Poetry, he ſoon gave a public proof of his genius, by his poem of RINALDO, which he publiſhed in the eighteenth year of his age.

Bernardo, tho' a poet himſelf, ſaw with regret the ſucceſs of his ſon's poem; for he was apprehenſive, and not without reaſon, that the charms of Poetry might draw him from more profitable ſtudies. He therefore went to Padua on purpoſe to reprimand him. Though he ſpoke with great vehemence, and made uſe of ſeveral harſh expreſſions, Torquato heard him without interrupting him, and his compoſure contributed not a little to increaſe his father's diſpleaſure. 'Tell me, ſaid Bernardo, of what uſe is that vain Philoſophy, upon which you value yourſelf ſo much?' 'It has enabled me, ſaid Taſſo, modeſtly, to endure the harſhneſs of your reproofs.'

In

ıort, Taſſo reſolved to devote himſelf to the Muſes; and nd Scipio Gonzaga being elected prince of the academy hed at Padua, under the name of Etherei, Taſſo was, twentieth year, incorporated into that ſociety, and took iimſelf the name of Pentito, by which he ſeemed to ſhew : repented of all the time he had employed in the ſtudy Law.

e he applied himſelf again to the ſtudy of Philoſophy and , and formed the deſign of his celebrated poem, JERUSA-DELIVERED: he invented the fable, diſpoſed the diffe-arts, and determined to dedicate this work to the glory houſe of *Eſte*. He was greatly eſteemed by Alphonſo II. ſt duke of Ferrara, that great patron of learning, and by other, cardinal Luigi. There was a ſort of conteſt be-ı theſe two brothers in relation to this poem. The car-imagined that he had a right to be the Mæcenas of all 's works, as Rinaldo, his firſt poem, had been dedicated n: the duke on the other hand thought, that as his bro-ıad already received his ſhare of honour, he ought not to fended at ſeeing the name of Alphonſo at the head of JE-ıLEM DELIVERED. Our Poet was invited to Ferrara; uke gave him an apartment in his palace, where he lived :ace and affluence, and purſued his deſign of completing eruſalem, which he now reſolved to dedicate to Alphonſo.

he name of Taſſo now became famous through all Europe: the careſſes he received from Charles IX. in a journey he :to France with cardinal Luigi, who went thither in qu - ɔf legate, ſhewed the univerſality of his reputation.

Vhen Taſſo returned from France, he applied himſelf to plete his Jeruſalem, and in the mean time publiſhed his inta, a Paſtoral Comedy, which was received with univer-ıpplauſe. This was the original of the *Paſtor Fido*, *Fillidi* ɔ, &c.

Taſſo, who had ſo well painted the paſſion of Love, could be ſuppoſed inſenſible to it himſelf. It was ſuſpected, how-r, that, like another Ovid, he had raiſed his deſires too high; l ſome paſſages in his Poetry countenanced this ſuſpicion:

Ma, chi de poventare in alta Impreſa,
S'avvien, ch'amor s'affide?

But who, inſpir'd by Love, can dangers fear?

The object of his paſſion was ſuppoſed to be the princeſs onora of *Eſte*, ſiſter to his noble patron; a lady diſtinguiſhed her literary accompliſhments, and the elegance of her taſte.

If this was the caſe, as the Hiſtorian ſeems to think, ye, aiden Aunts have mercy on poor Taſſo! His paſſion might be involuntary:

involuntary: for there is (what, perhaps, is little known to you) a ſecret irreſiſtible ſympathy between congenial minds, which unites them, excluſively of every meaner motive, independently of every imaginary diſtinction. And what ſhould oppoſe the union? Should the farce of birth—or a ſuperior number of crooked ſix-pences? Are theſe ſufficient cauſes for ſeparating congenial hearts? Abſurd vanity!

In the thirtieth year of his age, Taſſo completed his Jeruſalem: but this poem was not publiſhed by his own authority; it was printed contrary to his will, as ſoon as he had finiſhed the laſt book, and before he had time to give the reviſals and corrections that a work of ſuch a nature required. The ſucceſs of it, however, was prodigious; it was tranſlated into the Latin, French, Spaniſh, and even the Oriental Languages, almoſt as ſoon as it appeared.

The illuſtrious Author might now have ſat down under the ſhade of his own laurels, and enjoyed the ſecurity of immortal fame; but he ſoon found that great talents afford no protection from human misfortunes. He met with many evils againſt which Philoſophy is no ſhield, and with ſome that are peculiar to genius and ſenſibility.

The death of his father, which happened about this time, ſeemed to forbode other misfortunes to Taſſo; and the remainder of his life proved almoſt one continued ſcene of vexation and affliction. A ſwarm of Critics began to attack his Jeruſalem, and the academy of Cruſca, in particular, publiſhed a Criticiſm on his Poem, in which they ſcrupled not to prefer the Rhapſodies of *Pulci* and *Boyendo* to the Jeruſalem delivered.

During Taſſo's reſidence in the duke's court, he had contracted an intimacy with a gentleman of Ferrara; and having entruſted him with ſome tranſactions of a very delicate nature, this perſon was ſo treacherous as to ſpeak of them again. Taſſo reproached his friend with his indiſcretion, who received his expoſtulation in ſuch a manner, that Taſſo was provoked to ſtrike him: a challenge immediately enſued: the two opponents met at St. Leonard's gate; but while they were engaged, three brothers of Taſſo's antagoniſt came in, and baſely fell all at once upon the Bard; who defended himſelf ſo gallantly, that he wounded two of them, and kept his ground againſt the others till ſome people came in and ſeparated them. This affair made a great noiſe at Ferrara: nothing was talked of but the valour of our Poet; and it became a ſort of proverb, "that Taſſo, with his Pen and Sword, was ſuperior to all men;"

Con la Penna, e con la Spada,
Neſſun val quanto Torquato.

Some

time after this *rencontre*, Taſſo went to Rome to viſit his
d and tutor, *Mauritio Cathneo*. The whole city of
emed to rejoice at the preſence of ſo extraordinary a per-
was viſited by princes, cardinals, prelates, and by all the
in general.

he deſire of reviſiting his native country, and ſeeing his
ornelia, ſoon made him uneaſy in this ſituation. He
friend one evening, without giving him notice, and be-
his journey on foot, arrived by night at the mountains
tri, where he took up his lodging with ſome ſhepherds:
t morning diſguiſing himſelf in the habit of one of thoſe
he continued his way, and in four days time arrived at
almoſt ſpent with fatigue: here he embarked in a veſſel
for Sorrento, at which place he arrived in ſafety the
ay. He entered the city, and went directly to his ſiſter's
ſhe was a widow, and the two ſons ſhe had by her
d being at that time abſent, *Taſſo* found her with only
f her female attendants. He advanced towards her with-
ſcovering himſelf, and, pretending that he came with
from her brother, gave her a letter which he had pre-
for that purpoſe. This letter informed her, that her bro-
life was in great danger *, and that he begged her to
uſe of all the intereſt her tenderneſs might ſuggeſt to her,
ler to procure letters of recommendation from ſome pow-
perſon to avert the threatened misfortune. For farther
ulars of the affair, ſhe was referred to the meſſenger who
ght her this intelligence. The lady, terrified at the news,
ſtly intreated him to give her a detail of her brother's mis-
ne. The feigned meſſenger then gave her ſo intereſting an
ant of the pretended ſtory, that, unable to contain her af-

* The Biographer has not given us all the ſatisfaction we could have
d, either with reſpect to the danger here mentioned, or the mo-
of ſeveral other unaccountable circumſtances in the future conduct
'aſſo. After his engagement with the four brothers at Ferrara,
re told, indeed, that the duke put him under arreſt, declaring that he
t to ſcreen him from any future deſigns of his enemies. But if this
the duke's only motive, why did he keep Taſſo under confinement
ng againſt his will, that at laſt he was glad to make his eſcape? The
ger Taſſo mentions to his ſiſter, was what he apprehended from the
e's reſentment on account of his flight. But if the duke had no
r view than Taſſo's ſafety, why theſe apprehenſions? From all cir-
ſtances we are inclined to believe, that the affair of *a delicate na-*
, divulged by Taſſo's acquaintance, might relate to the princeſs
nora, the duke's ſiſter. This would throw a light on many circum-
ces, which otherwiſe appear unaccountable; and M. Mirabaud, in
Abregé de la Vie du Taſſe, ſeems to make no doubt of his paſſion for
t lady.

fliction,

fliction, ſhe fainted away. Taſſo was ſenſibly touched at this convincing proof of his ſiſter's affection, and repented that he had gone ſo far: he began to comfort her, and, removing her fears by little and little, at laſt diſcovered himſelf to her. Her joy at ſeeing a brother, whom ſhe tenderly loved, was inexpreſſible. After the firſt ſalutations were over, ſhe was very deſirous to know the occaſion of his diſguiſing himſelf in that manner. Taſſo acquainted her with his reaſons, and, at the ſame time giving her to underſtand that he would willingly remain with her unknown to the world, Cornelia, who deſired nothing farther than to acquieſce in his pleaſure, ſent for her children, and ſome of her neareſt relations who, ſhe thought, might be entruſted with the ſecret. They agreed, that Taſſo ſhould paſs for a relation of theirs, who came from Bergamo to Naples upon his private buſineſs, and from thence had come to Sorrento to pay them a viſit. After this precaution, Taſſo took up his reſidence at his ſiſter's houſe, where he lived for ſome time in tranquility.

But he continued not long in this repoſe before he received repeated letters from the princeſs *Leonora* of Eſte, who was acquainted with the place of his retreat, to return to Ferrara: he reſolved to obey the ſummons, and took leave of his ſiſter, telling her he was going to return a voluntary priſoner. In his way he paſſed through Rome, where, having been detained ſome time with a dangerous fever, he repaired from thence to Ferrara, in company with *Gualingo*, embaſſador from the duke to the pope.

The Author obſerves, that various reaſons have been aſſigned for Taſſo's return to Ferrara; but he thinks, and ſo do we, that his attachment to Leonora was the principal motive, and that he returned at her particular injunction.

The duke received Taſſo with great ſeeming ſatisfaction, and gave him freſh marks of his eſteem; but refuſed him what he very much wanted, the poſſeſſion of his own manuſcripts. To add to his mortification, he was denied acceſs to the princeſſes; he therefore quitted Ferrara; but, after being diſappointed of that protection which he hoped to find in other courts, once more returned thither.

Alphonſo pretending that ſtudy had diſordered Taſſo's underſtanding, while he was moſt probably only exaſperated at his flight, cauſed him to be ſtrictly confined in the hoſpital of St. Anne. Taſſo tried every method to ſoften the duke, and obtain his liberty. But the duke coldly anſwered thoſe who applied to him, "that inſtead of concerning themſelves with the complaints of a perſon in his condition, who was very little capable of judging for his own good, they ought rather to exhort him patiently

ly to ſubmit to ſuch remidies as were judged proper for his
mſtances."

oor Taſſo was kept in this confinement for ſeven years. And
madneſs which, poſſibly, at firſt was only pretended, in
th, of time, through impatience and melancholy, became
; inſomuch that he would ſometimes fancy himſelf haunted
ſpirit which diſordered his books and papers. At length
importunities of his friend, the prince of Mantua, procured
his enlargement; and, with that prince, he removed to
ıtua.

ı this place he gave one proof at leaſt that his diſorder had
overcome his prudence.

It is ſaid that the young prince of Mantua, who was natu-
r gay, being deſirous to countenance his pleaſures by the
nple of a Philoſopher, introduced one day into Taſſo's com-
y, three ſiſters to ſing and play upon inſtruments: theſe la-
were all very handſome, but were not of the moſt rigid vir-
After ſome ſhort diſcourſe, he told Taſſo that he ſhould
: two of them away and would leave one behind, and bad
take his choice. Taſſo anſwered, "that it coſt Paris very
r to give the preference to one of the goddeſſes, and there-
, with his permiſſion, he deſigned to retain the three."
e prince took him at his word, and departed; when Taſſo,
r a little converſation, handſomely diſmiſſed them all with
ſents.

rom Mantua he went to Naples, and from thence, being in
forty-fifth year of his age, he retired to Biſaccio, with his
nd Manſo, in whoſe company he lived ſome time, with great
ıquillity.

ın this place Manſo had an opportunity of examining the ſin-
ar effects of Taſſo's melancholy; and often diſputed with
ı concerning a familiar ſpirit, which he pretended to con-
ſe with. Manſo endeavoured in vain to perſuade his friend
t the whole was the illuſion of a diſturbed imagination; but
: latter was ſtrenuous in maintaining the reality of what he
ɛrted; and to convince Manſo, deſired him to be preſent at
ɛ of thoſe myſterious converſations. Manſo had the complai-
ıce to meet him next day, and, while they were engaged in
courſe, on a ſudden he obſerved that Taſſo kept his eye fixt
on a window, and remained in a manner immoveable. He
lled him by his name ſeveral times, but received no anſwer.
: laſt Taſſo cried out, "There is the friendly ſpirit who is
me to converſe with me: look, and you will be convinced of
ɛ truth of all that I have ſaid." Manſo heard him with ſur-
ize; he looked, but ſaw nothing except the ſun-beams dart-

ing through the window: he caſt his eyes all over the room but could perceive nothing, and was juſt going to aſk where the pretended ſpirit was, when he heard Taſſo ſpeak with great earneſtneſs, ſometimes putting queſtions to the ſpirit, and ſometimes giving anſwers, delivering the whole in ſuch a pleaſing manner, and with ſuch elevated expreſſions, that he liſtened with admiration, and had not the leaſt inclination to interrupt him. At laſt this uncommon converſation ended with the departure of the ſpirit, as appeared by Taſſo's words, who turning towards Manſo, aſked him if his doubts were removed? Manſo was more amazed than ever; he ſcarce knew what to think of his friend's ſituation, and waved any farther converſation on the ſubject.

After this we find Taſſo once more at Rome, and that he lived about a year there, in great eſteem with pope Sextus V. when being invited to Florence by Ferdinando, grand duke of Tuſcany, who had been cardinal at Rome, when Taſſo firſt reſided there, and who now employed the pope's intereſt to procure a viſit from him, he could not withſtand ſuch ſolicitations, but went to Florence, where he met with a moſt gracious reception. Yet not all the careſſes he received at the duke's court, nor all the promiſes of that prince, could overcome his love for his native country, or leſſen the deſire he had to live a retired and independent life. He therefore took his leave of the grand duke, who would have loaded him with preſents; but Taſſo, as uſual, could be prevailed upon to accept of no more than was neceſſary for his preſent occaſions.

However, notwithſtanding his love of retirement, and of his native country, paſſions that are born with poets, we find him prevailed upon to viſit the prince of Conca, and to accept of an apartment in his palace. 'Here he applied himſelf to a new work, entitled, Jeruſalem conquered, which he had begun during his firſt reſidence at Naples. The prince of Conca being jealous leſt any one ſhould deprive him of the Poet and the Poem, cauſed him to be ſo narrowly watched that Taſſo obſerved it, and being diſpleaſed at ſuch a proceeding, left the prince's palace, and retired to his friend Manſo's, where he lived maſter of himſelf, and of his actions: yet he ſtill continued upon good terms with the prince of Conca.

'In a ſhort time after he publiſhed his Jeruſalem conquered, which poem, as a French Writer obſerves, is a ſufficient proof of the injuſtice of the criticiſms that had been paſſed upon his Jeruſalem delivered, ſince the Jeruſalem conquered, in which he endeavoured to conform himſelf to the taſte of his critics, was not received with the ſame approbation as the former Poem, where he had entirely given himſelf up to the enthuſiaſm of his genius.

ius. He had likewiſe deſigned a new correction of his Jeru-
em delivered, which, as we are informed, was to have been
nbined with the Jeruſalem conquered; but this deſign was
ver compleated. The above-cited Author remarks, that in
probability this laſt performance would not have equalled
firſt, and indeed our Poet ſeems to owe his fame to the ori-
al work, Jeruſalem delivered, the ſecond Poem on that ſubject
ng little known.

Our Readers will here remark a ſtriking reſemblance of cir-
nſtances between Taſſo and Milton. Taſſo, we are told,
ote a Jeruſalem conquered, which we have not ſeen; Milton
ote a Paradiſe regained, which we have ſeen, and have been
ry for.

When Clement VIII. ſucceeded to the papacy, Taſſo was in-
ed to Rome by the pope's nephew, the cardinal of St. George,
great patron of ſcience. He accepted the invitation, and once
ore abandoned his peaceful retreat at Naples.

The following circumſtance which happened in his journey
Rome, affords us a proof of the great veneration which, in
oſe days, was paid to the characters and perſons of POETS.

'The confines of the eccleſiaſtical ſtate being infeſted with
nditti, travellers, for ſecurity, go together in large compa-
es. Taſſo joined himſelf to one of theſe; but when they
me within ſight of Mola, a little town near Gaieta, they re-
ived intelligence that Sciarra, a famous captain of robbers,
as near at hand, with a great body of men. Taſſo was of
inion that they ſhould continue their journey, and endeavour
defend themſelves, if attacked. However, this advice was
ver-ruled, and they threw themſelves for ſafety into Morla, in
hich place they remained ſometime in a manner blocked up
y Sciarra. But this outlaw hearing that Taſſo was one of the
ompany, ſent a meſſage to aſſure him that he might paſs in
ſety; and offered himſelf to conduct him wherever he pleaſed.
Taſſo returned him thanks, but declined accepting the offer, not
huſing, perhaps, to rely on the word of a perſon of ſuch cha-
acter. Sciarra, upon this, ſent a ſecond meſſage, by which he
nformed Taſſo, that, upon his account, he would withdraw his
ien, and leave the ways open. He accordingly did ſo, and
Taſſo, continuing his journey, without any accident, arrived
t Rome, where he was moſt graciouſly welcomed.'

From Rome Taſſo retired to Naples to proſecute a law-ſuit
or the recovery of his family-eſtate. But he had not long been
n that place before his friend, the cardinal of St. George, again
rew him to Rome, having prevailed on the pope to give him
he honour of being ſolemnly crowned with laurel in the capitol.

Though Taſſo himſelf was not in the leaſt deſirous of ſuch pomp, he yielded to the perſuaſion of others, particularly of his dear friend Manſo, to whom he proteſted that he went merely at his earneſt deſire, not with any expectation of the promiſed triumph, which he had a ſecret preſage would never be. He was greatly affected at parting with Manſo, and took his leave of him as of one whom he ſhould never ſee again.

At his entering Rome he was met by many perſons of diſtinction, and was afterwards introduced to the preſence of the pope, who was pleaſed to tell him "that his merit would add as much honour to the laurel he was going to receive, as that crown had formerly given to thoſe on whom it had been beſtowed."

Nothing was now thought on but the approaching ſolemnity: orders were given not only to decorate the pope's palace and the capitol, but all the principal ſtreets through which the proceſſion was to paſs. Yet Taſſo appeared little moved with theſe preparations, which he ſaid would be in vain: and being ſhewn a Sonnet compoſed on the occaſion by his relation Hercole Taſſo, he anſwered by the following verſe of Seneca:

Magnifica verba mors propè admoſa excutêt.

His preſages were but too true; for while they waited for fair weather to celebrate the ſolemnity, Taſſo was ſeized with his laſt ſickneſs.

Though he had only completed the fifty-firſt year of his age, his ſtudies and misfortunes had brought on a premature old age. On the tenth of April he was ſeized by a violent fever, and the moſt famous phyſicians in vain exerted their art to relieve him. Rinaldini, the pope's phyſician, and Taſſo's intimate friend, having informed him that his laſt hour was near at hand, Taſſo embraced him tenderly, and with a compoſed countenance returned him thanks for his tidings; then looking up to heaven, he "acknowledged the goodneſs of God, who was at laſt pleaſed to bring him ſafe into port, after ſo long a ſtorm."

Being deſired to dictate his will and his epitaph, he ſmiled, and ſaid, that "in regard to the firſt, he had little worldly goods to leave; and as to the ſecond, a plain ſtone would ſuffice to cover him."

He deſired his friend the cardinal, with great earneſtneſs, to collect the copies of all his works, particularly his Jeruſalem delivered, which he eſteemed moſt imperfect, and commit them to the flames.

Whence

Whence could this ſtrange requeſt proceed? Surely not from *affectation*, for ſhe drops her plume at the grave. Poſſibly it might ariſe from ſome religious ſcruple.

This celebrated Poet died on the twenty-fifth of April, 1595, uttering this unfiniſhed ſentence, *In manus tuas, Domine*——

With reſpect to his perſon, he was tall and well-ſhaped; his complexion fair, but rather pale through ſickneſs and ſtudy; his hair was of a cheſnut colour; his beard thick and buſhy; his forehead ſquare and high; his head large; his eye-brows were dark; his eyes full and piercing, and of a clear blue; his noſe was large; his lips thin; his teeth well ſet and white; his breaſt full; his ſhoulders broad; and all his limbs more ſinewy than fleſhy: his voice was ſtrong, clear, and ſolemn: he ſpoke with deliberation; ſeldom laughed; and never to exceſs.

In his oratory he uſed little action, and rather pleaſed by the beauty and force of his expreſſions, than by the graces of geſture and utterance that compoſe ſo great a part of elocution.

As to his mental qualities, he appears to have had a ſoul elevated above the common rank of mankind. It is ſaid of him that there never was a ſcholar more humble, a wit more devout, or a man more amiable in ſociety. Never ſatisfied with his works, even when they rendered his name famous throughout the world; always ſatisfied with his condition, even when he wanted every thing; entirely relying on Providence, and his friends; without malevolence towards his greateſt enemies; only wiſhing for riches that he might be ſerviceable to others, and making a ſcruple to receive or keep any thing himſelf that was not abſolutely neceſſary.

Thus, for the entertainment of our Readers, we have abridged the life of the illuſtrious Taſſo. For an account of the new tranſlation of his *Jeruſalem delivered*, we muſt refer them to a future number of our work.

Tracts on the Liberty, ſpiritual and temporal, of Proteſtants in England; addreſſed to J. N. Eſq; at Aix la Chapelle. By Anthony Ellys, D. D. late Lord Biſhop of St. David's. Part I. 4to. 7s. 6d. ſewed. Bowyer, Whiſton, &c.

WE have been informed, by perſons who, from their ſituations and connections, were likely to have an opportunity of knowing, that theſe Tracts are the papers which the Right Reverend Author frequently declared his intention of publiſhing, under ſome ſuch title as, *A Defence of the Reformation.* It had for many years been underſtood, that Dr. Ellys

was engaged in this work; and that his great intention was, to illuſtrate, confirm, and vindicate the *Principles of religious Liberty*, and the *Reformation from Popery*, founded upon them: a deſign which could not but recommend him to the notice of the excellent perſons at that time in the adminiſtration; whoſe glorious character it was, that they were the ſteady friends of public Liberty, both civil and religious; and, upon all occaſions, the Patrons of thoſe learned men who appeared in the defence of this important intereſt. It was the reputation of being employed in this work, and with ſuch views, that was undoubtedly the means of advancing our Author to the ſtation he filled in the Church: and why he never compleated his deſign in his life time; why he never received any farther marks of favour from the great Perſonages who firſt countenanced him; and why the work, as now publiſhed, is ſo materially different from what it was once expected to be, we are only left to conjecture.

The account which the Editors give us, in their preface, of the Author, and the preſent publication, is as follows.

"He was not only eminent for his fine parts, extenſive knowlege, and ſound judgment, jewels truly valuable in themſelves, but they were ſet in him to the higheſt advantage, by a heart ſo overflowing with benevolence and candour, as never even to conceive terms of acrimony or reproach, towards the perſons, or opinions, of thoſe who differed from him. This Chriſtian temper of his is diſcoverable in all the parts of theſe Tracts that are taken up in controverſy; for he always thought a perſon, though on the right ſide of the queſtion, with principles of perſecution, to be a worſe man than he that was in the wrong.—— Theſe diſpoſitions engaged him in defence of Toleration, and all thoſe indulgencies that he thought ought to be allowed to tender conſciences: but when that liberty was granted (as it was by law to our Diſſenters) he ſaw no neceſſity it ſhould be attended with civil power, which might endanger the eccleſiaſtical eſtabliſhment; and if he has ſhewed, beyond all doubt, the right of private judgment in matters of religion, and a liberty of publicly worſhipping God, in conſequence of that judgment; he has alſo as undoubtedly proved the neceſſity of a *Teſt*, as a juſt ſecurity to the eſtabliſhed church, and a proper guard to the welfare of the State; for he was perſuaded, that human laws cannot bind conſcience; but they may exclude thoſe from civil power, who profeſs a private conſcience repugnant to the public conſcience of the State: all which he has managed with ſuch gentle, charitable, and chriſtian liberty, as meant only to anſwer the arguments, not inflame the reſentments, of the Opponents."

But

But leaving his Editors, let us attend to our Author, himſelf, and judge for ourſelves.

We are told in the introduction, "That the tracts in the firſt part being upon liberty in ſpiritual affairs, begin with ſome queſtions relating to it, which, on account of their importance to the welfare of mankind, and of ſeveral difficulties formed by the Romaniſts, and others, about them, were proper to be treated at large, and with care. The queſtions are, firſt, Whether every man hath a right to judge, and on the whole to determine for himſelf, about all matters of religion?

Secondly, How far men ought to be permitted to worſhip God in public, according to their own judgment, even though it is erroneous? And, laſtly, Whether, in every country, the Sovereign, meaning all along in theſe papers, the perſon or perſons inveſted with the ſupreme authority, both legiſlative and executive, has a right, or is obliged to make and maintain a public eſtabliſhment of ſome religion*?"

The Biſhop having thus opened the general deſign of his work, divides it into ſeven tracts, under the following titles.

Tract 1. *Of the right of private judgment in all matters of religion.* 2. *Of the liberty of publicly worſhipping God.* 3. *On the liberty as to matters eccleſiaſtical, when a religion is publicly eſtabliſhed:* to which is added, *A Plea for the Sacramental Teſt.* 4. *On the liberty recovered to the people of England, by ſuppreſſing the authorities formerly exerciſed over this realm by the Biſhop of Rome.*

5. *An anſwer to the objections to the ill uſe which, it is alledged, has been made of the liberty we have gained, by having broke with the See of Rome.*

6. *The nature of Supremacy in matters eccleſiaſtical veſted in the Crown.*——7. *The claim of ſome Engliſh Proteſtants to greater liberty than they now enjoy.*

It ſhall be our buſineſs to give the public as full and impartial a view of the manner in which theſe intereſting ſubjects are treated, as the nature of our work will admit of.

The points which our Author endeavours to prove in the firſt of theſe tracts, are theſe; "That in the preſent ſtate of the church of Rome, and of all other churches in communion with her, of which, and which only, the catholic church, in her judgment, conſiſts, it is not poſſible that either ſhe, or any of them, can be inveſted by God with that abſolute authority to

* Beſides the word *Sovereign*, there are others, ſuch as *matters of religion*, *right*, *obliged*, which unavoidably occur in the management of this ſubject, and which we could wiſh to have been ſettled with equal accuracy and preciſion.

which ſhe pretends, in all queſtions concerning religious faith:' and 'that if any other church independant on Rome, does now, or ſhould hereafter, make a claim to this authority, there never can be any real ground from reaſon, or the holy ſcripture, ſufficient to ſupport it:' which points being proved, it will follow, 'that the right of private judgment in every perſon will be firmly eſtabliſhed.'

In proof of the firſt of theſe points, the following method of reaſoning is introduced:

'No church which enjoins a thing to be believed, that is really falſe, and in conſequence of it a thing to be done that is morally evil, can have authority from God to require of any perſons an abſolute ſubmiſſion to her judgment, concerning all points of religious faith:

'But the church of Rome, and all other churches in communion with her, enjoin a thing to believed that is really falſe; and in conſequence of it a thing to be done that is morally evil.

'Therefore, neither the church of Rome, nor any other church in communion with her, can have authority from God, to require of any perſons an abſolute ſubmiſſion to her judgment concerning all points of religious faith.'

Should it be aſſerted, that a church, ſuch as the firſt propoſition deſcribes, enjoining the belief of what is falſe, and the doing of what is morally evil, hath ſuch authority from God; then two things will follow, viz. That all who acknowlege the authority of this church, muſt *unavoidably* be led into erroneous faith, and immoral practice: and that however groſs the error, or evil the practice, both would be *really cauſed by God himſelf*; which is a ſuppoſition totally inconſiſtent with all our ideas of the holineſs and goodneſs of God.

The doctrine of the church of Rome, and all churches in communion with her, relating to the Tranſubſtantiation which ſhe ſuppoſes to be wrought in the ſacrament of the Lord's ſupper; together with her practice of adoring the conſecrated ſubſtance in that ſacrament, with the higheſt kind of religious worſhip, are urged in proof of the ſecond propoſition, That the church of Rome does enjoin a truth to be believed, that is really falſe; and, in conſequence, a thing to be done which is morally evil.

The Biſhop's manner of proving the doctrine falſe, and the practice founded upon it immoral, is very ſenſible and maſterly; and ſhews both the Scholar and the Philoſopher. The two propoſitions being well ſupported, and fully proved, as we apprehend they are beyond doubt, *vis conſequentiæ apparet*; That neither the church of Rome, nor any church in her communion, hath

hath the authority above-mentioned; but that notwithſtanding all her claims, every perſon is fully entitled to a freedom of uſing his own judgment, in all points of religious faith.

Our learned Prelate next paſſes on to the ſecond point he propoſed to treat in this tract, viz. That if any other church doth now, or ſhall hereafter, claim ſuch authority in religious matters, there is no real ground either from reaſon, or the ſcriptures, ſufficient to ſupport it. 'It is not certain, ſays he, that any church beſides that of Rome, hath ever laid claim to infallibility, and abſolute authority in all points of faith. The Greek church and others, have been ſaid to do it; but the facts have not been ſufficiently proved*. However, as ſome other church may poſſibly hereafter become ſo corrupt, as to make the ſame claim, I ſhall here uſe an argument that will, I hope, appear to be deciſive againſt any ſuch pretenſion, by what church ſoever it may be made;' the ſubſtance of which argument is this.

The evidence of the goſpel reſts upon human teſtimony: human teſtimony may be falſe: whenever it is ſo about matters of religion, it is very dangerous: all men, therefore, muſt be greatly concerned, and have a right to judge of the credibility of ſuch teſtimony.—Again, the credibility of human teſtimony with reſpect to religion, depends on the nature of the things teſtified: for if it teſtifies that things have been done by perſons pretending divine revelation, which are not poſſible to have been done, and to have declared things unreaſonable, abſurd, or immoral, this muſt invalidate the teſtimony. Every man, therefore, muſt have a right to judge of all things to which this teſtimony relates. To exempt any part, affects the credibility of the whole. Almighty God, in the conſtitution of our rational natures, ſuppoſes this right to judge to be in every man; and ſo as fully proves that he cannot have inveſted any man, or body of men, with abſolute authority to judge for all others about matters of religion.

In confirmation of this reaſoning, many expreſs and ſtrong paſſages are brought from the New Teſtament to ſhew, that it was our Saviour's intention to allow, and encourage, all men to exerciſe their private judgment in every matter of religion; not to lay them under an obligation of ſubmitting abſolutely, to the deciſion of any man, or body of men, concerning thoſe matters. Theſe paſſages are ſo well known, that it is ſufficient to refer the Reader to them below†.

* There are churches, perhaps, which diſclaim all pretence to infallibility, but whoſe conſtitutions ſeem to ſuppoſe it, and can only be defended upon ſuch ſuppoſition.

† Luke xii. 57. Matt. xxiii. 8. and xxiv. 24. John v. 39. Ib. x. 37. 1 Epiſt. iv. 1. 1 Theſſ. v. 21. &c. &c.

The

The remaining part of this tract is taken up in conſidering an objection which hath been urged againſt the doctrine here maintained, by Archbiſhop Fenelon, and others, in their writings againſt the Proteſtants. The objection is thus ſtated——, 'Are all men able to judge of ſuch points with any good effect? Can wholly unlearned and labouring people, examine and determine rightly about the genuineſs and divine inſpiration of the Scriptures, the exactneſs of tranſlations, and the ſenſe of many paſſages in them? Muſt they not, by their preſumptuous attempts to do things ſo much, and ſo plainly, beyond their abilities, be led into errors pernicious to them? Will they not often pervert the holy Scriptures to their own deſtruction?'

In reply to this, our Author ſays, 'The Proteſtants do not pretend, that unlearned perſons are able, *merely of themſelves*, to judge rightly, or to gain a competent ſatisfaction, about queſtions of this ſort: but that in ſuch a country as Great Britain, where the Chriſtian religion is publicly profeſſed and preached, and a *proper* degree of freedom in ſpeaking and writing about it is allowed, men of common ſenſe, and due application, tho' they be unlearned and in low ranks of life, are yet capable of having ſuch evidence, as may be to them ſufficient grounds of a rational faith.' And here a ſhort, ſenſible, and comprehenſive view is given of the credibility of the goſpel hiſtory, and ſuch as, we cannot help thinking, is, upon the whole, eaſy and perſpicuous, and to which the underſtandings of the generality of mankind, with a moderate degree of attention, are equal.

In oppoſition to this, it is ſaid by the Romaniſts, and particularly by the celebrated Biſhop Boſſuet, 'That ſuch a faith as this, depending upon human teſtimony, which is acknowleged to be fallible, is not the *divine faith* of a Chriſtian, but is merely *human*; and that divine faith is only to be had upon the authority of the *infallible church*, which, therefore, God hath provided for that purpoſe.'

'But by this notion, ſays our Proteſtant Biſhop, concerning Divine Faith, the Romaniſts are carried into an abſurdity not to be avoided. For how does any one know, that the church is infallible? Experience ſhews us, that this knowlege is not owing to a divine revelation made to every ſingle perſon. The Romaniſts do not pretend to this. They agree, it can only be derived from the holy Scriptures. But withal they inſiſt, that theſe very Scriptures, in order to be in a condition to afford this knowlege or faith, muſt themſelves have been firſt proved, by the authority of the infallible church, to have been divinely inſpired. So that, in this ſcheme, the truth of one fact is neceſſary to be proved by another; which latter, at the ſame time, needs equally to be proved by the former: from whence it is viſible,

le, that neither of them, in reality, can have any proof
l.'

might have been added in this place, that common and il-
ate people are, at leaſt equally capable of juding of any evi-
es that may be offered in ſupport of the truth of Chriſtiani-
as of the infallibility of the church of Rome. If their be-
of the latter muſt depend upon the aſſurance and teſtimony
thers, then, according to their own reaſoning, neither that
, nor any faith founded upon it, can be a *divine*, but is
ly a *human* faith.

it ſhould be alledged, that the claim of infallibility made
he Romaniſts, hath been eſtabliſhed by miracles, the diffi-
y will return, that all who have not been eye-witneſſes of
e miracles, muſt receive them upon the credit of human
mony; and that the generality of mankind are as capable of
ging of the truth and credibility of the Chriſtian, as of any
iſh miracles.

t hath been frequently ſaid, and we believe with truth, that
hbiſhop Fenelon gained more proſelytes to the church of
me by this argument, than any other: and the proteſtant
riters all ſeem to think themſelves under a neceſſity of prov-
, that the evidences of the Chriſtian religion, are of ſuch a
ure, as to be obvious to the common underſtandings of man-
d. That they are ſo in a good degree, will eaſily be main-
ned: but if there be ſome particular inſtances wherein they
not ſo, what conſequence could be deduced from this?
ould it follow, that the Supreme Being would be obliged to
ſe up an infallible guide; that there muſt be ſomewhere an
allible authority? and that this authority is in the Biſhop of
me, or in the Biſhop of Rome and his Clergy?

Mankind are ſo circumſtanced with reſpect to many of the
ſt important affairs of human life, as neceſſarily to act upon
authority of the ſentiments and judgments of others: men
naturally diſpoſed to follow the advice of thoſe whom they
eem for their wiſdom and goodneſs, and it is very fit it ſhould
ſo: men will do this in proteſtant as well as in popiſh coun-
es; and in mahometan countries as well as either. And if in
the affairs and tranſactions of life, men are under ſuch influ-
ce, why not in their judgments and opinions with reſpect to
ligion? It is probable, from the nature of the thing itſelf,
at the evidences of religion would be attended with difficul-
s; not only the evidences of the Chriſtian, but of natural
ligion itſelf; and we have reaſon to conclude, from the con-
ct of Providence, that it is upon the whole beſt, that things
ould be thus. And what follows from this? That an infal-

lible

sible authority must be set up? No; let us take another method, a much more easy and natural one; let every man make the best use of that reason and understanding which God hath given him; and in all cases of difficulty, either civil or religious, let him get the best information he can from those, of whose goodness and wisdom he has reason to think well, and act accordingly. But to return to our Author.

'What inference then are we to draw from these observations? [meaning the unlearned state of mankind, and their inability to judge of questions relating to the Scriptures] Are we to conclude with Archbishop Fenelon, and the church of Rome, that God in his goodness must have provided an infallible authority for the assistance of such persons? No; this conclusion would be visibly false. For if his perfections made it morally necessary for him to do this, they would also make it necessary for him to provide, that all such ignorant Christians should, in some way or other, have benefit from it. But this we find is not actually done. The right inference is, that God, who is perfectly good, and whose *mercies are over all his works*, will not require more from men than they have been able to perform; but will reckon it sufficient, that they make the best use they can, of the abilities and opportunities he hath offered them.'

This then is the substance of our Author's first tract;

From the very gross error held, and the sinful practice enjoined by the church of Rome, which pretends to infallibility:

From the nature of the testimonal evidence given for the Gospel, as being a revelation from God: and

From the express and repeated declarations of the Scriptures of the New Testament; it is evident, 'That God intended to 'give to every one a right to judge at all times ultimately for 'himself in all matters of religion.'

A noble and most important conclusion, indeed! worthy to be asserted and defended by a learned protestant Bishop; and deserving the attention of every reasonable Being in the world.—We hope to find our Author steadily and consistently adhering to this great principle throughout the whole of his work, which we have before us; and freely following it through all the consequences which will arise from it. If the conclusion be true, nothing but truth can arise in the train of consequences from it; and from truth nothing can follow but what will be friendly to the interests of virtue and religion, and, indeed, to all the valuable interests of human nature and human life.—But we attend our Author to his second Tract,

On *the Liberty of publicly worshipping God*; in which, after having

ſhewn the obligation mankind are under to worſhip the Deity in a ſolemn public manner, deduced from the conſtitution of human nature, the ſtate of men in civil life, and the poſitive precepts of the Chriſtian religion; he proceeds to ſtate the arguments that have been employed for, and againſt, a *Toleration*, or liberty of publicly worſhipping God, to perſons erroneous in religion.

'From the obligation, ſays he, that all men are under, to aſſiſt at the public worſhip of God, they muſt have a right to meet together, and perform it, as they ought, without ſuffering any puniſhment, moleſtation, or hindrance whatſoever, from any Sovereign, or other perſon, upon that account. For what God obliges any perſon to do, no one elſe can have a right to hinder, or by any means to deter him from doing. All methods of reſtraint, or even menaces uſed to that purpoſe, would be acts of oppoſition to the will of God. Every Sovereign is, indeed, by his office, the guardian of the peace and welfare of the nation over which he preſides; for ſecuring which, it is fit he ſhould have a watchful eye on all numerous aſſemblies of his ſubjects, even thoſe which are profeſſedly held for the worſhip of God; ſince it is poſſible, that ſuch aſſemblies may ſometimes be made occaſions of inciting thoſe who aſſiſt at them, to diſturb the peace of the civil ſtate: he may ſend perſons to inform him of what paſſes in any worſhipping aſſembly, of which he has any ſuſpicion; he may oblige them to perform their worſhip with open doors; and hath a right to puniſh thoſe whom he finds guilty of a breach of the public peace, in proportion to the nature of their offence. But civil diſturbances which, in reality, are not cauſed, nor continued, by any fault of the worſhippers according to truth, cannot be juſtly charged upon them, nor give reaſon ſufficient to a Sovereign for hindering them from the profeſſion or quiet exerciſe of their religion. He ought, by fit methods, to reſtrain the perſons by whoſe means or incitement thoſe tumults have been raiſed: but he cannot have a right to prevent ſuch diſorders, by totally reſtraining the innocent and inoffenſive profeſſors of the *true* religion, from worſhipping God in public, agreeable to it. For the peace of civil ſociety, tho' it be, indeed, of great importance, is not to be obtained by unlawful means. But hindering perſons of the *true* religion, for any long time, from peaceably worſhipping God in public, muſt be unlawful; and therefore no Sovereign ought ever to do it.

'The chief difficulties on this ſubject regards thoſe perſons who err in points of importance in religion; and the queſtion is, —Whether a Sovereign be obliged to permit any ſuch erroneous perſons to worſhip God in public, and by their examples, as well as exhortations and inſtructions in that public worſhip, to

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seduce others, and propagate their errors, as far as that liberty will afford them an opportunity of doing it. The Romanists, and other Intolerants, deny this, and, on the other hand, insist, that the *use of penalties* against *blameable errors* in religion, is not only *lawful*, but expedient and necessary, on the part of the Sovereign. For which opinion their arguments have been chiefly these.

'That errors in religion, when publicly maintained after proper declarations and admonitions given to the contrary, by the Catholic church, which errors are then to be considered as heresies, are, in many cases, sins of heinous kind against God, and therefore ought not to be permitted.

'Such heretics are very dangerous to the spiritual welfare of many well-disposed people in common life; who being unskilful, and generally unguarded, may, by the artful and ensnaring discourses heard in their public worship, be unavoidably infected with the venom of their heresy: and these wrong notions of religion will naturally carry them into ill practice, and be productive of their eternal ruin.

'Heretics, when numerous, and not punished as they ought to be, tend to draw down God's indignation upon the civil States where they are suffered.

'Civil penalties are means not improper to be used for this purpose; because they may sometimes, by the grace of God, cause heretics themselves to consider, to see and quit their errors.

'Malignant heretics have by this means, in many instances, been suppressed, and extirpated; by which otherwise not only great numbers of private persons, but whole nations would have been over-run and corrupted, as in Spain, France, Austria, and the kingdom of Poland. These, say the Intolerants, are clearly the dictates of natural reason, supported by known facts.'

'In this they are further confirmed by divine revelation, which evidently prescribes the civil punishment of such errors in religion, and such ill practices occasioned by them, as are in their nature clearly repugnant to sacred truth, dishonourable to God, and very hurtful to men.

'The proofs adduced in support of this are, that the Jewish law, instituted by the immediate authority of God, punished one species of idolaters with death. That Job referring to this, says, *it ought to be punished by the Judge**: and it is added, that the word פְּלִילִי translated Judge, is the same word used in the same chapter in the case of adultery.

'If there be not much said of this in the New Testament,

* Job xxxi. 28.

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we are not to wonder, becauſe this point had before been ſufficiently ſettled by natural reaſon, and by the holy Scriptures under the Moſaic diſpenſation, and becauſe our Saviour did not aſſume any civil power: but at the ſame time our Saviour's vindicating the honour of the temple, in *turning out thoſe who bought and ſold*; his own doctrine *compel them to come in*; the ſudden death of Ananias and Sapphira, the blindneſs of Elymas, &c. are caſes in point.

'And further, ſay the Intolerants, it is certainly true, that ſince the temporal Princes have received the Goſpel, the far greater number of Chriſtians in every age, both Fathers and Biſhops of the church, and the temporal Powers and Governors in all nations, even the pretended Reformers, Luther, Melancthon, Calvin, and Beza, have all agreed in the lawfulneſs of employing ſecular puniſhment againſt thoſe whom they deemed heretics, and have practiſed accordingly, when they have had it in their power.'

Before our Author proceeds to repreſent the arguments which have been given on the other ſide, in anſwer to theſe reaſonings of the Intolerants, he lays down the caſes, in which the friends of liberty ſeem to be agreed, that *force* or *reſtraint* may be uſed in matters of religion. Indeed, he ſays, theſe points have been formerly much diſputed, even amongſt Proteſtants; and are not at preſent ſo well ſettled among all of them, as things of ſo much importance might be wiſhed to be. He ſeems to be aware, poſſibly not without reaſon, that in ſome of the caſes he is going to mention, many of the ſober and conſiſtent Friends of Liberty, would be of a different opinion.

His firſt caſe is; 'That no perſon ought to be, with impunity, ſuffered openly to deny, that there is a God, or that the world is governed by his Providence, or that men will ever be puniſhed by him for the ill actions they have done.'

The importance of theſe great principles of religion to the intereſts of virtue, and the general good of mankind in civil life; and their power to operate in caſes where human laws cannot, or could not, operate effectually, will, we imagine, be univerſally acknowleged by all the Friends of Liberty: but how far even theſe are the proper province for the interference of civil laws and civil ſanctions, hath been doubted by many ſenſible and conſiderate men. Indeed, moſt of the Writers in favour of liberty, have ſuppoſed theſe religious principles to be neceſſary moſt to the very being of civil ſociety; and the wiſe and judicious Mr. Locke himſelf, in his excellent letter on Toleration, and in the Fundamental Conſtitutions of the province of Carolina, principally drawn up by him, ſeems to have been of the

ſame

same opinion. But it is very well understood, that human laws cannot operate to convince the judgments of the human mind. Nothing but real or apprehended evidence can do this. Human laws may force the Atheist to conceal or suppress his sentiments, but can never make him a Believer. As to the ill effects of publishing atheistical opinions to the world, our imaginations are, perhaps, apt to carry us too far, and to enlarge them beyond the truth. If we may judge from the effect of the late writings of some sceptical Philosophers, who have thrown out some very remarkable objections against the very first principles of religion, we need not be apprehensive of any very bad, or extensive consequences. The common sense of mankind, their natural apprehensions of Deity and Providence, together with the many excellent defences and illustrations of the doctrine of natural religion, which are in the hands of great numbers, are a very powerful security against dangers of this kind.

It deserves likewise to be considered, by Statesmen and Legislators, whether by interfering their power, and inflicting the penalties of laws, in support of the first principles of religion, tho' from the best intention, there be not some danger of rendering them, by this means, more suspected, and of diminishing their salutary influence upon the minds of men?

It is the observation of a very wise man, and a good Philosopher, that 'If there be on earth a proper way to render the most 'sacred truth suspected, it is by supporting it with *threats*, and 'pretending to *terrify* people into the belief of it.'

A man of common sense and understanding believes there is a God, who will reward the good, and punish the wicked: he believes this upon apprehended evidence, and will probably act in consequence of it. When he comes to be told, that the State under which he lives, has prohibited men from speaking or writing against these doctrines, under the severest penalties, is there no danger of his making such a reflection as this, 'There certainly must be some great objections against these 'doctrines, which I do not see, and which our Governors do 'not care should be publicly known.' It is the natural consequence of such policy to create suspicion and distrust in the minds of men, where there was none before: and when once suspicions are received, it matters not how unjustly, against the great doctrines of natural religion, their moral influence is unavoidably weakned.

In a word, many of the Friends of Liberty, sensible how remote the operations of human law are from the nature and understanding of the human mind; how many ill, nay most fatal consequences, have arisen from their interference with religious

matters; and what a firm and ſtable foundation the great Creator hath laid in the heart of man, for the profeſſion and practice of religion, ſufficient for all the valuable purpoſes of human life and happineſs, are of opinion, that there is no neceſſity for the influence of the Magiſtrate in theſe firſt principles of piety; and that upon the whole, all probable conſequences conſidered, it would be more for the real intereſts of religion itſelf, as well as the good and peace of mankind, that civil laws and penalties ſhould be ſtrictly confined to matters *purely civil*, as their only proper province.

The next which our Author mentions, is the caſe of thoſe who maintain, as a principle of their religion, 'That no toleration is to be allowed to, or faith kept, with heretics; but that they are to be, in all ways, moleſted, oppreſſed, haraſſed, and perſecuted, even to death; and that heretical Princes themſelves, may juſtly be depoſed and murdered by their ſubjects, at the command of a foreign eccleſiaſtical Potentate.'

The perſons here refered to are the Romaniſts, who are properly ſubjects to the Biſhop of Rome; and though they live under free proteſtant Governments, cannot be deemed ſubjects to thoſe Governments. If they be not ſubjects, and have not, or cannot give ſufficient ſecurity for their allegiance, it will be allowed they have not an equal right to protection. In a time of danger, when it is apprehended they may intend to carry their religious opinions into overt acts, they may be prohibited from holding aſſemblies, ſent out of the country, and by theſe, or other means, prevented from endangering or diſturbing the State.

The Friends of Liberty will admit this: but we apprehend they would not willingly allow, that theſe people ſhould be deprived of Toleration, merely for their opinions, conſidered as religious.

The other whom the Biſhop mentions as having no right, according to the general ſenſe of the Friends of Liberty, to toleration, are thoſe who maintain, 'That dominion and property are founded only in divine grace; that oaths are unlawful to be taken on any occaſion; and that all, even defenſive war, and the bearing any magiſtracy, are things inconſiſtent with the duty of a Chriſtian.' Of thoſe who retain the firſt of theſe opinions, it is apprehended there are none remaining in theſe kingdoms; that if there were, inſtead of being perſecuted and haraſſed, and deprived of the privileges of toleration and protection, the Friends of Liberty would think them rather intitled to the lenity and compaſſion due to ignorant and deluded enthuſiaſts; and that it would be time enough to treat them with ſeverity and reſtraint, when

their numbers became very great, or when they proceeded to claim the poſſeſſions, and invade the property, of their *leſs righteous* neighbours; circumſtances in which it might be very proper to interfere, at leaſt till the *divine title* was fully made to appear in ſome of the King's courts at Weſtminſter.

The other ſet of people here refered to, are thoſe called Quakers; a body of men as peaceable, as dutiful, as good members of the community, and as good ſubjects in the State, as any others without exception. If theſe men think themſelves under an injunction from God, by the authority of Jeſus Chriſt, not to invoke the name of God, in the form of an oath; there is hardly a free government upon earth that would oblige them to it, or puniſh them for not doing it, when all the valuable purpoſes of civil life may be moſt fully and effectually anſwered by a *ſolemn Affirmation*, attended with the ſame penal conſequences if falſe, as wilful and corrupt perjury itſelf? Would the Friends of Liberty, in general, join with our Author in ſaying, that this people, on *this account*, have no right to toleration, connivance, and liberty, but might be reſtrained from holding aſſemblies, put under confinement, or ſent out of the country? We do apprehend quite the contrary; and that ſuch treatment of them would be generally eſteemed a cruel perſecution.——As to the other poſition, relating to the uſe of arms, and the right of making war, particularly defenſive war, it is acknowleged that a poſſible caſe may be put, in which a commonwealth may be reduced to ſo great difficulties, and imminent dangers, by carrying this principle to a great extent, as to juſtify the reſt of the State in obliging them to contribute to the common ſafety *. But theſe are caſes which do, and can ſo ſeldom happen, in the preſent populous ſtate of nations, that it hardly merits the notice of a Legiſlature, and need not be made an exception to a general toleration.

Theſe caſes being thus ſtated, the Biſhop proceeds in the latter part of this eſſay, to repreſent the arguments of the Friends of Toleration and Liberty, in oppoſition to the reaſonings of the Intolerants.——'From the mere light of reaſon, ſays he, they argue thus. The end of inſtituting civil ſocieties was not, that men might know and practice true religion; for thoſe things depending on themſelves only, they could have done them in a ſtate of nature. It was the neceſſity of being protected in their perſons and properties, againſt violence and fraud, that induced

* The conduct of ſome Quakers in Pennſylvania in this laſt war, was undoubtedly very exceptionable: but they ſoon ſaw their miſtake, and permitted the other people in the province to ſet things right: an apology was likewiſe made for it to the Government in this country.

to form thoſe ſocieties, and to grant to the Governors of authority to employ the joint force and wealth of the e ſociety, or ſuch part of it as ſhould be needful, in pro-ıg and ſecuring the perſon and property of each individual all injurious treatment. There is no reaſon to ſuppoſe, intended to grant to their Governors any authority to judge ıem about matters of religion; for that is a right which no can lawfully give up or transfer to another; much leſs is it ɔſeable, that they would grant to their Governors, an au-ty to force them by violence and terror, to act againſt their ment and conſcience, as to the truth of religion.'

s it is not to be ſuppoſed that men have granted a right to Governors to inflict puniſhments for errors in religion, not ful to the State; neither is it conſiſtent with the perfections ɔod, to ſuppoſe that he hath granted ſuch authority. For this the caſe,

ſt, 'As there will probably be at all times many more Sove-ns of falſe religions than of the true one, civil puniſhments be much oftner employed againſt this true religion than on ɔehalf.

dly, 'When ſuch compulſive puniſhments are uſed againſt ɔrs in religion, they will do very little or no good; they pro-ly do a great deal of miſchief. For they cannot, in any de-ɛ, influence the underſtanding, ſo as to make men really ſee ıgs otherwiſe than they do.

ɔdly, 'Such puniſhments, when uſed in any Chriſtian coun-, we will add, *eſpecially in a proteſtant country*, will, in a great aſure, prevent the unlearned and ignorant part of mankind n having any credible grounds of faith as to the Chriſtian.'

This ſurely is a juſt and moſt important obſervation, and worthy attention of our Governors in church and ſtate: when man-ıd ſee religion vindicated by mere authority, without reaſon; ce made uſe of inſtead of perſuaſion; and civil ſtatutes in-ad of rational arguments: when free enquiry is diſcouraged; e ſpeaking and writing puniſhed; and all oppoſition to the blic religion diſcountenanced by the terror of the ſevereſt pe-lties, ſuch as corporal puniſhment, the loſs of liberty, and ten life itſelf; and finally, when they ſee Chriſtianity itſelf ıdicated by the very ſame methods that would vindicate and otect Mahometiſm, or any other falſe religion in the world, is muſt lead them to ſuſpect that Chriſtianity is not an inſtitu-ɔn of God, as it is pretended to be; that it is not capable of a tional defence; or, at leaſt, that thoſe who ſhould be the Ad-ɔcates and Apologiſts for it, are not able to defend it in a ra-onal way. Nor, indeed, where the policy of any particular

countries is inclined to the method of violence and perſecution, in ſupport of religion, have learned men ſufficient encouragement to appear in its defence, in the way of reaſon and argument; the Magiſtrate invades his province, and ſuperſedes reaſon and debate. The preſent learned Biſhop of Glouceſter, in his dedication of the *Divine Legation* to the Free Thinkers, ſays admirably, "How could a man, who is in earneſt convinced of the ſtrength of evidence in his cauſe, deſire an adverſary, whom the laws had before diſarmed, or value a victory where the Magiſtrate muſt triumph with him? Even I, the meaneſt in this controverſy, ſhould have been aſhamed of projecting the defence of the great Jewiſh Legiſlator, did I not know, that his aſſailants and defenders ſkirmiſhed under one *equal law of liberty*."—All this is extreamly generous, candid, and handſome: but the misfortune is, that from ſome recent inſtances of the application of *Pillories* and *Bridewells*, we find it is not true.——Our learned Advocate for Liberty adds;

4thly, 'The uſe of civil puniſhments againſt men venomous in religion, will naturally tend to diminiſh very much, and often will deſtroy the proper Chriſtian benevolence, and by degrees even common humanity among men.' And,

5thly, 'The uſe of the puniſhments will tend to frighten many men from ſtaying in, or even coming into a country where they will be ſubject to them: for men of probity and piety will reaſonably think the liberty of enquiring about, and openly profeſſing their religion, and worſhipping God according to it, to be things of the utmoſt importance, as well as greateſt ſatisfaction to them; and will dread exceedingly the being in a ſtate in which they muſt either be reſtrained from all theſe, or muſt practice them, at the hazard of their fortunes, liberties, or lives. No outward circumſtances of a country, or a climate, can, in any meaſure, balance or compenſate for the want of this liberty.' From all theſe reaſonings our Author concludes, 'that God does not, by the law of nature, authorize, or allow Sovereigns to uſe any rigorous puniſhments in caſes that concern religion only, and do not affect the civil ſtate.——But it may be ſaid, that though rigorous puniſhments may not be allowable, becauſe of their ill effects, yet the ſame arguments which prove againſt them, will not be of force againſt penalties of a lower nature, as ſmall mulcts in money; the loſs of ſome civil advantages of no great moment; ſlight marks of diſhonour, and other things of a like kind.' To this it is anſwered, 'That the uſe of ſuch moderate penalties againſt errors in religion, will hardly ever do any conſiderable good. For inſtead of engaging men to conſider things impartially, in order to come at the truth; they will, on the contrary, almoſt always irritate them againſt the perſons

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by whom it is offered to them, accompanied by theſe penalties, and ſo will at once produce a breach of charity, and even great animoſity between them, and ſtrongly indiſpoſe the ſufferers to regard the arguments alledged for the truth; which therefore they will not come to ſee. And very few men will be induced by them to profeſs or practice what they think is not right.'

His Lordſhip, perhaps, had in his mind what a noble Author once ſaid upon this ſubject, and he was no mean Judge. "There is nothing ſo ridiculous in reſpect of policy, or ſo wrong and odious in reſpect of common humanity, as a moderate and *half-way perſecution.* It only frets the ſore; it raiſes the *ill humour* of mankind; excites the keener ſpirits; moves indignation in the beholders; and ſows the very ſeeds of ſchiſm in men's boſoms. A *reſolute* and *bold-faced perſecution* leaves no time or ſcope for theſe engendering diſtempers, or gathering ill humours. It does the work by *extirpation*, *baniſhment*, or *maſſacre*; and, like a bold ſtroke in ſurgery, diſpatches by one ſhort amputation, what a bungling hand would make worſe and worſe, to the perpetual ſufferance and miſery of the Patient."

The Biſhop next proceeds to conſider the arguments drawn by the Intolerants from divine revelation.

In anſwer to the arguments drawn from the law of Moſes, which inſtituted, that whoever was guilty of worſhipping the oſts of heaven, ſhould be ſtoned to death, it is obſerved, that he Jewiſh government was a theocracy; that God had taken ipon himſelf the character and authority of their civil Govern-or; and that idolatry was properly an act of high treaſon, with-ut the puniſhment of which the State could not have ſubſiſted: hat, therefore, from this peculiar conſtitution, no argument r precedent could be drawn by any other nations or govern-ents.

The paſſage in the book of Job, which ſays, that the *worſhip f the ſun and moon was an iniquity to be puniſhed by the Judge*, it obſerved, hath not one word in it that neceſſarily ſignifies uniſhment: that the word פלילי, from whence the idea of uniſhment is deduced, ſignifies to *eſtimate* or *judge of the value* r nature of things: that the interlineary Latin tranſlation in ie Polyglott, *etiam hoc iniquitas judicata, ſi mentibus ſum Deo eſuper*; the verſion of LXX. και τουτο μοι αν ανομια η μεγιστη ιγισθειη; the Latin vulgate, *Quæ eſt iniquitas maxima*; and ie Chaldee paraphraſe *Eſt etiam iniquitas maxima*; all lead us o underſtand,—that it was only the greatneſs of the crime, that as intended to be expreſſed: for which, as our Author well

* Job xxxi. 26, 28.

obſerves, we may better truſt theſe ancient verſions than our modern tranſlation, made in the time of King James I. when the lawfulneſs of puniſhments, even capital ones, for great errors in religion, was thought to be indiſputable here in England.

From the perſonal character and example of Jeſus; from the general tenor of his inſtructions; from the mild, gentle, and forbearing ſpirit of his religion; from the character and examples of his Apoſtles and Miniſters, and their method of propagating the Chriſtian religion, the Author very fully ſhews, that the Friends of Violence and Perſecution can draw no arguments of any weight and efficacy in their favour: that, on the contrary, if they would follow the example of Jeſus, and walk in the ſteps of his Apoſtles, they ſhould cultivate *that wiſdom which is pure, peaceable, gentle, eaſy to be entreated, full of mercy and good fruits*; remembering that Jeſus came *not to deſtroy mens lives, but to ſave:* and *that the weapons of the warfare of his Apoſtles were not carnal; but that by the power of truth they commended themſelves to every mans conſcience in the ſight of God.*

Thus have we laid before our Readers a full account of the two firſt Tracts in this work; a work the moſt conſiderable in its kind of any that hath been publiſhed for many years: the importance of the ſubject will recommend it to our farther examination; and we flatter ourſelves we ſhall not be performing an uſeleſs or unentertaining ſervice, in directing the public attention, as far as may be in our power, to ſuch intereſting enquiries.

An Epiſtle to William Hogarth. By C. Churchill. 4to. 2s. 6d. Coote.

IT is always with regret that we ſee the underſtanding made ſubſervient to the heart; and behold the powers of genius employed in the gratifications of rancour. What have the ſublime and humanizing Muſes to do with the dull ſquabbles of political altercation? How is their divine office degraded, when they become the tools of malice, envy, and revenge! Evils there are, however, which we muſt always lament, but ſhall never ſee removed: for there is a malignity in human nature, which delights in beholding the defects of others held up to public cenſure; and the perſonal Satyriſt, if not deſtitute of genius, will always be gratified with the pleaſure of popularity.

How far the Author of this ſatyrical Epiſtle may be juſtified by his motives, let our Readers conclude, when they have examined

mined the riſe and progreſs of a late war between the Pencil and the Pen. Mr. Hogarth, from motives beſt known to himſelf, entered the liſts of politics,—and publiſhed a ſatyrical print called *The Times.* As Mr. Pitt was a principal figure in this ludicrous piece, the Author of the North-Briton employed a whole paper to be revenged on Mr. Hogarth; and Mr. Hogarth, in return, publiſhed a hideous caricatura, which he called a print of John Wilkes, Eſq;—Mr. Churchill, to revenge his friend, wrote the Epiſtle before us, in which all that relates to Mr. Hogarth, is merely a paraphraſe of the North Briton, N° 17. His Sigiſmunda, of which, with all its imperfections, the Painter was ſo vain, his arrogance and jealouſy, his ſelfiſhneſs and envy, which were ſo ſtrongly deſcribed in that paper, are here circumſtantially copied in verſe: if any thing more is to be found in the Poet than in the periodical Writer, it is a deſcription of Mr. Hogarth's *ſuppoſed* age and decay; but of this Mr. Churchill himſelf ſeems to be aſhamed, and, by condemning what he had written, prudently ſoftens that reſentment which every generous mind muſt have entertained upon ſeeing the infirmities of nature made the object of ridicule.

The Author beats about for ſome time before he ſtarts his game, and has a long *Entretien* with Candour, who thus accoſts him:

Canſt thou with more than uſual warmth, ſhe cried,
Thy malice to indulge, and feed thy pride,
Canſt thou, ſevere by nature as thou art,
With all that wonderous rancour in thy heart,
Delight to torture truth ten thouſand ways,
And ſpin detraction forth from themes of praiſe?
To make vice fit for purpoſes of ſtriſe,
And draw the hag much larger than the life,
To make the good ſeem bad, the bad ſeem worſe,
And repreſent our nature as our curſe?

What but rank folly, for thy curſe decreed,
Could into Satire's barren path miſlead,
When open to thy view before thee lay
Soul-ſoothing Panegyric's flowery way?
There might the Muſe have ſaunter'd at her eaſe,
And pleaſing others, learnt herſelf to pleaſe;
Lords ſhould have *liſten'd to the ſugar'd treat,*
And Ladies ſimpering own'd it vaſtly ſweet;
Rogues in thy prudent verſe with virtue grac'd,
Fools, mark'd by thee as prodigies of taſte,
Muſt have forbid, pouring preferments down,
Such wit, ſuch truth, as thine to quit the gown;
Thy ſacred brethren too (for they no leſs
Than laymen bring their offerings to ſucceſs)
Had hail'd thee good if great, and paid the vow
Sincere as that they pay to God, whilſt thou

In lawn hadſt whiſper'd to a ſleeping crowd,
As dull as R————, and half as proud.

The laſt quoted paſſage is not the only one where *Candour* has ſhewn her *ſeverity*; yet ſhe has not by that means recommended herſelf to the Satyriſt ſo much as one would have expected: on the contrary, he thus anſwers her:

But ſhall my arm—forbid it manly pride,
Forbid it reaſon, warring on my ſide!
For vengeance lifted high, the ſtroke forbear,
And hang ſuſpended in the deſart air,
Or to my trembling ſide unnerv'd ſink down,
Palſied forſooth by Candour's half-made frown?
When Juſtice bids me on, ſhall I delay,
Becauſe inſipid Candour bars my way?
When ſhe, of all alike the puling friend,
Would diſappoint my ſatire's nobleſt end;
When ſhe to villains would a ſanction give,
And ſhelter thoſe who are not fit to live;
When ſhe would ſcreen the guilty from a bluſh,
And bids me ſpare whom Reaſon bids me cruſh;
All leagues with Candour proudly I reſign,
She cannot be for Honour's turn, nor mine.

If Candour could be ſuppoſed to countenance vice, and give a ſanction to villainy, the Poet, no doubt, might very properly reſign all connection with her; but if (as we have always apprehended) her name implies nothing more than ingenuity, a love of truth, and juſtice, and a readineſs to allow for the frailties of human nature, ſurely no good Citizen will think of renouncing all league and alliance with ſo amiable a Being!

It is plain, however, from the following lines, as well as from the paſſage above quoted, that the Author has underſtood her in a different light:

Yet come, cold Monitor, half foe, half friend,
Whom Vice can't fear, whom Virtue can't commend,
Come Candour, by thy dull indifference known,
Thou equal-blooded Judge, thou lukewarm drone,
Who, faſhion'd without feelings, doſt expect,
We call that virtue, which we know defect;
Come, and obſerve the nature of our crimes,
The groſs and rank complexion of the Times;
Obſerve it well, and then review my plan;——
Praiſe if you will, or cenſure if you can.

When the Satyriſt has emptied his whole quiver upon poor Hogarth, he very juſtly allows him his merit as a comic Painter:

In walks of humour, in that caſt of ſtyle,
Which, probing to the quick, yet makes us ſmile;
In Comedy, thy nat'ral road to fame,
Nor let me call it by a meaner name,

Where

Where a beginning, middle, and an end,
Are aptly join'd; where parts on parts depend;
Each made for each, as bodies for their ſoul,
So as to form one true and perfect whole;
Where a plain ſtory to the eye is told,
Which we conceive the moment we behold.
Hogarth unrival'd ſtands, and ſhall engage
Unrivall'd praiſe to the moſt diſtant age.

He ſhews likewiſe an amiable generoſity and greatneſs of mind, when, like a truly valiant Conqueror, he mourns over his vanquiſhed enemy, and condemns himſelf for attacking an object waſted, as he ſays, with years and infirmities.

I dare thy worſt, with ſcorn behold thy rage,
But with an eye of pity view thine age,
Thy feeble age, in which, as in a glaſs,
We ſee how men to diſſolution paſs.
Thou wretched Being, whom on Reaſon's plan
So chang'd, ſo loſt, I cannot call a man;
What could perſuade thee at this time of life,
To launch afreſh into the ſea of ſtrife?
Better for thee, ſcarce crawling on the earth,
Almoſt as much a child as at thy birth,
To have reſign'd in peace thy parting breath,
And ſunk unnotic'd in the arms of death.
Why would thy grey, grey hairs reſentment brave,
Thus to go down in ſorrow to the grave?
Now, by my ſoul, it makes me bluſh to know,
My ſpirit could deſcend to ſuch a foe.
Whatever cauſe the vengeance might provoke,
It ſeems rank cowardice to give the ſtroke.

The following verſes, with which the poem concludes, exhibit ſuch an affecting picture of the ruins of genius, and leave ſuch a pathetic melancholy on the mind, that every ſentiment which the ſatire had excited, is entirely effaced by it:

Sure 'tis a curſe which angry Fates impoſe,
To mortify man's arrogance, that thoſe
Who are faſhion'd of ſome better ſort of clay,
Much ſooner than the common herd decay.
What bitter pangs muſt humbled genius feel,
In their laſt hours to view a Swift and Steele?
How muſt ill boding horrors fill *her* breaſt,
When ſhe beholds men plac'd above the reſt,
For qualities moſt dear, plung'd from that height,
And ſunk, deep ſunk in ſecond childhood's night?
Are men, indeed, ſuch things? and are the beſt
More ſubject to this evil than the reſt;
To drivel out whole years of ideot breath,
And ſit the monuments of living death?

O galling

O galling circumſtance to human pride!
Abaſing thought, but not to be denied!
With curious art the brain too finely wrought,
Preys on herſelf, and is deſtroy'd by thought.
Conſtant attention wears the active mind,
Blots out her powers, and leaves a blank behind.
But let not youth, to inſolence allied,
In heat of blood, in full career of pride,
Poſſeſs'd of genius, with unhallow'd rage,
Mock the infirmities of reverend age.
The greateſt genius to this fate may bow;
Reynolds in time may be like Hogarth now.

The Reader need not be told, that Mr. Churchill has in this poem acquitted himſelf in his uſual manner; that his expreſſion is equally nervous, and his harmony quite as irregular, as in any of his former productions.

Philoſophical Tranſactions, giving ſome Account of the preſent Undertakings, Studies, and Labours of the Ingenious, in many conſiderable Parts of the World. Vol. LII. *Part* II. *for the Year* 1762. 4to. 6s. 6d. ſewed. Davis and Reymers.

THE papers contained in this part of the Philoſophical Tranſactions, being as unexceptionable, and at leaſt as important as thoſe of many preceding numbers; we ſhall without farther preface give our Readers a general view of its contents.

Papers relative to NATURAL HISTORY *and* BOTANY.

Art. 64. *Extract of a Letter from Mr. Wood at Calcutta, to* J. Perry, Eſq; of Hampſtead.

In this letter is given an account of a burning rock, and a flaming well, in the province of Chetagou, near the factory of Luckipore in the Eaſt-Indies.

65. *Some account of the extraordinary Agitation of the Waters in Mountsbay, and other Places, on the* 31*ſt of March* 1761. By the Rev. Mr. Borlaſe.

The effect of a very violent earthquake in Portugal, Spain, and other places. The ingenious Author of this paper hath formed a kind of table, ſetting forth the different degrees of violence and duration of this extenſive ſhock, in different parts of the world. To this he hath added, ſome ſenſible queries relative to the cauſes of theſe terrible phenomena.

67. *Obſervations upon ſome Gems ſimilar to the Tourmalin.* By Mr. B. Wilſon.

The ſimilarity of theſe gems to the Tourmalin, regards their electric virtue and attraction.

68. *Ob-*

68. *Obſervations on the Tides in the Streights of Gibraltar.* By Henry More, Eſq;

It was long imagined, and that by men of great knowlege and experience, that there was a conſtant influx of water through the Streights of Gibraltar to the Mediterranean. The difficulty of accounting in what manner ſuch a ſupply of water could be expended, ſuggeſted the notion of an under-current in a contrary direction; a ſuggeſtion which is ſaid to have been confirmed by experiment. But Mr. More, who reſided ſixteen years at Gibraltar, and hath been employed in ſervices that gave him an opportunity of enquiring into theſe circumſtances, is of a different opinion, and hath made ſome remarks on this head, which, in all probability, will ſerve to make the navigation of theſe remarkable Streights more eaſy than heretofore.

He obſerves, and very juſtly, that the notion of an under-current is not conformable to nature, and that the pretended experiment, whereby it is proved, is inconcluſive: after which he proceeds to give his reaſons, founded on actual experiments, for thinking the tide ſets both in and out of the Streights, at different places; and that nothing more is requiſite than a perfect knowlege of the various currents, and the times of their ſhifting, to make it eaſy to paſs through theſe Streights at pleaſure. He conceives the different tides between Gibraltar and the oppoſite ſhore, to be analogous to thoſe daily obſerved between Portſmouth and the iſle of Wight, called there the tide and half-tide; which is deſcribed thus: when it is high-water in the mid-channel, it is half ebb on one ſide, and low-water on the other; or elſe, when high-water on one ſhore, it is half ebb in the middle, and low-water on the other; and *vicé verſâ* changing alternately.

74. *Obſervations on noxious Animals in England.* By the Rev. Mr. Forſter, Rector of Shefford, Bucks.

It was obſerved near an hundred years ago, by Graunt, in his Obſervations on the London Bills of Mortality, that moſt men have an abhorence of toads and ſnakes, as poiſonous creatures, though few can ſay of their own knowlege, they ever found harm by either. Mr. Forſter thinks it a wonder, therefore, that in this age of experiments, ſome fair trials have not been made to aſcertain what animals are really noxious; the good effects of which are obvious: in particular, as it would tend to take off that abhorrence whereby the boldeſt man ſometimes ſhrinks on coming too near one of theſe animals. He conceives alſo, it might be the means of ſaving the lives of numberleſs innocent, and perhaps uſeful creatures.

The viper and ſlow-worm, ſays Mr. Foſter, are, as far as I know, held to be poiſonous by every body. The viper there can

can be no diſpute about; but as to the ſlow-worm, or, as it is called in ſome places, the blind-worm, he concludes from two fair trials, that his bite is quite harmleſs.

Theſe trials he relates at large; both being accidental; and tho' no remedy was immediately, or in one caſe at all, applied, no ill conſequences attended the bite.

In confirmation of what is here ſuggeſted by Mr. Forſter, regarding the bite of the ſlow-worm, we can add, of our own knowlege, that a dog, whoſe noſe was bitten till it bled, by one of theſe reptiles, enraged by being confined in a cleft ſtick, ſuffered no inconvenience after it.

75. *Extract of a Letter to Dr. Birch, from* Mr. A. Maſon, *of Barbadoes, relating to an extraordinary Agitation of the Sea there, March* 31, 1761, *and an epidemical Diſorder in that Iſland.*

The agitation of the ſea here ſpoken of, was the ſame as was mentioned above, art. 65. It is remarked, that the epidemical diſorder followed immediately thereon, and was much more general than fatal.

78. *A Catalogue of the Fifty Plants from Chelſea Garden, &c.*

The worſhipful Company of Apothecaries have now preſented two thouſand Plants to the Royal Society, agreeable to the will of Sir Hans Sloane. See Review, vol. XXVIII. p. 52.

79. *Account of a Work entitled,* Jacobi Chriſtiani Schaeffer icones et Deſcriptio Fungorum, &c. By Mr. W. Hudſon.

This work contains the figures and deſcriptions of ſome ſingular and remarkable Fungi, as alſo propoſals for publiſhing the figures of all the Fungi growing in Bavaria, coloured after nature.

80. *An Account of a remarkable Agitation of the Sea, July* 28, 1761, *and of two Thunder-ſtorms in Cornwall.* By the Rev. Mr. Borlaſe.

There is nothing very extraordinary in the firſt of theſe phenomena. One of the thunder-ſtorms greatly damaged the church and tower of Ludgvan, and the other the tower of Breâg; both eſteemed the beſt built towers in the country.

92. *An Account of a remarkable marine Production.* By Dr. Ruſſel.

This production, which was taken up at the mouth of the river St. Laurence, is a very uncommon one, indeed; but whether animal, zoophite, or ſubmarine plant, is not determined. A figure of it is annexed.

98. *Obſervations on the Tides in the Iſland of St. Helena.* By the Rev. Mr. Maſkelyne.

Theſe obſervations, which are numerous, ſeem to have been made with a good deal of attention and accuracy.

107. *An Account of the Gardenia.* By Dr. Solander.

This plant is well known among the Engliſh Gardeners, by the name of the Cape Jaſmine. A figure of the plant and flower, drawn from a dried ſpecimen in the Britiſh Muſæum, is annexed. The Author of this paper having learned, that the Chineſe uſed the ſeeds of the *Gardenia Jaſminoides* as a ſcarlet dye, thinks it may be worth enquiry, whether this ſhrub may not be found, and tranſplanted to the Britiſh colonies, where it might be propagated, and become one of the moſt uſeful, as it is one of the moſt beautiful of plants.

108. [miſ-numbered 107.] *Account of the male and female Cochineal Inſects, that breed on the Cactus Opuntia, or Indian Fig, in South Carolina and Georgia.* By John Ellis, Eſq;

The natural hiſtory of Cochineal being defective for want of a deſcription of the male, Mr. Ellis hath taken the pains to procure a very accurate account of that inſect, which he hath illuſtrated by a microſcopical drawing of both the male and female flies, in different ſituations and circumſtances.

Every body knows it was long conteſted whether Cochineal was an animal or vegetable production; but if perſons of curioſity, ſays Mr. Ellis, would give themſelves the trouble to ſoak a few grains of the common Cochineal of the ſhops in warm water for twenty-four hours, they will obſerve them to ſwell up to their original ſhape, ſo that the legs, antennæ, and proboſcis may be diſcovered.—Farther, if the animal thus expanded by moiſture, is opened in a watch-glaſs, with a fine lancet, in a little water, a great number of eggs, with the young animals in them, may be diſcovered, which will exhibit a very agreeable ſcene of a moſt vivid crimſon hue.

Experimental Philosophy.

Art. 70. *A Letter from Dr. Franklin to Dr. Birch, introductory to*

71. *A Letter from Mr. Canton to Dr. Franklin, containing ſome Remarks on Mr. Delaval's electrical Experiments.*

Mr. Delaval having diſcovered, in ſome late electrical experiments, that Portland ſtone, common tobacco-pipe, &c. would readily conduct the electrical fluid, when very hot, or when quite cold: but that they were non-conductors in an intermediate ſtate; Mr. Canton attempts to account for this peculiarity, and, in our opinion, in as ſatisfactory a manner as moſt electrical experiments have been hitherto accounted for.

77. [miſ-numbered 76] *An Account of the double Refractions in Cryſtals.* By Father John Beccaria, at Turin.

This paper is in Latin, and contains nothing ſingularly new or extraordinary.

101. *Some*

101. *Some Suggeſtions concerning the preventing the Miſchiefs which happen to Ships and their Maſts by Lightning.* By Dr. Watſon.

It is with particular pleaſure we ſee the enquiries of the ingenious turned to objects immediately intereſting to mankind. It is but a very few years ago, that the nature of thunder and lightning, which are both to be conſidered as different appearances only of the ſame meteor, was little underſtood. Our predeceſſors in all ages, as Dr. Watſon obſerves, regarded it as an inſtrument of divine vengeance. They ſtood too much in awe of the phenomenon to conſider it minutely; and though the Greeks and Romans were in poſſeſſion of ſome obſervations which might have led them to a more intimate knowlege of it, they were not appriſed that what they ſaw, had any relation thereto. It was not till by experiments and obſervations on the nature and properties of Electricity, and comparing them with the phenomena of thunder and lightning, that we learnt electricity and thunder aroſe from the ſame cauſe; and that they differed only in degrees of violence.

The ſame means alſo which taught us the management of the one, gave us reaſon to believe we might, by a proper and well diſpoſed apparatus, prevent the miſchiefs of the other; at leaſt in a conſiderable degree.

It is with this view that Dr. Watſon conſiders the affinity between theſe phenomena; and, taking the hint from the method which Dr. Franklin ſays, is effectual to ſecure houſes, &c. in Philadelphia, propoſes that a rod of iron or braſs wire, connected with the ſpindles and iron work at the top of the ſhip's maſts, ſhould be thence conducted down their ſides, and ſo on in a convenient direction to the ſurface of the water. By theſe means, ſays he, the accumulation of the matter of thunder and lightning, will be prevented to a conſiderable diſtance from the ſhip, by its being ſilently diſcharged by the wire, which could not be done by the maſts, as theſe, from their height, figure, and conſtituent parts, without an apparatus of this kind, tend to direct and conduct the lightning into the ſhip.

103. *Experiments to prove that Water is not incompreſſible.* By Mr. John Canton.

Theſe experiments to prove water compreſſible, are made by way of controverting the famous Florentine experiment, which hath formerly been adduced by phyſical Writers, to prove the incompreſſibility of that fluid. It is very juſtly obſerved, however, by Mr. Canton, that this experiment, when carefully conſidered, appears inſufficient for the purpoſe: for, tho' in forcing any part of the water contained in a hollow globe of gold, thro' its pores by preſſure, the figure of the globe muſt be altered, and conſequently the internal ſpace containing the water diminiſhed;

uſhed; yet it was impoſſible for the Gentlemen of the Academy *del Cimento* to determine, that the water which was forced into the pores and through the gold, was exactly equal to the liminution of the internal ſpace by the preſſure.

This is not the only experiment, indeed, made by that celebrated academy, which hath been ſince found defective and inconcluſive; nor was it worth Mr. Canton's while to take the trouble he hath done, to explode it. At the ſame time, however, we muſt take the liberty to ſay, the experiments here related, appear to us, in ſeveral reſpects, equivocal and unſatisfactory, if meant to prove that water, totally purified of air, be either abſolutely or experimentally compreſſible. We are told, that the Experimentaliſt filled a glaſs ball, of about an inch and $\frac{6}{10}$ diameter, joined to a tube four inches $\frac{2}{10}$ long, and $\frac{1}{100}$ of an inch diameter, with water exhauſted of air; which done, he could ſee, by placing the inſtrument under the receiver of an air-pump, the degree of expanſion of the water, anſwering to any degree of rarefaction of the air; and by putting it into a glaſs receiver of a condenſing engine, could ſee the degree of compreſſion of the water, anſwering to any degree of condenſation of the air. Now, tho' we agree with Mr. Canton, that water is compreſſible, yet we do not conceive, that he could be certain that its compreſſibility in this experiment was not owing to ſome remains of air unextracted from the water.

He endeavours, indeed, to obviate this objection, by ſaying, that 'if the compreſſibility of the water was owing to any air that it might be ſtill ſuppoſed to contain, it is evident, that more air muſt make it more compreſſible; I therefore, ſays he, let into the ball a bubble of air that meaſured near $\frac{6}{10}$ of an inch diameter, which the water abſorbed in about four days; but I found upon trial, that the water was not more compreſſed, by twice the weight of the atmoſphere than before.' Here we cannot help ſuſpecting ſome miſtake, as Mr. Canton does not hint that any water was taken out of the inſtrument, to make room for the bubble of air $\frac{6}{10}$ of an inch diameter; and yet an equal ſphere of water muſt be diſplaced thereby, which could not be contained in ſo ſhort and ſmall a tube as that above-mentioned. But, ſuppoſing there is no miſtake, is this ingenious Gentleman very certain, that the bubble of air did not eſcape within thoſe four days, but that it was abſolutely abſorbed by the water? For if this really were the caſe, either the air admitted was a fluid as incompreſſible as the water, or the water after it had abſorbed it, muſt have been more compreſſible. If this be denied, we will aſk why Mr. Canton's precaution, in making this experiment, to exhauſt the water of its air? A bubble of $\frac{6}{10}$ of an inch diameter,

ter, holds a conſiderable proportion to a ſphere of only one inch $\frac{5}{10}$.

As to the different expanſion of water and mercury, on excluding the air, and hermetically ſealing the tubes of their reſpective thermometers, we conceive it entirely owing to the excluſion of the air, and that the compreſſion of the glaſs might poſſibly have no more effect in the firſt experiment than in the laſt; all fluids whatever taking up more room in vacuo than in the open air, and that, *ceteris paribus*, in proportion to their denſity.

ASTRONOMICAL *and* METEOROLOGICAL *Papers.*

Art. 66. *Obſervations on a Clock of Mr. John Shelton's; made at St. Helena*; by the Rev. Mr. Maſkelyne.

The tendency of theſe obſervations is, to ſhew the variation of the power of gravity in different parts of the world; but the Obſerver, modeſtly forbears to deduce from them any conſequences of this kind at preſent; remarking, that if the body of the earth were homogeneous throughout, not only the figure of the earth, but alſo the law of the variations of gravity in different latitudes, would be given, and would be the ſame as Sir Iſaac Newton has deſcribed them. But if the earth be not homogeneous, and there ſeems great reaſon, from late experiments, to doubt if it be ſo, we can form no certain concluſions concerning the figure of the earth, from knowing the force of gravity in different latitudes; as this force muſt not only depend on the external figure, but alſo on the internal conſtitution and denſity of the earth.

72. *An Attempt to aſſign the Cauſe, why the Sun and Moon appear to the naked Eye larger when they are near the Horizon. With an Account of ſeveral natural Phenomena, relative to this Subject.* By Mr. S. Dunn.

Many have been the attempts to aſſign the cauſe of this very common phenomenon. Mr. Dunn's opinion is, that the ſun and moon appear enlarged to the naked eye when near the horizon, becauſe they then appear nearer to us. That they then appear nearer to us and more faint; becauſe their rays paſs through a greater length of the atmoſphere and horizontal vapours; in which paſſage, thoſe rays are reflected, refracted, inflected, attracted, reſiſted, accelerated, and retarded, ſo as to become more divergent than they otherwiſe would at their entrance into the eye.

73. *Extract of a Letter from Mr. John Bartram, of Philadelphia, to Dr. Franklin.*

This Letter relates to a remarkable Aurora Borealis ſeen in Philadelphia, in November, 1757.

76. [miſnumbered 75.] *Obſervations on Auroræ Boreales in Sweden.* By Mr. Bergman, of Upſal.

86. *Obſervations for proving the going of Mr. Ellicot's Clock at St. Helena.* By Mr. Charles Maſon.

Theſe obſervations appear to have been taken with great care; but the method made uſe of to determine the regularity of the motion of the clock, rather by an equal altitude-inſtrument, than by the occultation of the ſtars by a ridge of rocks, is very juſtly cenſured, by Mr. James Short, in the following article.

87. *An Account of Mr. Maſon's Paper, concerning the going of Mr. Ellicot's Clock.* By Mr. Short.

In this paper Mr. Short, beſides taking notice of the defects of an equal altitude inſtrument, remarks, that no obſervations of the difference in the going of a clock, made at different places, can, with certainty, determine the difference of the effect of gravity at theſe places; becauſe it has been found by experience, that the ſame clock, placed at different times on different walls, in the ſame room, will make a difference in the going of the clock, even though every part of the clock remains the ſame.

88 and 89. Contain *Obſervations on the Eclipſe of the Moon, May 8th*, 1762. By Mr. Short, and Dr. Bevis.

93. *A Letter from Mr. Maſkelyne; containing the Reſults of Obſervations of the Diſtance of the Moon from the Sun and fixed Stars, made in a Voyage from England to the Iſle of St. Helena, in order to determine the Longitude of the Ship from Time to Time; together with the whole Proceſs of Computation uſed on this Occaſion.*

Mr. Maſkelyne having lately publiſhed his method of finding the Longitude, in his *Britiſh Mariner's Guide*, of which we gave ſome account in our Review for May laſt, we paſs over this article.

94. *Certain Reaſons for a Lunar Atmoſphere.* By Mr. S. Dunn.

Theſe reaſons are collected from the appearance, ſays Mr. Dunn, of the two *ends* of Saturn's *ring*, at ſuch time when the planet is on the dark edge of the moon. A plate, illuſtrating theſe appearances, is annexed.

95. *Account of a Comet ſeen at Paris, in June* 1762. By Mr. de la Lande.

96. *Minutes of the Obſervations of the Tranſit of Venus over the Sun, the 6th of June*, 1761, *taken at Calcutta in Bengal.* By W. Magee.

99. *Extract of a Letter from M. de la Lande, to the Reverend Mr. Maſkelyne.*

Relates to a deſign for determining, by aſtronomical obſervations, the exact difference of Longitude betwixt London, Paris, and Greenwich.

100. *The Obſervations of the internal Contact of Venus with the Sun's Limb, in the late Tranſit, made in different Places of Europe, compared with the Time of the ſame Contact obſerved at the Cape of Good Hope, and the Parallax of the Sun from thence determined.* By James Short, M. A. F. R. S.

The public are greatly indebted to the ingenious and accurate Author of this paper, for the pains he hath taken to collect and compare the ſeveral obſervations of the Tranſit of Venus, and thence deducing the Sun's mean horizontal Parallax; which he determines to be 8″ 65. We could with pleaſure give our Readers a ſpecimen of his method of deduction, but we ſhould injure him too much by any extract we can make.

104. *An Account of the Eclipſe of the Sun, October* 16, 1762. By Mr. Dunn.

106. *A Latin Letter from Profeſſor Luloſs of Leyden, containing Obſervations of three Eclipſes.*

MEDICINE, ANATOMY, *and* SURGERY.

Art. 69. *Account of the Caſe of a young Man ſtupified by the Smoke of Sea-coal.* By Dr. Frewen.

The caſe of a cabbin-boy, who going to ſleep in the cabbin with the chimney ſtopped, and the fire not properly extinguiſhed, was found in the morning, in a ſenſeleſs, torpid, and apoplectic ſtate. He was recovered by being plunged once into a cold-bath, and afterwards put to bed; aſſiſted by bleeding, and frequently taking a little ſweet oil.

81. *Extract of a Letter from Dr. Huxham, relating to two remarkable Caſes in Surgery.*

One of theſe caſes relates to a ſucceſsful operation of bronchotomy, on a man who had cut his throat, near three parts round his neck. The other is of a man who was terribly burnt by lightning.

82. *Account of the Succeſs of Monſ. Daviel's Method of extracting Cataracts.* By Dr. Cantwell.

83, 84, 85, and 97. *Relate to the well-known Caſe of the unhappy Family at Wattiſham in Suffolk, whoſe Limbs were mortified, and came off in an extraordinary Manner, in the Beginning of the Year* 1762.

102. *An Account of the Caſe of the late Rev. Dr. Bradley, Aſtronomer Royal.*

105. *Extract of a Letter from Dr. Watſon to Dr. Huxham, concerning the Catarrhal Diſorder, which was very frequent at London, and its Neighbourhood, in May, 1762; and on the Dyſentery which prevailed the following Autumn.*

MECHANICS.

Art. 91. *Deſcriptio Fontis Hieronis in Metallifodinis Chemnicenſibus in Hungaria, anno 1756, extructi.* Auctore — Wolfe, M. D.

This is perhaps the only engine of the kind that hath ever been put to uſe; and, after all, is poſſibly more an object of curioſity than utility: at leaſt, it is not likely ever to be generally adopted, when we have ſo many engines better adapted to the purpoſes to which this is applied.

ANTIQUITIES.

Art. 90. *Account of a remarkable Monument found near Aſhford in Derbyſhire.* By Mr. Evatt of Aſhford.

This monument ſeems to be imperfect, as here deſcribed; it having originally conſiſted, in all appearance, of a number of graves diſpoſed in a circle, and covered over by a large heap of ſtones. The bodies appear to have been laid upon the ſurface of the ground, upon long flat ſtones, and their heads and breaſts protected from the incumbent weight of ſtones, by ſmall walls round them, with a flat ſtone over the top; excepting two capital ones, which were ſituated within the outer circle, and were covered from head to foot, in the form of a long cheſt, with a ſtone cover to each.

It is doubted whether this monument be of a very ancient or more modern date.

The Letters that paſſed between Theodoſius and Conſtantia, after ſhe had taken the Veil. Now firſt publiſhed from the original Manuſcripts. Small 8vo. 2s. 6d. Becket and Dehondt.

MOST of our Readers, no doubt, remember the pretty ſtory of Theodoſius and Conſtantia, as told in the Spectator, N° 164.

On this foundation Mr. John Langhorne hath raiſed a very elegant ſuperſtructure. We are authorized to mention his name on this occaſion, as he hath ſubſcribed it to a dedication of theſe agreeable Letters, to the preſent Biſhop of Gloceſter.

The general purport of the work, is to inculcate many of the great duties of natural and revealed religion, and the practice of ſome of the moſt amiable virtues of private life; all which

the ingenious Writer hath displayed in a polite and pleasing style: altho' some Readers will be apt to think his manner too poetical for prose composition, his language too flowery, too luxuriant, and in some places too finely polished, for epistolary writing: in which art should never want ease, nor elegance lose sight of nature.—But we shall, in some degree, enable the Reader to form his own judgment of the merit of these Epistles, from a few short specimens.

In the first Letter, Theodosius reveals himself to his Constantia, who had long ceased to consider him as existing on this side of the grave; and who had just before opened her whole soul to him, as her Confessor, the reverend and truly pious Father Francis, whom she only knew in his spiritual character:—but the Reader remembers the story.

'I wept, my Constantia, says he, [meaning at her previous confession] but my concern arose not from a sense of your guilt, but of your sufferings. Those tears, indeed, fell from the eyes of Theodosius, and in them the Confessor had no part. The powers of memory and reflection were, in one moment, presented with every scene of distress and tenderness which our unhappy loves had produced. And when I consider myself as the unfortunate cause of your long, your unmerited sufferings, I felt, in one painful minute, what Constantia had endured for years. Perhaps too, your unequalled fidelity and unaltered love, while they flattered my heart, brought it back a moment to the world.—But my guardian spirit whispered me, that I had made a higher choice, and reminded me that the duties I owed you were those of a spiritual Director, from whom you were to receive consolation and instruction. But, before I proceed to the further discharge of those duties, let me intreat you to forgive me—forgive me, suffering innocence, for being the unhappy, though involuntary, instrument of your many miseries.—Five unchearful years! my Constantia! How has your gentle heart supported itself during that melancholy period? How has it sustained those cruel apprehensions which, in confession, shook your frame? The reflection of what you must have endured for me, as it then wrung my soul with anguish, yet clouds it with sorrow, and has power to disturb the serenity of a mind which, I trust, hath been visited by the peace of God.

'But I should be still more disconsolate, were I not well assured, that your present happiness will be in proportion to your former sufferings, and that the difficult ways through which you walked, have at last conveyed you to the mansions of peace.'

The remainder of this first Letter is employed in reflections on the dispensations of Divine Providence, and in arguments against the

the notion, that the ſufferings to which mankind are liable from moral and natural evils, are the *Viſitations of God.* The importance of thinking rightly in this reſpect, to perſons in the fair Conſtantia's circumſtances, and the propriety of her revered Father's addreſſing her on this ſubject, in the commencement of their literary correſpondence, are obvious.

In Conſtantia's anſwer, ſhe diſcovers the moſt lively emotions, and expreſſes the moſt affecting ſentiments, that a mind ſuſceptible of the ſofteſt and tendereſt impreſſions can be ſuppoſed to feel on ſo intereſting an event. We ſhall give an extract from this Letter; certain parts of which may put the Reader in mind of ſome paſſages in Pope's charming verſification of Eloiſa's Epiſtle to Abelard.

'My ſorrows for Theodoſius are no more: he lives, and Conſtantia is happy. If you would not have me remember my ſufferings, forget them yourſelf; for nothing now could make the reflection of them painful to me, but their affecting my revered Father.

'Gracious Providence! And have I at length found a father? Has heaven granted what nature refuſed? She gave me indeed a father; but he forgot the name; or he remembered the name and the authority, but forgot the duties of the alliance. Do I err? then inſtruct me, my holy Guide, inſtruct me to revere the man who baniſhed Theodoſius, and imbittered, without cauſe, the moments of her whom he had brought into being. But I will revere him, for he was kind at laſt, and permitted me to retire to this aſylum of peace. Whatever were his motives, I will revere him; for have I not here found the only comfort I was capable of? Am I not ſure that Theodoſius lives? Without that conviction (I own my weakneſs) I ſhould have been unhappy within theſe holy walls. The exerciſes of devotion I perſued with equal aſſiduity and attention for years before I entered upon the conventual life; but my prayers were the heavy ſacrifices of ſorrow and contrition. I was alike a ſtranger to the ſerenity of peace, and to the alacrity of hope. It was not in the power of conſcious penitence to ſet my heart at eaſe, whenever the cruel thought preſented itſelf, that my cowardly acquieſcence in the will of a father had been death to the moſt valuable and moſt amiable of men. Pitying heaven has at length undeceived me, and at once reſtored to my eyes thoſe dear lamented fugitives, Theodoſius and Happineſs; both changed indeed, but both improved by the change. The pleaſure I enjoyed in the company of the elegant and lively Theodoſius, was gay, ſprightly, and animated, like himſelf: with him it departed and returned; and my heart was alternately delighted and depreſſed. Very

different is the ſatisfaction I now feel. It is ſerene and peaceful, like Father Francis. My mind is collected, and my ſpirits are repoſed. No longer agitated with the anxieties and impatience of hopes that terminate here; my eye is fixed on that diſtant, invariable object of happineſs, on which time or chance can have no influence.

'Ye holy retreats! ye venerable ailes! do I owe this peace to you? No, not to you: for methinks I have ſeen in your regions the gloom of diſcontent. Is it not, my pious Father, from a quiet conſcience that I derive this repoſe? I ſhould not, indeed, have felt it before I entered this convent, but I ſhould not then have known that Theodoſius was ſtill in being.

'Do not think, however, that I rejoice not in my ſituation. I do rejoice in it; but my joy ariſes, as I apprehend, from a diſburthened mind. The ſudden change from painful apprehenſion, to the certainty of confirmed wiſhes, was attended with a tranſport, the effects of which I ſtill feel. But will not theſe effects laſt? Surely they will. O my friend! what tears of joy have I ſhed over that firſt welcome Letter, which informed me that *Theodoſius was ſtill alive!*

'But do I not forget that I am addreſſing myſelf to the venerable Francis? Pardon me! I had, indeed, forgot, till on re-peruſing that ever-dear Letter, I beheld the holy name at the bottom. Yes; delightful Letter! ſweet meſſenger of peace! thou informeſt me, that I muſt conſider Theodoſius ſtill as dead. —Ha! dead, didſt thou ſay? Theodoſius is ſtill alive. Didſt not thou ſay that too? Equivocating Letter! be gone into my boſom: but preſume not there to ſay that Theodoſius is dead.

'Heavens! what rambling is this? whither has my unguided pen betrayed me? Once more forgive me, my revered Father!'

Through the whole of this amiable correſpondence, Father Francis omits nothing that religion and reaſon could ſuggeſt, in order to aſſiſt in conducting his dear Conſtantia through the pious courſe of life on which ſhe had ſo ſincerely and ardently entered; in fortifying her mind; and enabling her ſo to diſcharge the obligations of Chriſtian reſignation, as to render her perfectly happy, both in reſpect to her lot in this world, and in her views of the next.

Among other devotional and moral ſubjects canvaſſed in the courſe of theſe Letters, the great duty of prayer could not be over-looked. The following are ſome of the good Father's obſervations on this divine intercourſe between man and his Creator.

'Eloquence is in nowiſe eſſential to prayer; it may be neceſſary for the perſuaſion of men, but God *ſetteth it at nought*. Let us not think that we ſhall be heard the ſooner for our *much ſpeaking*, nor yet for the elegance of our expreſſion. If we pray by a ſet form, let the language of it be artleſs and unaffected, and in that reſpect reſemble the *ſingleneſs* or ſimplicity of heart, with which we ſhould offer it to the all knowing Wiſdom.——

'Before we addreſs that Almighty Being, we ſhould meditate a moment on his ſublime perfections, and fill our minds with the idea of his glorious attributes. But rather let us contemplate him in his benevolent, than in his juridical capacity. We ought, indeed, never to be without the idea of the latter, but the firſt ſhould always have the leading influence on our minds. Our heavenly Father treateth us not as ſervants, but as ſons; our acts of obedience, therefore, to him ſhould be purely filial. He delights not in the proſtration of ſervile fear, but in the chearful worſhip of reverential gratitude.———

'Let the incenſe we offer him be the pure and undiſſembled devotion of the heart. Let us avoid the Phariſaical oſtentation of long prayers. Our moral and religious, as well as our natural wants, may be expreſſed in few words, and God is not ſlow to hear. One penetential ſigh, one humble acknowlegement, will find its way to heaven. One earneſt petition for the divine aſſiſtance, one ſincere expreſſion of gratitude, will be as effectual as a thouſand repetitions. Diffuſe and declamatory prayer, is a mark of fanaticiſm, the bold and extravagant effuſion of *holy impudence*. Shall we think that the Divine Wiſdom is to be courted by *much ſpeaking?* Is it neceſſary that the ſincere of heart ſhould weary Heaven with long importunity? Would not this be to ſuppoſe, that God is hard to be intreated, or that his ear is obſtructed, *and cannot hear?* How brief is that temporary form of prayer which our Saviour taught his Diſciples! Does that form contain one ſuperfluous word, or one mere collateral or unimportant thought? Is the imagination indulged in vain deſcriptions, or are the paſſions rouſed to eager imprecations? As if the divine Author of it had foreſeen the idle prolixity of thoſe ranting prayers which ſhould be uſed in future ages of the church, he has in the above-mentioned form been remarkably conciſe. There is not, perhaps, in any language, an inſtance of compoſition where ſo much is expreſſed in ſo few words.———

'If we look into many of our modern forms of prayer, particularly ſuch as have been compoſed by Chriſtians for their private uſe, and afterwards printed for the ſervice of the public, with a profuſion of ſelf-abaſing expreſſions, partly take from the

ſacred writings, and partly the coinage of their own imaginations, in ſome ſuch ſtrain as the following they generally ſet forward.

" Hear me, moſt gracious, and moſt merciful Lord God, hear me. Father of heaven and earth, light and darkneſs, day and night, great Creator of all things, hear the meaneſt of thy creatures. Lord, I am a worm, and no man. I am worſe than the vileſt of thy creatures. I am nothing but wounds and bruiſes, and putrifying ſores: from the crown of my head to the ſole of my foot, there is no whole part in me. I have been wicked, Lord, very wicked. O the blackneſs of my ſins! they cry out for vengeance againſt me, &c."

'Such is the nature of thoſe ranting, improper, and incoherent prayers which are daily offered up in the cloſets of many pious Chriſtians. As if they would make a merit of their ſelf-abaſement, they are loud in complaining of themſelves as the worſt of creatures.' This is a burleſque upon Chriſtian humility. I have known a pious Lady, whoſe life is one continued ſcene of devotion, daily repeat theſe humiliating lies, when ſhe offered up her prayers to the Father of truth and wiſdom,——

'Theſe over-abaſing forms of prayer are not only *improper* for the Chriſtian who leads a regular life, but muſt likewiſe be repugnant to his conſcience, and obnoxious to his ſincerity. It is impoſſible that, while he is ſenſible of his good diſpoſition, and endeavours to live according to the divine laws, he ſhould believe himſelf to be the wicked wretch that his prayers repreſent him.

'I have yet one objection more to theſe humiliating rants, theſe effuſions of fanaticiſm. They are not only improper for the good man, but unneceſſary for the ſinner—at leaſt on the part of God they are unneceſſary: for, of God can it be ſuppoſed, that he is ignorant of our conduct, and muſt learn it from a multitude of ſelf-abaſing words? or ſhall we think that he delights in the frequent mention of that wickedneſs, the practice of which offended him? or may we believe that he will be prevailed upon by the loudneſs of tautological exclamation?—

'Long and loud confeſſions of ſin before God, are always a mark of a weak underſtanding; nay, I have known ſome eccleſiaſtics ſo extremely injudicious, as to recommend this practice in private devotion, and ſo weak as to adviſe us, in our addreſſes to God, to mention particularly the ſeveral ſins we have been guilty of. Is not this to ſuppoſe, *that God is even ſuch a one as ourſelves?*' Or is it not to conceive yet *more* meanly of him? When a perſon is diſpoſed to aſk forgiveneſs of thoſe whom he has offended, and to acknowlege his faults, would a generous

generous mind be delighted with the recapitulation of them? Would it not rather be painful to a generous mind? And ſhall we dare to think that man is poſſeſſed of greater generoſity, or more enlarged conceptions, than that infinite Being from whom he derives both?"

Our Author's ſentiments concerning this miſtaken practice of ſelf-abaſement, reminds us of a ſea-officer, who was prevailed on, *for once*, to accompany a friend to a certain aſſembly of modern Fanatics. When he arrived, the firſt thing that ſtruck the ſon of Neptune, was the PRAYER; in which the noiſy Orator, with foaming vociferation, and the countenance of a fury, ſet forth himſelf and his congregation, as the vileſt of ſinners; and that in ſuch opprobrious terms, as induced the honeſt Tar (convinced by the earneſt manner of the Preacher, that all he ſaid was literally *true*) to whiſper his Companion, "Jack! d'ye "hear what d——d ſcoundrels we are got among?—Come, "let's get off, before the roof comes down upon their heads, "and ſends the whole crew to the devil."

Seriouſly, for this is not a ſubject to be ludicrous upon, (and we have only mentioned a recent FACT, in the foregoing anecdote of the Tar) nothing can be more offenſive to a mind animated with genuine, rational, and manly devotion, than to hear a Preacher, as the mouth of the congregation, traducing their characters, and repreſenting his flock as a ſet of wretches, not only unworthy the favour of God, but as the deteſtable objects of every good man's abhorrence! Such prepoſterous conduct, we hope, is not ſo common in the extreme, as we are too well aſſured it is in the degree. The ſame abſurdity is alſo obſervable in many of the writings of ſuch invective *Divines* as our Author hath mentioned; who might rather be termed *Licenſed Libellers*.

A decent and ſincere humiliation at the throne of Grace, we conceive, indeed, to be no way unbecoming ſuch frail and imperfect creatures as the beſt of us are; but ſurely there is great difference between a *penitential acknowlegement of our real offences and errors*, and *an aggravated ſelf-accuſation of ſuch wickedneſs as can only proceed from the utmoſt exceſs of depravity!*

In the laſt-quoted Letter, we have likewiſe a juſt reprehenſion of ſome other abuſes of the ſacred duty of Prayer: but for theſe, and for a more ſatisfactory idea of the whole performance, we refer to the book; in the peruſal of which we have been agreeably diſappointed: for, from the title, we were led to expect, not the rational entertainment we have met with, but rather the mere *effuſions of fancy*, exerciſed on a melancholy unfortunate Love-tale.

MONTHLY

MONTHLY CATALOGUE,

For AUGUST, 1763.

POETICAL.

Art. 1. *The Battle of Epſom. A new Ballad.* Folio. 1s. Williams.

THE vigorous oppoſition made by the county of Surry to the motion for an Addreſs on the Peace, gave riſe to this poetical ſquib; in which the merry Author triumphantly berhymes the *eight* Gentlemen who ſo unſucceſsfully made the firſt motion at Epſom, and humourouſly celebrates their defeat, to the tune of *Derry down, down, &c.*

Art. 2. *The poetical Tell-tale; or Muſe in Merry Story.* By Prior, Pope, Swift, &c. 12mo. 1s. 6d. Fletcher.

A collection, chiefly made from the works of our beſt Poets. There is nothing new either in the deſign or choice. We have had a number of ſuch collections,—the Muſe in good Humour,—the Muſes Vagaries, &c. &c.

Art. 3. *Temple of Gnidus, a Poem, from the French Proſe of* M. Secondat, Baron de Monteſquieu. 4to. 1s. 6d. Hooper.

The original proſe work from which this poem has been collected, written by the very ingenious Baron de Monteſquieu, was publiſhed ſoon after his Perſian Letters. The ſucceſs with which thoſe Letters were introduced to the world, under the pretext ſet forth in the title, made the Baron have recourſe to another literary ſtratagem of the ſame nature, and he publiſhed the Temple of Gnidus under a pretence of having tranſlated it from an ancient Greek MS. This artifice was, perhaps, pardonable; but the Baron ſhould not have taken the advantage of commending his own performance, which he has done in his preface. The Temple of Gnidus is evidently written in imitation of Telemachus, not of the plan of that poem, but in the ſame figurative ſtyle, and poetical proſe; which ſpecies of writing was firſt introduced in France by Fenelon, though only copied by him from Plato.

The merit of this work is thus ſet forth by M. D'Alembert, in his eulogium on Monteſquieu.

'M. de Monteſquieu, after having been Horace, Theophraſtus, and Lucian, in his Perſian Letters, was an Ovid and Anacreon in the Temple of Gnidus. 'Tis no more the deſpotic love of the Eaſt which he propoſes to paint; it is the delicacy and ſimplicity of paſtoral love, ſuch as it is in an unexperienced heart, which the commerce of the world has not yet corrupted. The Author, fearing perhaps leſt a picture ſo oppoſite to our manners ſhould appear too languid, and uniform, has endeavoured to animate it by the moſt agreeable images. He tranſports the Reader into inchanted ſcenes, the view of which, to ſay the truth, little intereſts the Lover in his happieſt monents, but the deſcription ſtill flatters the imagination, when the paſſions are gratified. Inſpired by his ſubject, he has adorned his proſe with that animated, figurative, and

poetic

poetic ſtyle, which the romance of Telemachus gave the firſt example of among us.—The Temple of Gnidus being a poem in proſe, it belongs to our celebrated Writers to determine the rank which it ought to hold: it is worthy of ſuch Judges. We believe at leaſt the deſcriptions in this work may, with ſucceſs, ſtand one of the principal teſts of poetic deſcriptions, that of being repreſented on canvaſs. But what we ought chiefly to obſerve in the Temple of Gnidus is, that Anacreon himſelf is always the Obſerver and the Philoſopher there. In the third canto, the Author appears to deſcribe the manners of the Sybarites; and it may eaſily be perceived, that theſe are our own manners.'

Such is the account M. d'Alembert has given us of the Temple of Gnidus, which will ſufficiently inform our Readers of the nature and merit of the original performance; let us now enquire how the Tranſlator has ſucceeded.

The work conſiſts of four Cantos, of which the firſt only is here tranſlated.—We would adviſe the Author not to proceed any farther. He ſeems altogether unqualified for a work of this kind. His blank verſe is very proſaic, and quite deſtitute of the harmony peculiar to that ſpecies of verſification. What an untuneful ear muſt it be that could bear the following line, which we meet with in this tranſlation, on the loves of Mars and Venus?

Mars chears the Goddeſs, and the Goddeſs Mars.

Art. 4. *Poems on ſeveral Occaſions.* By John Glaſſe, late of Trinity-college, Cambridge. 4to. 1s. Lewis.

Although Mr. Glaſſe might formerly be of Trinity college, in Cambridge, he is, nevertheleſs, no Poet;—and though he ſays, that he heard the Muſe very diſtinctly call him to the ſhore of Bulbourn, yet ſtill he is no Poet. The voices of inviſible beings are very uncertain, and by no means to be depended on. Many a well-meaning man has been thus deceived, and has imagined that to be a voice divine, which was only the gambol of a rat in the ceiling, or the whimſical exclamations of a neighbouring parrot.

But, perhaps, Mr. Glaſſe you *ſaw* the Muſe—if that was the caſe, did ſhe appear with her proper *inſignia?* Had ſhe a pair of large wings on her ſhoulders, and a wreath of laurel on her brow? Had ſhe a harp in her hand? Was ſhe dreſt in an azure robe, and a ſilver ſpangled petty-coat? Or was ſhe, as ſhe ſometimes is, in *puris naturalibus?* If you ſaw her thus attired, or thus unattired, you had great reaſon to hope for her favour.

But even this might be all deluſion; for the eye of imagination is as much a dupe as her ear. Thus the poor Knight of La Mancha, took the drab Maritornes for a parragon of beauty; and that Dulcinea, ſo remarkable for *cheeks of ſorry grain*, to the eye of her amorous Knight appeared an angel.

Be not therefore deceived Mr. Glaſſe! for, doubtleſs this ſame Muſe you ſpeak of, was no other than a ſtreet-ſtrolling ballad-ſinger, whom the fine weather had drawn from Fleet-ſtreet to the banks of the Bulbourn. Sure we are, that we have heard her warble the following ſtrain, which we find in one of your ſongs:

A ſimile

A ſimile fit for her perſon and mind
Is hard, very hard, I confeſs, for to find;
Yet I'll venture on one, which, I hope you'll think rare,
'Tis Perfection's ſweet ſelf muſt with Phillis compare.

What might be Mr. Glaſſe's motive for publiſhing theſe poems we know not; but certainly if it was the deſire of literary honour, he has taken a wrong method: for who would truſt his precious fame to the frail vehicle of a twelvepenny pamphlet? Much better had he ſent his performances to the immortal Miſcellany publiſhed by Meſſrs. Fawkes and Woty. There the name of John Glaſſe would have made a figure, and could it have eſcaped the induſtrious vigilance of paſtry-cooks, might have lived a calendar month at the leaſt.

Art. 5. *The poetical Calendar. Vols.* V. VI. and VII. *for May, June, and July.* Coote.

Love me, love my dog, is a truſty proverb. Theſe Calendar-makers are diſſatisfied with the ſentence we have paſſed upon their labours, and, therefore, they have declared war againſt every Being with whom we have the leaſt connection. Our Publiſher and his wife*, they have long belaboured, and now, lo! they have moſt unmercifully fallen upon our Printer. In the violence of their rage they have called him——*Nomen in biſce diebus execrandum*——They have called him a *North Briton!* Who can reſiſt the keenneſs and poignancy of ſuch ſatire! Unfortunate man! to be born beyond the Tweed, and print the Monthly Review! Our Printer, however, is not the only object of our concern; we are told, that there is in the preſs a formidable ſatire on his chief Devil; another on the Stationer who ſupplies us with the article of paper; and a third on the Book-binders, and others, who fold and ſtitch up the monthly Numbers—Moreover, that the Bookſeller's Errand-boys, the Runners to the Pamphlet-ſhops, and even the very Hawkers who carry Reviews to the Purchaſers, begin to tremble for fear of ſeeing themſelves, their ſiſters, mothers, and grand-mothers libelled by theſe and the like exalted Geniuſes.

Now for a ſpecimen or two of the poetical beauties in this month's Calendar. What can exceed the dignity of expreſſion in the following ſimile?

Like ripen'd ſtrawberries of red and white,
The germinating bloſſoms charm the ſight.

JUNE, an Ode.

Is it proper to ſay, that the *hues* of flowers drink the dews? No—but hues and dews make a rhyme, and that is ſufficient:

Blended as in the rainbow, various hues
Of flowers uncounted drink the morning dews. Ib.

Bye and bye we find theſe ſame flowers turned ſhoe-makers:

Acanthus, hyacinth, and crocus meet,
To make young June rich ſandals for her feet. Ib.

* Who hath no more concern with our Review than Pope Joan, or the *Manes* of Cleopatra. Poor woman! what hard fate had ſhe to be the wife of our Bookſeller!

We will not take upon us to ſay that Meſſrs. Fawkes and Woty have borrowed the following verſes from any of their brother Almanac-makers, but this we muſt needs ſay, that they bear the ſtrongeſt reſemblance to thoſe poetic ſcraps that enrich and adorn the productions of Poor Robin, and Partridge, and Wing:

First January binds the nipping air.
Next February lays the earth in ſnows,
And March reſtrains them as his tempeſt blows.
With milder aſpect April ſends his ſhower,
And May's warm ſun awakes herb, tree, and flower.

The following pathetic lines, taken from the Hours of Love, in four Elegies, are, perhaps, inimitable:

Oh! I am ſick, oppreſt with tender grief!
* * *
At Delia's window I'll my ſtation take.
* * *
This is her window, ſweeteſt Delia riſe.
* * *
But, hark! a noiſe—and now the window opes;
'Tis Delia's ſelf—'tis ſhe, by all my hopes!
* * *
She ſmiles aſſent—deſcend, celeſtial maid!
Come to my arms, my Love, be not afraid.

It is always with reluctance that we trouble our Readers with ſtupid quotations; but in ſome caſes this is neceſſary; and as the Compilers of the Poetical Calendar have made ſo many appeals from the judgment we have paſſed upon it, we thought it expedient to produce a few inſtances, to ſhew what ſtuff they are capable of publiſhing.

POLITICAL.

Art. 6. *The North Briton.* 12mo. 2 vols. 10s. 6d. ſewed. Williams.

Every one, no doubt, has formed a judgment of theſe papers, which, from the proſecution of the ſuppoſed Author, have become the ſubject of more than common attention. They made their firſt appearance in weekly numbers, and were ſoon diſtinguiſhed by the ſpirit and boldneſs of the compoſition. They are now collected into two ſmall volumes, with this ſingular dedication, 'To the Engliſh Nation, the glorious 'Protectors of civil and religious Liberty, theſe Volumes are with 'much real Deference, Affection, and Humility, inſcribed by Engliſh-'men.' There are likewiſe explanatory Notes added, wherein the names of particular perſons deſcribed in the papers, are ſet down at length. This can anſwer no other end than that of bidding open defiance to common decorum; for every one knows, that the Author is not ſo bad a Painter, as to be under a neceſſity of writing the name, of the perſon delineated, under the picture.

Art. 7. *An impartial Examination of the Conduct of the Whigs and Tories, from the Revolution, down to the preſent Times; together with*

with Conſiderations upon the State of the preſent political Diſputes. 8vo. 2s. 6d. Wilkie.

If the matter of this pamphlet. which is ſpread through 160 pages, had been contracted near a third, and expreſſed with more ſpirit and poignance, we think it could not have failed engaging the public attention. The Writer's reflections are, in general, ſhrewd, ſolid, and juſt: but his reaſoning is ſo tedious and deſultory, that few, we fear, will have patience to wait for his concluſions. He appears to be well acquainted with the ſtate of Parties, and has analyzed them with the impartiality he profeſſes, giving to each their due. He has acknowleged the merit of Mr. P—'s adminiſtration, and ſtated the oppoſition in a true light. He has likewiſe taken the peace, and ſeveral other digreſſive topics, into conſideration; for which we muſt refer the Reader to the pamphlet, as it is much too copious to admit of an abſtract.

Art. 8. *A Letter to the Author of a* Letter to the Right Hon. George Grenville. 4to. 1s. Nicoll.

The greater part of this Letter is penned with good ſenſe and decency: and there are ſome ſhrewd ſarcaſtic ſtrokes. But the Writer appears to be too ſanguine a friend to a certain noble Lord: and towards the concluſion of his Letter, he loſes his temper and judgment, where, lamenting our preſent ſituation (which indeed is truly deplorable) he adds, that 'there is ſtill a poſſibility of relief, unleſs we ſeal our deſtruction, by recalling into adminiſtration, thoſe very perſons who have already ſignalized themſelves by their violence, arrogance, ignorance, temerity, and wanton profuſion.' It is no difficult matter to conjecture the perſon here intended; and though he may deſerve ſome of theſe epithets, yet Envy itſelf cannot ſay that they are all applicable.

Art. 9. *Miniſterial Patriotiſm detected; or the preſent Oppoſition proved to be founded on truly juſt and laudable Principles, by the Evidence of Facts; with an impartial View of Affairs, from the Riſe of the preſent Oppoſition to the Reſignation of Lord Bute.* 8vo. 1s. Cooke.

A dull recital of what every one knows, with here and there a feeble attempt towards declamation. The Writer pertly aſks, 'What man is there that can deny that the Leaders of the late oppoſition have acted *conſiſtently?* Which is beſt anſwered by aſking him—"From what time he dates their *conſiſtency?*

Art. 10. *An Addreſs to the People of England.* 4to. 6d. J. Payne.

Nothing but a ſtring of declamatory interrogatories intended to diſgrace the Whigs. A plague of both their Parties!

Art. 11. *A* ſecond *Letter to the Author of the* North Briton. 8vo. 6d. Henderſon.

In this farther defence of Scotland, the national ſpirit and zeal of the Author being ſomewhat abated, we begin to entertain a better opinion of him, than we had conceived from his *firſt* Letter: for which,

ſee

Review for laſt month, page 79. We hope, however, that our ob-ving thus much in his favour, will not encourage him to write a d Letter.

MISCELLANEOUS.

Art. 12. *Terræ Filius.* Nº I. II. III. IV. 4to. 6d. each. Becket.

This formidable Being, called *Terræ Filius*, had a preſcriptive right exerciſe his ſatyrical talent during the *Encænia* at Oxford. He has however, abuſed his liberty, by extending it to a *ſeſcennina Li-tia*. He has been very ſparing of his ſatire with regard to the Uni-ſity—and we cannot, in gratitude, omit to take notice, that he has d, *en paſſant*, a handſome compliment to our PUBLISHER, or rather us, by repreſenting HIM as the Author of half the Review.
Theſe few ſheets are not without merit in the humourous way.

t. 13. *Detraction: An Eſſay, in two Parts. Wherein is de-ſcribed the Precipice on which every Man ſtands. With ſome juſt Remarks on the Liberty of the Preſs.* 8vo. 6d. Knowles.

The Author of this Eſſay rails at the Railers, calumniates the Calum-tors, and backbites the Backbiters, in ſo notable a ſtrain of decla-tion, that we profeſs he ſoars far above our feeble comprehenſion. hat he means by the Precipice on which every man ſtands, we muſt n ourſelves alſo, incapable to find out, from any thing advanced in s very ſingular and rhapſodical treatiſe. The remarks on the Liberty the Preſs, are juſt as intelligible as the reſt.

t. 14. *The Hiſtory of Lady Julia Mandeville.* By the Tran-ſlator of Lady Cateſby's Letters. 12mo. 2 vols. 6s. Dodſley.

This performance is diſtinguiſhed from the common productions of the vel tribe, by eaſe and elegance of ſtyle, variety and truth of charac-, delicacy and purity of ſentiment. The plan is ſimple and natural, incidents are intereſting and important, the cataſtrophe highly affect-g, and exemplary. A tender love-tale is the baſis of the work, which carried on in a ſeries of letters, leſs tedious, becauſe leſs laboured, an thoſe of the celebrated Richardſon: of whoſe writings, this moſt reeable hiſtory ſeems, however, in ſome reſpects, to be an imitation. we have any fault to find with it, it is that which ſome have objected Clariſſa; the heart-rending, tragic *event*; ſcarce to be ſupported by Reader of any feeling.
The unhappy fate of the amiable Harry Mandeville, and his lovely lia, with the unutterable diſtreſs of their worthy parents, is, indeed, oſt dreadful. We really could not ſupport the peruſal, without giving y to thoſe tender emotions which the ingenious unknown Writer ſo ll knows how to inſpire; and from which we were gladly relieved by reflection, that the ſtory is fictitious. The moral, however, is cellent; and we doubt not, but the exemplary fate of the raſh and fatuated Mandeville, will preach more powerfully againſt the horrid actice of duelling, than all the diſpaſſionate reaſoning in the world;

not

not excepting, perhaps, even the maſterly arguments contained in Rouſſeau's Eloiſa.

Art. 15. *The Hiſtories of Lady Frances S———, and Lady Caroline S———.* Written by the Miſs Miniſies, of Fairwater in Somerſetſhire. 12mo. 3 vols. 9s. Dodſley.

Another imitation of Richardſon's manner. It is a ſober, moral tale; and preſents us with ſome affecting ſituations; but, on the whole, we think the *Miſs Miniſies* of *Fairwater*, if there are ſuch names, have not yet eclipſed the merit of Clariſſa, Roderic Random, or Tom Jones.

Art. 16. *A Deſcription of the Iſle of Thanet, and particularly of the Town of Margate, &c.* 8vo. 1s. Newbery.

Many things are contained in this pamphlet worthy the attention of thoſe who reſort to Margate, for the benefit of bathing in the ſea, and who have not an opportunity of conſulting the larger account, written by Mr. Lewis. The deſcription is illuſtrated by a map of the iſland, and other copper-plates.

RELIGIOUS.

Art. 17. *Tractatus de primis duodecim veteris Teſtamenti Libris: In quo Oſtenditur eos omnes ab uno ſolo Hiſtorico Scriptos fuiſſe: deinde inquiritur quiſnam is fuerit, et an huic operi ultimam manum Impoſuerit, idque, ut deſiderabat, perceverit.* 8vo. 1s. Londini, 1763.

As we could not ſuſpect an impoſition of ſo glaring a kind, ſo it did not occur to us, that the treatiſe on Miracles, of which we gave an account in our laſt Review, was a mere extract from the famous *Tractatus Theologico-Politicus* of the atheiſtical Spinoza. We intimated, indeed, a conjecture, which naturally aroſe from the ſtyle, that it was not written by an Engliſhman; as alſo, that the Author had only advanced ſome of the moſt notable objections againſt the common acceptation of miracles, moſt of which had already appeared in our own language. The preſent pamphlet too, evidently coming from the ſame Editor, awoke our ſuſpicion of their both being taken, with ſome alteration, from old tracts. Our ſurprize was, nevertheleſs, equal to our indignation to find, on recurring to Spinoza, that theſe publications were extracted, almoſt verbatim, from that Writer; the former, from the *ſixth* chapter of the treatiſe above-mentioned, and the latter from the *eighth* and *ninth*; with no other variation than the omiſſion of certain quotations from the Hebrew, which are made in the original. What end the Editor could have to anſwer, by ſuch a re-publication, we cannot conceive. Could he imagine the impoſture could long paſs undetected, or that it ſhould not meet with that contempt ſo diſingenuous a procedure deſerves?

*** We acknowlege the favour of a Letter relating to the above-mentioned impoſition on the public; the Writer of which has our hearty thanks for his kind intention.

The Remainder of this Month's Catalogue, with the Sermons, in our next.

THE MONTHLY REVIEW,

For SEPTEMBER, 1763.

Eccleſiaſtical Law. By Richard Burn, L. L. D. Vicar of Orton, in the County of Weſtmorland. 4to. 2 vols. 2l. 2s. in boards. Millar.

AN unbiaſſed and well-digeſted treatiſe of Eccleſiaſtical Law, has long remained among the *Deſiderata* in Juriſprudence: and, conſidering the jealouſies which have ſubſiſted between the Gentlemen of the two gowns, there was ſome reaſon to deſpair of ever ſeeing ſo deſirable a performance.

It muſt be confeſſed, that Churchmen, for the moſt part, have been as eager to extend their power in temporal concerns, as Lawyers have been induſtrious to abridge eccleſiaſtical juriſdiction. In Gibſon's *Codex Juris Eccleſiaſtici*, the principal book which has been hitherto publiſhed on this ſubject, an attempt is made, though not directly, to eſtabliſh an eccleſiaſtical, independent of the temporal, juriſdiction. But if *Gibſon* is a partial Advocate for the pre-eminence of the Church, *Nat. Bacon* has ſhewn himſelf an inveterate enemy to the Clergy in general.

Theſe jealouſies and animoſities, however, have happily ſubſided, and though, here and there, a lordly Prelate may wiſh to reſtore the Church to its ancient uſurpations, yet the Clergy in general, we are perſuaded, are well diſpoſed to ſubmit to that ſupremacy which is agreeable to the principles of the Reformation, and the frame of the Britiſh Conſtitution.

Indeed, the abolition of papal tyranny, had a natural tendency to correct the temper of Eccleſiaſtics. From Abbots, Monks, and Friars, they became Citizens, Huſbands, and Fathers: the ſocial and tender affections were taught to expand, and by degrees prevailed over cloiſtered pride, and the luſt of prieſtly dominion. The Laity, who hitherto had been literally

a flock, who were ſilly as ſheep, and regarded only for their fleece, were now admitted to ſome ſhare of ſenſe and property with their ghoſtly Shepherds.

When this kingdom was to the ſee of Rome, what one of the Popes emphatically called it, *Verè Hortus deliciarum*, then, to the Laity, it was a land of bondage and beggary. The Reformation, which aboliſhed the ſordid and ſelfiſh luxury of the Eccleſiaſtics, introduced a more rational and frugal diſcipline. Milton's idea of kingly government, may not improperly be applied to the Romiſh religion: for the very trappings of popery, are ſufficient for the ſupport of a well regulated Church. As theſe trappings were pared away by the policy or reſentment of the royal Reformator, the glittering ſpoils fell among the Laity: and yet the Clergy, in the end, were no loſers by the Reformation. They changed their ſlaviſh dependence on the papal chair, for a milder ſupremacy; they became members of a government where the yoke was eaſy and the burthen light: and the nearer they approach to the moderation and ſimplicity of him whoſe vicegerents they profeſs themſelves, the more they will be honoured, eſteemed, and beloved.

With regard to the reverend Author of the work before us, it is but juſt to acknowlege, that his temper, principles, and abilities are well adapted for the execution of the arduous taſk he hath attempted. Indeed, the public cannot but have received the moſt favourable impreſſions in behalf of this Writer, from the much admired ſpecimens he hath already publiſhed, of his accuracy and judgment: and if the preſent treatiſe ſhould to any ſeem imperfect, or at leaſt unequal to their expectations, their diſappointment may, perhaps, not unjuſtly be attributed to the too ſanguine hopes they may have entertained of ſeeing a faultleſs production.

Our Author ſhews himſelf neither a partial Bigot to notions of eccleſiaſtical independence, nor yet a ſervile Flatterer of regal Supremacy. Even in his dedication to the King, where flattery may be thought to claim a place by preſcriptive right, he has nevertheleſs expreſſed himſelf with manly freedom, tempered with a becoming moderation. He there obſerves, that on the abolition of papal juriſdiction, the King was reſtored to his ancient eccleſiaſtical dignity and pre-eminence.

'But, he adds, the Princes of this realm in thoſe days, intoxicated (as it ſhould ſeem) with that exceſs of power which the Pope had aſſumed, would needs underſtand it, that the ſame was not extinguiſhed, but only transferred from the Pope unto themſelves: and they carried ſimilar notions into the civil adminiſtration. This excited diſorders and convulſions in the State, and in the end overturned the government.'

If

If Gibſon had written with this temper, he had not ſmarted under the examination of a learned and able Judge, who has ever diſtinguiſhed himſelf as a ſteady and powerful friend to eccleſiaſtical and civil Liberty.

Nevertheleſs, impartiality obliges us to confeſs, that towards the end of this dedication, our Author expreſſes himſelf ſomewhat ambiguouſly. 'He hath endeavoured, he ſaith, to repreſent the Church neither higher nor lower than in fact it is; that ſo the true ſtate thereof may appear. Whatever alterations may be requiſite in any kind, it is not his province to enquire. It is certain, the Church hath experienced the viciſſitudes to which all ſublunary things are ſubject. Extremes are naturally productive of each other. Perhaps a middle ſtate between what the Church once was, *and what it now is*, may be the condition moſt deſirable.'

Here the reverend Writer has left us to conjecture his meaning. Whether he would wiſh the Church more wealth, or more power, it is difficult to aſcertain. If the former, no candid man would oppoſe the increaſe, provided it were equally diſtributed towards the more decent ſupport of the inferior Clergy, in a manner better ſuitable to the mode of their education, and the dignity of their function. If the latter, whether we conſult reaſon or experience, both equally warn us to reſtrain the Church from any acceſſion of power, more eſpecially in civil concerns.

It is to no purpoſe to tell us, that *Melchiſedeck* was King and Prieſt; that *Eli* and *Eſdras* were Prieſts and temporal Magiſtrates. It is well known too, that in later times, Cardinals have been Chancellors: but theſe inſtances have not ſufficient weight to eſtabliſh the practice: on the contrary, ſome of them afford reaſons againſt its reception. It has, indeed, been the care of the wiſeſt nations, to keep the ſpiritual and temporal employments diſtinct. The Emperors, Honorius, Theodoſius, and Juſtinian, prohibited Eccleſiaſtics from exerciſing ſecular functions; and the common law of this kingdom has, in many caſes, cautiouſly provided againſt ſuch an inexpedient union.

Some, we know, have indiſcreetly wiſhed the Clergy to wave their privileges, that they might be returned as Jurymen in cauſes concerning the rights of the Church; and have expreſſed a deſire, that more of them were put into the Commiſſion of the Peace, from a weak apprehenſion, that if they were armed with a little power, their flock would pay greater regard to them. But if they cannot command reſpect from the ſanctity of their character, and the exemplary tenor of their lives, the aid they might derive from an addition of temporal power, would, by multiplying occaſions to embroil them with their Pariſhioners, contribute to render them more univerſally diſregarded. Was

this a place to enter more fully into the argument, innumerable objections might be urged againſt increaſing the temporal power of the Clergy, unleſs every Clergyman had the moderation of a *Burn.*

To proceed to the plan of the work; the digeſting of which, conſidering the confuſed ſtate in which the ſubject lay, was not the leaſt part of our Author's labour. In a very ſenſible and judicious preface, the Writer explains the conſtituent parts of the Eccleſiaſtical Law, and ſets forth the method he propoſes to follow.

'The Eccleſiaſtical Law of England is compounded of theſe four main ingredients; the *civil* law, the *canon* law, the *common* law, and the *ſtatute* law: and from theſe, digeſted in their proper rank and ſubordination, to draw out one uniform law of the Church, is the purport of this book. Where theſe laws do interfere and croſs each other, the order of preference is this: the *civil* law ſubmitteth to the *canon* law, both of theſe to the *common* law, and all the three to the *ſtatute* law. So that from any one or more of theſe, without all of them together, or from all of theſe together, without attending to their comparative obligation, it is not poſſible to exhibit any diſtant proſpect of the Engliſh Eccleſiaſtical Conſtitution.

'By the *civil* law is meant, the law of the ancient Romans, which had its foundation in the Grecian republics, and received continual improvements in the Roman ſtate, during the ſpace of upwards of a thouſand years, and did not expire at laſt even with the empire itſelf.

'For the diſtinct knowlege whereof, it is to be remembered, that after the aboliſhing of the regal government at Rome, and the eſtabliſhment of the republic, they ſent three men into Greece, to collect the laws of the Athenian and other Grecian States; and from theſe were compiled and digeſted, by ten Commiſſioners, well known by the name of the *Decemviri*, the law of the *Twelve Tables*, ſo called from their being engraved on twelve tables of braſs; which were the firſt and principal foundation of the Roman law. To the twelve tables were added the *Reſponſa Prudentum*, or interpretation of the Lawyers; who accommodated the ſame to the uſe and practice of their Courts. And this was denominated, in contradiſtinction to the laws of the twelve tables, the *Jus non Scriptum*, or unwritten law; and having no other name, began then to be called the *civil* law; and is that which is ſtiled by Juſtinian the *Juriſprudentia media*, becauſe it came in between the laws of the twelve tables and the imperial conſtitution. Next to theſe were the *Leges*, or laws emphatically ſo called; becauſe they were enacted by the whole body of the people, reckoning both the nobility

bility and commonalty together; and this was particularly when a new caſe happened, that was not provided for by the former laws: the Conſuls on this occaſion cauſed the people to be aſſembled together, and informing them what the caſe was, aſking their opinions, that is, putting it to the vote, they decided the ſame according to the rules of equity, as the matter appeared to them; and this deciſion being made, was ever afterwards, in the like caſes, obſerved as a law. For after the abolition of the regal government, the magiſtracy was lodged with the people; one principal branch whereof is the power of making laws. Afterwards, the common people mutinying, upon ſome difference with the nobility, retired and ſeparated themſelves from the nobility for ſometime; and during this ſeceſſion they enacted laws of their own, which were called *Plebiſcita*; and upon a reconciliation with the nobility afterwards, it was agreed and conſented to, that theſe alſo ſhould have the force of law, and be obligatory upon the whole Roman people, the nobility as well as others. But on the daily increaſe of the Roman State, it appearing almoſt impoſſible to aſſemble the whole body of the people, at leaſt without ſome tumult and commotion, it was thought expedient, whenever any new caſe aroſe, to truſt the Senate with this power: and when any new law was made by them, it was ſtiled *Senatus conſultum*, or a decree of the Senate; and was, in like manner as the *Plebiſcita*, incorporated into the Roman civil law.

'Furthermore, when the Conſuls were abroad in the wars, to the end that the city might not be deſtitute of Governors during their abſence, the people created for themſelves two officers called *Prætors*; and theſe had power given to them of adding to, or ſupplying and correcting the civil law of the twelve tables; and were wont to propound certain edicts, which being approved by the people, were incorporated into the civil law, and were called *Jus prætorium*, or the Praetorian Edicts.

'Alſo the *Ædiles curules*, in ſome caſes, did eſtabliſh laws, but as their office, ſo alſo their edicts, were but for the year; and therefore at firſt they were called annual edicts, until the time of the Cornelian law, which made them perpetual, and thenceforth they were called perpetual edicts. Theſe were digeſted and put into order by *Salvius Julianus* under the Emperor Adrian, and illuſtrated by the Commentaries of the Roman Lawyers.'

Theſe, he continues, were the component parts of the Roman civil law, while the State continued republican. After the government was transferred into the hands of the Emperors, two other branches were added—*The Imperial Conſtitutions*, and *The Anſwers of the Lawyers.*

The former were compriſed in three codes, from which Juſti-

nian compiled a new one, denominated the *Juſtinian Code.* He likewiſe cauſed the Anſwers of the Lawyers to be digeſted and abridged, which he called the *Digeſt* or *Pandect.* He farther cauſed a book of *Inſtitutes* to be compiled, and laſtly publiſhed all the new Conſtitutions made by himſelf, which took the name of *Novels.* And generally the whole civil law in uſe at this day is compriſed in theſe four books.

'The greateſt part of this iſland was governed wholly by the civil law, for about three hundred and ſixty years, from Claudius to Honorius, during which time ſome of the moſt eminent Roman Lawyers, as Papinian, Paulus, and Ulpian, whoſe opinions and deciſions are collected in the body of the civil law, did ſit in the ſeat of judgment in this nation. But after the declenſion of the Roman empire, the Saxon, Daniſh, and Norman cuſtoms took place. Nevertheleſs, in after times, the ſame law again came to be of great repute within this kingdom, particularly during all the time from the reign of King Stephen to the reign of King Edward the third, both incluſive. During which period, and at other times, according as the ſtudy of the civil law prevailed, the Judges and Profeſſors of the common law had frequent recourſe to it, in caſes where the common law was either totally ſilent or defective. And thus we ſee in the moſt ancient books of the common law, as Bracton, Thornton, and Fleta, that the Authors thereof have tranſcribed, one after another, in many places, the very words of Juſtinian's Inſtitute. And there are ſome particular matters in which the civil law hath always been, and ſtill is, allowed to be, the only law in England, whereby they are to be decided; and the courts of Juſtice which have cognizance of thoſe matters, do proceed therein according the rules and forms of the civil law.

'Thus, in the High Court of Admiralty, which was eſtabliſhed about the time of King Edward the firſt, all cauſes civil and maritime, are to be decided according to the civil law and the maritime cuſtoms. Thus, in the Court of Honour or Chivalry, the Lord High Conſtable and Earl Marſhal, who are the Judges thereof, are to proceed according to the civil law, as being the moſt proper law for deciding all controverſies ariſing upon contracts made in foreign countries, deeds of arms and of war out of the realm, and things that pertain to war within the realm, and other matters whereof that court hath the proper cognizance.

'So alſo in the two Univerſities: the courts which are there held for determining ſuits to which the Scholars or Members of the Univerſities are parties, do proceed according to the rules of the civil law. The courts of equity alſo, are in many things conformable to the rules of the civil law; of which the chief

is,

s, the High Court of Chancery. There ſuits are commenced by petition or bill, witneſſes privately examined, and nothing s there determined by a jury of twelve men, but all the deciions are made by the Chancellor. And almoſt all the Chancellors from Becket to Wolſey, that is to ſay, from the age next after the Conqueſt, until the age of the Reformation, comprehending almoſt the whole time of the Pope's domination within this realm, were Eccleſiaſtics, well ſkilled in the Roman laws. And, finally, in all the eccleſiaſtical courts within this kingdom, altho' the canon law is the foundation of their proceedings, yet the canon law being, in a great meaſure, founded upon the civil law, and ſo interwoven with it in many branches thereof, that there is no underſtanding the canon law rightly, without being very well verſed in the civil law, the knowlege thereof is therefore abſolutely neceſſary for the diſpatch of all cauſes of eccleſiaſtical cognizance. And the civil law not only ſerves to explain the canon law, but, by the practice of all eccleſiaſtical courts, it is allowed to come in aid of, and ſo ſupply, the canon law, in caſes which are there omitted. And how neceſſary and uſeful the civil law is in this reſpect, doth evidently appear from the Commentaries of Lindwood and of John de Athon, upon the provincial and legatine Conſtitutions.'

The Canon Law ſprang, as our Author obſerves, out of the ruins of the Roman empire, and from the power of the Roman Pontiffs, who having acquired a kind of ſpiritual dominion throughout the greateſt part of Europe, the ſeveral Princes and States did willingly receive into the body of their own laws, the canons of Councils, the writings of the holy Fathers, and the decrees and conſtitutions of Popes.

The two principal parts of the canon law are, the *Decrees* and *Decretals*. The former are eccleſiaſtical conſtitutions, made by the Pope and Cardinals, at no man's ſuit. The latter are canonical epiſtles, written by the Popes alone, or by the Pope and Cardinals, at the ſuit of ſome one or more, for the ordering and determining ſome matter in controverſy; and have the authority of a law in themſelves.

Beſides the foreign canon law, we have our *legatine* and *provincial* Conſtitutions. The one, publiſhed within this realm in the times of Otho, Legate of Gregory the ninth, and of Othobon, Legate to Clement the fourth: the other, made in Convocation, in the times of the ſeveral Archbiſhops of Canterbury, from Stephen Langton to Henry Chichely.

Our Author, in the next place, proceeds to explain what is meant by the *common* and *ſtatute* law. But as they are more ge-

nerally underſtood, it is unneceſſary to epitomize what he has ſaid upon theſe heads.

From theſe component parts, our Author has digeſted a ſyſtem of Eccleſiaſtical Law, of which the ſeveral titles are arranged in alphabetical order. To give our Readers a general idea of the Writer's method and merit, it will ſuffice to take notice of what is moſt obſervable in ſome of the capital articles.

The firſt of this nature is title *Advowſon*, which the Writer very judiciouſly opens by explaining the foundation of its right. 'The right of Advowſon, or of preſenting a Clerk to the Biſhop, as often as a church becomes vacant, was firſt gained by ſuch as were Founders, Benefactors, or Mainterers of the church; either by reaſon of the foundation, as where the anceſter was Founder of the church; or by donation, where he endowed the church; or by reaſon of the ground, as where he gave the ſoil whereupon the church was built. 1 Inſt. 119.

'For although the nomination of fit perſons to officiate throughout the dioceſe was originally in the Biſhop, and in no other, yet when Lords of manors were willing to build churches, and to endow them with menſe and glebe, for the accommodation of fixed and reſiding Miniſters, the Biſhops on their part, (for the encouragement of ſuch pious undertakings) were content to let thoſe Lords have the nomination of perſons to the churches ſo built and endowed by them, with reſervation to themſelves of an entire right to judge of the fitneſs of the perſon ſo nominated. And what was the practice, became in proceſs of time, the law of the church.' Gibs, (2d edit.) 1756.

He then proceeds to the diviſions of title Advowſon, which he divides into Appendant and in Groſs, &c. Here, perhaps, it would not have been amiſs, if the Writer had purſued his diviſions farther, and explained the difference between Advowſons *preſentative*, *collative*, and *donative*, which, we apprehend, might have been done without prejudice to what follows concerning theſe diſtinctions, under other heads. It muſt be obſerved however, that the poſtponing of theſe, and ſome other diviſions, ſeems to have been the conſequence of the alphabetical arrangement the Writer has choſen to adopt, and which undoubtedly is attended with ſome advantages, particularly that of ſuperſeding the neceſſity of an Index. Nevertheleſs, we do not heſitate to prefer that arrangement, which preſerves the order wherein the ſeveral titles naturally riſe in the mind. This order is entirely broken by an alphabetical diſpoſition, which abruptly introduces matter ſcarce bearing a diſtant relation to the title preceding, whereby the attention is diverted from purſuing the ſubject in a regular chain of connection.

Our

Our Author has been very diligent in collecting the law on each title; and after ſtating the ſtatute law, he has, in many inſtances, added Lord Coke's comment, by way of illuſtration. But in this, and other articles, he has ſometimes placed the ſtatutes in an inverted order, where it would have been better, perhaps, to have diſpoſed them in a regular ſeries.

The next obſervable title is Benefice. 'A term which, as our Author obſerves, comes to us from the old Romans, who, uſing to diſtribute part of the lands they had conquered on the frontiers of the empire to their ſoldiers, thoſe who enjoyed ſuch rewards, were called *Beneficiarii*, and the lands themſelves *Beneficia*. Hence doubtleſs came the word *Benefice* to be applied to church livings; for beſides, that the Eccleſiaſtics held for life, like the ſoldiers, the riches of the church aroſe from the beneficence of Princes. And theſe *beneficia* were not given by the Romans merely as a recompence for what was paſt, but alſo as an encouragement for their future ſervice.'

Under this head our Author very accurately takes the following particulars into conſideration. 1. Preſentation. 2. Examination. 3. Refuſal. 4. Admiſſion. 5. Inſtitution, or Collation. 6. Induction. 7. Requiſites after Induction. This analyſis forms a very comprehenſive view of this title, and if we take in the article *Donative*, which compoſes a title by itſelf, the Digeſt will be clear and compleat.

Throughout the title *Benefice*, the Writer has very fully and judiciouſly ſtated the Canon, the Common, and the Statute Law. But as the matter which falls under this head will be dry and unintereſting to the greater part of our Readers, we therefore proceed to articles of more general concern, and which will afford us ſpecimens of our Author's ſpirit and principles.

We muſt not forget to inform the Reader, that to render theſe volumes more compleat, the Writer has, to ſome articles, annexed the forms of particular inſtruments, ſuch as, *Grants of perpetual Advowſons—Of next Avoidances*, &c. &c. &c. Indeed he ſeems to have ſpared no pains to make the work uſeful and acceptable; and to be induſtrious in detecting inaccuracies in a Writer of ſo much real merit, and who has deſerved ſo well of the public, would be highly invidious.

[*To be concluded in our next.*]

Obſervations

Obſervations on the external and internal Uſe of Hemlock, and on the outward Application of other Remedies, for the Cure of inward Diſorders, in a Letter from Dr. Hoffman, Profeſſor of Phyſic at the Univerſity of Steinfort, to his Friend at Munſter. Tranſlated from the German Original. By J. O. Juſtamond, Surgeon to the ſecond Regiment of Dragoon Guards. With an explanatory Preface by the Tranſlator. 8vo. 1s. Nicoll.

THE original Author of this pamphlet may probably be related to the famous practical Writer Dr. Frederick Hoffman. He ſuppoſes, after allowing a kind of ſpecific virtue in Hemlock againſt ſcirrhous tumours, that ſome of thoſe caſes, in which Dr. Storck has acknowleged the Extract of it did not ſucceed, failed to be cures, for want of more particles of Hemlock being applied to the morbid parts, than could be expected from the uſual doſes of it given internally; and he imagines more of them may be conveyed to the blood, by a bath of an infuſion of Hemlock leaves, than could be introduced, and with ſo ſmall an alteration of them, through the ſtomach. Dr. Hoffman gives an extraordinary hiſtory in proof of this. The diſeaſe was a ſcirrhous tumour of the breaſt, in a woman of thirty years old. As ſhe had an averſion to all internal medicines, the Hemlock plaiſter, and compreſſes dipt in a decoction of Hemlock leaves, were diligently applied: yet after two months application, the ſcirrhus degenerated into a manifeſt cancer. This prevailed on her to take two grains of the Extract, which her ſtomach rejected as often as they were repeated. Four grains, in an ounce of cinnamon water, were alſo vomited up; and every deviſable method was uſed ineffectually for a month, to make her retain the Extract; during which interval the pain and the diſeaſe were aggravated. The Doctor then, from reflecting on the augmented weight of bodies after the uſe of the hot bath, placed his patient in a bathing-tub, containing a warm infuſion of twelve large handfuls of Hemlock leaves. He makes a conſiderable point of the bath's being only agreeably warm, not hot; and for this probably, among other reaſons, as a higher degree of heat, from its ſtimulation, might rather contract thoſe inhaling and abſorbing pores on the ſurface of the body, which a tepid kindly warmth might relax and open. 'The tub was nicely cloſed with a double cloth, which was alſo faſtened about the neck, to prevent an aſcent of the offenſive ſmell of the Hemlock: and a handkerchief, with a knot in it well impregnated with vinegar, was put into her hand to ſmell to, by way of preventing any ill accidents from the rankneſs of the ſteam. She bore the bath extremely well for half an hour; was put into bed as uſual after bathing: and repeating it daily, with intermitting only a few days, at the end of ſix weeks ſhe was entirely cured.'

A ſecond

A ſecond extraordinary caſe occurred to Dr. Wennebar, Phyſician to the Duke of Bentheim. It was an aſthma and dropſy, occaſioned by a repelled gout. Dr. Hoffman ſaw the Patient at Dr. Wennebar's requeſt, and deſired him to continue the very proper, tho' hitherto unavailing, medicines he had preſcribed, without any alteration, only adding a Hemlock bath to aſſiſt them. After four bathings the Patient ſent for his Phyſician, to give him an ocular demonſtration of his extraordinary amendment; and, in ſix days, our Author expreſsly ſays, the aſthma was really cured, and the dropſy diſappeared. To this great and ſpeedy good event, Dr. Hoffman candidly ſuppoſes, Dr. Wennebar's medicines muſt have alſo contributed, by preparing the Patient's body properly. From the firſt day of his bathing he had the taſte of Hemlock continually in his mouth: and though he had eat and drank in the evening, his wife declared, that his breath ſmelt very ſtrongly of it the whole night. On the eighth from bathing, his gout returned.

The third caſe was cancerous; it amended greatly after three weeks bathing (the Extract had been given before) but was not fully cured when Dr. Hoffman addreſſed this Letter to Mr. Bolten, Apothecary at Munſter. He finds room, however, from their ſpeedy effects, to infer, that the bathings are more powerful than the Extract.

In Dr. Hoffman's immediately ſubſequent enquiry into the cauſes of this exceeding efficacy, he rationally enough ſuppoſes, a greater number of Hemlock particles inſorbed into the blood, and immediately into the diſeaſed part, than what can happen from ſuch internal doſes of the Extract, as different Patients may take. He alſo ſuppoſes ſuch particles to be leſs altered than thoſe which, through the lacteals, paſs into the blood. Beſides which, he conceives a conſiderable advantage may reſult from the Patient's receiving ſuch particles by the medium of bathing;* or even by their inhaling the volatile particles of Hemlock, from ſleeping on its freſh leaves ſtrewed on their bedding; as ſuch particles may be leſs altered from their natural virtues and properties in theſe ways, than they are by their paſſing through the organs of digeſtion, before they are communicated to the blood, and thence conveyed by the circulation to the morbid part. But what he ſuppoſes here of the virtues of Hemlock, conſiſting in its moſt volatile particles, we cannot ſo readily admit; as we have ventured to ſuggeſt, that probably its poiſon is rather attempered by the avolation of ſuch particles: of which we have formerly given a ſtrong analogous inſtance, in the juice of the Caſſada root. If Dr. Storck has recommended any caution to

* Indeed, it may be queried, how far theſe bathings contributed to theſe cures, merely as warm baths?

prevent

prevent their flying off, it has eſcaped us; notwithſtanding our peruſing the originals or tranſlations of all his treatiſes on this plant, with no ſmall attention. Indeed, we cannot diſcern how it is practicable to preſerve them, throughout the proceſs of evaporating the juice of Hemlock to an extract: and we have been aſſured from experience, that perſons employed in thus evaporating it, have been rendered conſiderably giddy and ſickiſh by it. In fact, Dr. Hoffman appears a little inconſiſtent in this particular, with what he had advanced page 21, where he finds the following reaſon for prefering, in ſome reſpects, the extract of Hemlock to the bath of it. 'I doubt not (he ſays) but that the ſtench of the Hemlock, which ariſes from theſe baths, would be intolerable to ſome perſons, notwithſtanding all poſſible care and attention to prevent its diſagrecable effects.' Now what does this ſtench reſult from, but the ſenſible reception of theſe volatile particles? and we had already noted his caution in his firſt caſe for preventing the reception of them by the noſe; and his judicious expedient for reſiſting their operation. Of the morbid, and even mortal, admiſſion of the volatile particles of ſome odoriferous, and even agreeable plants and flowers, not hitherto conſidered as poiſonous, we have given a very well atteſted inſtance from Heiſter; Review, vol. XII. p. 374, 375. Nor is it at all improbable, that the effluvia from Hemlock might much oftener produce vertiginous, or even apoplectic, ſymptoms. Hence we are leſs clear about the ſafety of ſleeping often on plentiful *ſtrata* of green Hemlock leaves; neither has Dr. Hoffman hitherto mentioned any inſtance in proof of their efficacy, or even of their proving innoxious.

Our learned Author, however, is much more conſiſtent in what he affirms of the ſalutary operation of certain particles conveyed into the body through its ſurface, whether by bathing or otherwiſe. His own hiſtories ſufficiently eſtabliſh this, beſides the indiſputable efficacy of mercurial unctions, (which have not ſeldom been found leſs fallible than mercurials by the mouth) and other topical applications of powerful drugs, and volatile preparations, in different diſeaſes; ſuch as that of ricketty children ſleeping on beds, and in linens, impregnated with the fumes of certain gums and ſpices. On this occaſion we chuſe to mention here, the cure of an inveterate and violent head-ach, which had baffled the moſt ſkilful Phyſicians, and, among others, Dr. De Haen, from whom our Author relates it, till, by the advice of ſome perſon, he wrapped up the Patient's throat entirely in a bag of Vervain. No complaint being more common, nor more excruciating, than this, we cite this cure, as the plant is very common here, frequently growing near villages and houſes; whence ſome Engliſh Botaniſts have given it the fanciful name of *Travellers Joy*.

As

As it does not appear in fact, that theſe Hemlock baths excited any ſuch nervous ſymptoms as the Extract frequently has, we are ſurprized Dr. Hoffman has either not adverted to, or has omitted, the *rationale* of this; which ſeems to reſult from the Hemlock particles not having been admitted at firſt into the ſtomach, that exquiſitely nervous organ, which Dr. Mandeville is ſaid to have termed the Conſcience of the body or conſtitution, and which ſympathizes ſo greatly with the head. Of this we have a very notable inſtance in our preſent Tranſlator's preface, who tells us, p. iv. in his extract from Mr. Bolten's letter, 'That the five Hanoverian ſoldiers, who boiled and 'eat ſome Hemlock by miſtake for pot-herbs, were ſeized, at the 'time of their eating, with fits of immoderate laughter; and 'that ſome of them complained of dimneſs of ſight, as ſoon as 'their meal was finiſhed: that in leſs than a quarter of an hour 'they were deprived of their underſtandings; and uttered incoherently the moſt ridiculous jeſts: three of them died in three 'quarters of an hour from the beginning of their meal, and 'the other two half an hour after them.'——Now this could ſcarcely happen from any Hemlock imparted to the blood ſo immediately after eating it boiled; but moſt probably reſulted from its action on the nerves and membranes of the ſtomach, (which were found black on diſſection, and entirely lined with Hemlock leaves) and from thence on the nerves of the brain, or the ſpirits ſecreted in them. And as our fluids and ſolids ſeem to have their different poiſons, it is very conceivable, that ſuch particles as ſhould act violently upon the ſtomach [to which the texture of the leaf itſelf may alſo conduce] might, when conveyed into the blood through a different part, act more ſafely, as well as more effectually on the diſeaſed ſpot, to which they were directly applied: eſpecially as by this means, a much greater quantity of ſuch active particles may be conveyed into the circulation, than from the uſual doſes of the Extract. For the great diminution or alteration of ſuch particles in the Extract, may be a principal reaſon of the ſafety with which very conſiderable doſes of it were given, and long continued, in ſome of Dr. Storck's caſes, both with and without ſucceſs.

Having thus abſtracted the eſſential part of Dr. Hoffman's Letter, with ſuch remarks as ſeem pertinent to ourſelves, we ſhall take a very brief notice of his Tranſlator, Mr. Juſtamond, who has given, upon the whole, a pretty clear and intelligible tranſlation of it, notwithſtanding a few periods which ſeem either harſh or unidiomatical. For inſtance, we read page 24. 'How advantageous is it *not* to ricketty children, &c. How eaſily are *not* all kinds of offenſive matter from diſeaſes communicated to others by the medium of beds?' Now, tho' the negative

tive particle, which we have printed emphatically, does not directly confuſe the meaning here, as it is merely expletive in theſe ſentences; and tho' we admit it is ſometimes introduced thus in diſcourſe, yet we may affirm, the omiſſion of it in theſe places would have been more eaſy and idiomatical; and have prevented a momentary obſcurity that may ariſe from a haſty reading of it.

Our Tranſlator has a note, page 37, on the *Arthanitens* Ointment, as he terms it, which, he ſays, 'he is unacquainted with, and ſuppoſes it the product of ſome German Diſpenſatories.' Perhaps Mr. Juſtamond might naturally ſuppoſe a German Doctor, of ſuch a name, was the Inventor of the Ointment. But if he had conſulted ſome Engliſh Diſpenſatories, which are not very old, he would have found the *Unguentum ex Artanita*, or Ointment of *Sowbread*; this Engliſh word being a tranſlation of the Greek word Ἄρτος, bread, and ὗς a ſow. The Latin name of it is *Cyclaminum*. This Ointment was intended to be rubbed into the hard bellies of children who were coſtive, or infeſted with worms.

But the greateſt overſight of this Gentleman, is in his explanatory preface, as he terms it (page xi.) where having premiſed, that the blood is attenuated and accelerated by the internal uſe of this medicine, that is, of the common Hemlock, concerning which Dr. Hoffman writes, he refers, for a proof of it, to the diſſection of the ſoldiers who died of the plant they had boiled and eaten. He gives this account in an extract of Mr. Bolten's Letter to Dr. Hoffman; but without recollecting that Mr. Bolten adds, 'this plant was not the common Hemlock, which is extremely fœtid; but ſome ſpecies of Hemlock, which was agreeable to the palate, and inoffenſive to the ſmell,' and which Mr. Bolten thinks more poiſonous than the common ſort: whence this ſeeming evidence is very incompetent, with reſpect to that kind of which Dr. Hoffman writes. This violently deleterious plant, which Mr. Bolten ſeems unacquainted with, tho' but too common here, was moſt probably the *Cicutaria*, or Fool's Parſley; as it more conſiderably reſembles the eatable Garden Parſley than the Hemlock; tho' its modern Latin name is evidently derived from *Cicuta*. The colour of its leaf is not of ſo deep a green as the Hemlock, nor is its leaf ſo large, tho' rather larger than the common Parſley, from which it is chiefly diſtinguiſhable by a ſmall ſpur or heel at the bottom of the leaf, or top of its ſmall ſtalk; the leaves never ſpreading out ſo far, nor being ſo umbelliferous as the common Hemlock, whoſe ſtalk is hollow and ſpotted, as well as greatly larger.—As to the reſt, the public are obliged to Dr. Hoffman for his philanthropy, in trying and publiſhing theſe extraordinary effects of Hemlock Baths, and to Mr. Juſtamond, for his uſeful tranſlation of them.

The

The History of Ireland. By Ferdinando Warner, L. L. D. Volume the first. 4to. 18s. in Boards. Tonson.

THE public having already had a ſpecimen of Dr. Warner's talents for hiſtorical compoſition, in his Eccleſiaſtical Hiſtory of England, of which we gave a pretty full account, there is the leſs need of any ceremony in introducing this Writer to the notice of our Readers, on the preſent occaſion. His motives for undertaking the preſent work, are ſet forth at large in his preface, together with the ſteps he hath taken, and the encouragement he met with, in carrying it into execution.

Having obſerved alſo, that the introductions to moſt general Hiſtories are too ſuperficial, and that we are ſeldom made ſufficiently acquainted with the people, the ſtate of the country, and their civil and religious conſtitution, to underſtand their hiſtory as we read it; he hath judged it expedient to remove this inconvenience, with regard to Ireland, by giving a copious introductory account of its name and origin, climate, ſituation, laws, cuſtoms, government, and religion, in order to enable the Reader to underſtand the tranſactions recorded. Indeed, our Author's introductory diſcourſe, is by much the moſt valuable part of the preſent volume, and affords many judicious and critical remarks reſpecting the ancient and modern ſtate of Ireland; in the ſelection and diſpoſition of which he hath ſhewn no leſs diſcernment in regard to the nature of the authorities he hath quoted, than judgment in working up the materials with which he had been furniſhed. Dr. Warner hath alſo occaſionally interſperſed ſome reflections of his own, which by no means diſcredit his pretenſions to that critical and political ſagacity, ſo indiſpenſibly neceſſary to an Hiſtorian. It would be doing injuſtice to the Author, not to give our Readers a ſpecimen of this part of his performance.

In ſpeaking of the introduction of the uſe of letters in Ireland, he obſerves, that Mr. Innes ſpent about thirty pages, to ſhew that the Iriſh had not the uſe of letters before St. Patrick, and that their proper names to expreſs *letters*, *a book*, *reading*, *writing*, &c. are all derived from the Latin. But, ſays the Doctor, 'If the Iriſh is the Celtic language, as ſeems to be incontеſtibly proved, which the firſt inhabitants might bring with them from Britain or Spain, this Writer himſelf hath furniſhed us with an anſwer to his laboured criticiſm, in two or three lines, by ſaying, "that the name of Bard is originally Celtic, from whence the Greeks and Latins had it." Inſtead, therefore, of the Iriſh borrowing words from the Latin as above-mentioned,

why may not the Latins have taken these from the Celtic, as well as that of Bard?'

In treating of the number of Papists and Protestants in Ireland, our Author observes, that the proportion of three to eight is, at this day, computed to be the numerical balance between the latter and the former. The papists, continues he, are, 'indeed, for the most part, of the lowest rank, yet papists they are still, under the unbounded direction and government of their Priests, who are, in general, very deficient in learning, except in Latin, in which they read a great deal of the lives of their Saints, and the fabulous stories of their country. Those among them who are promoted to titular bishopricks, are chiefly men of good Irish families; but the inferior Clergy are taken from the lowest of the people.' For it is no uncommon thing, as I am informed, to meet with many boys on the road, under the title of poor scholars, begging for money to buy books; who, after getting a very little learning, are ordained, and are then sent to study their course of philosophy abroad. Their preaching is rather to terrify their people with dreadful stories, than to persuade them by Reason or the Scriptures. These are a race of men, who, tho' dead in law, yet live, and will live in Ireland as long as their religion lives there; and who, instead of being a clog and incumbrance to the State as they now are, might by some prudent regulations be made of advantage to it. The great sums which their people pay them, and pay them more punctually than they do their rents, tend to impoverish the laity exceedingly: and if their titular Bishops and Archbishops were removed effectually out of the island, and their Priests were tolerated and paid by the Government, instead of receiving dues, oblations, or fees from the poor papists, on condition that each of them kept one or two looms constantly at work in their houses, they could have no reason to complain of severities, and it might secure their affections and interests to the State.'

At the same time also that our Author recommends a reformation among the Romish Clergy, he is not forgetful to insist on the expediency of making some reformation in the ecclesiastical constitution of the protestants. 'As much as I have contended, says he, upon other occasions for the necessity of pluralities in England, where the law hath restrained them to two benefices with cure, within the distance of thirty miles from one another, yet the pluralities of Ireland, which are without stint and without measure, except in the Primate's breast, resemble those of popish times too much, to admit of any excuse; and, indeed, they call aloud for a reformation. If a man hath interest enough to procure four or five livings, he will probably find interest enough to obtain the Primate's consent; and his consent, with a faculty

a faculty for each, will enable him to hold them all together, though they are ſituated at the different extremities of the kingdom. Well may the ſtate of the proteſtant religion there be very deplorable, indeed, when pluralities ſo indefenſible are avowed and authorized!'

We ſhall quote another paſſage, which relates to the perſons and manner of living of the native Iriſh, and which may ſerve as a ſpecimen of our Author's talents for deſcription. 'In their ſtature, ſhape, and complexion, ſays he, they have not degenerated from their anceſtors, and are nothing inferior to any other people. In their courage and intrepidity, it is well known, that they do not diſgrace their origin; nor is it in this particular only that they imitate their progenitors. For above three parts in four of the mere Iriſh live in little huts or cabins, without chimneys, doors, or windows. Their principal diet is potatoes, and milk ſweet and ſour, thick and thin, which in ſummer time is alſo their drink: in winter they drink water and whiſky (like our gin) when they can get it. But tobacco, taken in ſhort pipes, together with ſnuff, ſeems to be the great pleaſure of their lives, in ſo much, that the chief part of their expence is to procure them. Notwithſtanding the great plenty of fleſh, they ſeldom eat any, unleſs it be of the ſmaller animals; and they are yet ſo far from being civilized, eſpecially in villages diſtant from cities, and where the Engliſh manners have not prevailed, that their habitations, furniture, and apparel, are as ſordid as thoſe of the Savages in America.

'Whether the lazineſs which is attributed to them, and very juſtly, is more derived from their anceſtors, or their original conſtitution, it is hard to ſay: but it is certain, that there is ſtill among the native Iriſh, a very ſtrong and remarkable antipathy to all labour; and that moſt of them poſſeſs a cynical content in dirt and beggary, to a degree beyond any other people in Chriſtendom. The cabbin of an Iriſh peaſant is the cave of poverty: within you ſee a pot and a little ſtraw, and without a heap of children almoſt naked, tumbling on the dunghill. Their fields and gardens are a lively counterpart of Solomon's deſcription of the field of the ſlothful, and of the vineyard of the man void of underſtanding. In every road the ragged enſigns of poverty are diſplayed: the traveller often meets caravans of thoſe miſerable wretches, whole families in a drove, without clothes to cover, or bread to feed them; both which might be procured with moderate labour. But the work of one man in the field, will ſuſtain a family of forty with potatoes; and they build a hut or cabin in three days. The milk of one cow will afford food and drink enough for three men in the ſummer; and they can get cockles, oyſters, muſcles, and crabs al-

moſt every where near the ſea in great abundance. What need they therefore to labour hard, who can content themſelves with this wretchedneſs? Beſides, they have been taught, and they teach it one another, that this way of living is more like the Patriarchs, their anceſtors, and their Saints, by whoſe prayers and merits they are to be relieved, and whoſe examples they are therefore to follow.———As to the thievery with which they are charged, and which they inherit likewiſe from their anceſtors, this is common to all thinly peopled countries, ſuch as Ireland is; where there are not many eyes to detect it, where what is ſtolen is eaſily hid or eaten, and where it is not difficult to burn the houſe or violate the perſons of thoſe who would proſecute for ſuch crimes." The Reader, however, is cautioned againſt taking this deſcription for that of the inhabitants of Ireland, but of the loweſt ſort of the mere native Iriſh; nor of them univerſally, but only of thoſe who dwell in the parts moſt uncultivated by people of fortune. For, continues our Author, 'the Iriſh Gentry, who approve themſelves to be the remains of a free and learned nation, in their diet, houſes, and apparel, reſemble, or rather exceed, the Engliſh.' We cannot, however, eaſily reconcile this latter paſſage with another, which we meet with in the next page, and wherein we are told, 'no people in Europe are ſo meanly provided with houſes and furniture ſuitable to their eſtates, as the people of fortune in Ireland.'

We come now, in order, to the conſideration of the work itſelf; but as the Author ſets out at ſo early a period as A. M. 969, and hath proceeded no farther down in the preſent volume than to the twelfth century in the Chriſtian æra, we ſhall not trouble our Readers with extracts from traditional relations of ſo doubtful a nature, as muſt be thoſe of the tranſactions of that interval; during the greateſt part of which the hiſtory of Ireland, if not altogether fabulous, was confeſſedly involved in great obſcurity. We ſhall be the more eaſily excuſed in this omiſſion alſo, as the Hiſtorian himſelf acknowleges this firſt part of his work to be barren of information and entertainment. Indeed, he thus apologizes for what he was conſcious might be deemed by the generality of Readers a very eſſential defect. 'Amidſt a barrenneſs of ſuch facts as beſt reward the labours of an Hiſtorian, it is hoped, that the Reader will be ſo candid as not to expect any great entertainment or inſtruction. If I have ſeparated truth from fable, omitted all impertinent trifles, and avoided the credulity and partiality of other Writers of this period; if I have dwelled principally upon thoſe events which are intereſting to mankind in every age of the world; and if the facts are ranged and connected with a tolerable preciſion, as well as enlivened with thoſe reflections which anſwer the nobleſt end

of

of hiſtory; in ſhort, if I make the beſt uſe of the matter I have it is all that can reaſonably be expected here: for the buſineſs of an Hiſtorian is not to create matter, but to illuſtrate what he meets with, and to relate it truly; and if it exhibits little more than a picture of the outrages and diſtreſſes of mankind, it is not his fault, but the fault of the times and people of which he writes.'

We ſhall not take upon us to decide how far Dr. Warner hath fulfilled the above conditions; we think, however, that greater exceptions have been taken againſt his authorities than are juſtifiable, conſidering the ſtreſs he himſelf appears to deſire ſhould be laid on them. It were to be wiſhed, perhaps, for our Author's credit, as an accurate Hiſtorian, that he had not laid his foundation quite ſo deep in the dark antiquities of the nation he treats of; but, if we conſider the vanity of every people in deriving themſelves from the moſt diſtant origin, it is poſſible he would not thereby have ſo well anſwered the expectations of thoſe who encouraged him to this undertaking.

In regard, after all, to the ſeveral periods of the ancient hiſtory, comprehended in this volume, we may juſtly ſay with the Author, if the primæval accounts of Ireland, are found to be buried in the ſame obſcurity and confuſion with thoſe of other countries, it is no more than might be expected.

To conclude, it is hoped the Reader will find more ſatisfaction, inſtruction, and amuſement, in the remainder of this work, than, we apprehend, he will meet with in the peruſal of the preſent volume.

An Eſſay on the Methods of Suppreſſing Hæmorrhages from divided Arteries. By Thomas Kirkland, Surgeon. 8vo. 1 s. Dodſley.

AFTER a very ſenſible and pertinent Introduction, the firſt chapter of this ſhort, but well digeſted, chirurgical treatiſe, conſiders the natural or ſpontaneous ſuppreſſion of diſcharges of blood from divided arteries. From a contemplation of the ſtate of the umbilical veſſels at, and after, the birth of the *Foetus*—of that inſtinct by which different animals ſeparate their young from the *Placenta*, by lacerating the cord with their teeth—from an experiment upon a horſe, whoſe hind leg was amputated about the middle of the thigh—and from the ſymptoms occurring after the operation of an aneuriſm, occaſioned by opening the Humeral Artery along with the Baſilic Vein, Mr. Kirkland does not only infer, but pretty clearly demon-

ſtrate, that ſuch a ſpontaneous ſuppreſſion is effected by the natural contraction of the circular fibres of the divided artery. He alſo evinces from experience, that a preſſure, of a moderate continuance, upon the aperture of the divided veſſel, is generally ſufficient to make this natural contraction ſucceed effectually, when the impediment to this contraction is removed, by repreſſing and intercepting the impulſe of the blood.

In his ſecond chapter—Of the Ligature—as a long uſed and efficacious method of intercepting this impulſe, he conſiders its advantages and diſadvantages. He recommends it to be made with long twelve-penny flax, without the leaſt twiſting or waxing, except at the end which is to paſs through the needle; and to rub it over with a ſoft digeſtive, in order to its ſlipping eaſily through the fleſh. He oppoſes the great pain which often attends the ligature, to the ſecurity of it; but obſerves, that where it is moſt wanted, it may, under proper management, be applied with little or no pain; from the circumſtances of the larger arteries being ſurrounded with a conſiderable quantity of cellular membranes, which he thinks to be nearly an inſenſible ſubſtance. A curious obſervation is inſerted here, on the violent pain which attends the puncture of a nerve, and the little temporary prickling and numbneſs which enſue on tying it. He alſo attends to the different acuteneſs of ſymptoms in the wounds of tendons, which become tumified and tenſe, and which are often very painful and troubleſome; and the milder ſymptoms uſually ſupervening on a great laceration, or large wound, of them. He conſiders, with great force and pertinence, the ſuppoſition of ligatures exciting convulſions, and thinks it reaſonable to acquit them of that imputation. The anatomical and microſcopical remarks properly interſperſed through this part, with the frequent notes and references, evince this Writer's conſiderable reading and great reflection in his profeſſion. With reſpect to ligatures occaſioning a ſymptomatical fever by the pain they produce, (which he contends to be of ſhort duration) he obſerves, this fever comes on in a few hours after the parts begin to ſwell; and declines again as the diſtenſion abates; adding, that this fever has come on at the uſual time after amputations, in which the ligature had been omitted. Mr. Kirkland, however, had previouſly confeſſed, page 15, that this circumſtance, of pain from ligatures, would make us prefer any other remedy, equally ſafe, but unattended with pain: yet, in page 20, he ſubmits it, whether the abſolute ſecurity againſt a future hæmorrhage, does not fully compenſate for the temporary uneaſineſs the Patient feels from the ligature. As it has been imagined, that the uſe of ligatures ſometimes occaſioned abſceſſes; and that they ſometimes adhered ſo very long to the part, as to

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retard the healing of the wound, Mr. Kirkland thinks ſuch events can follow only from the needles and ligatures having been paſt in too deep; notwithſtanding which, he adds, they ſhould enter deep enough to give a certainty that the veſſel is tied.

In the third chapter—On the Suppreſſing of Hæmorrhages by ſunguous Subſtances, coagulated Blood, Aſtringents, and perpendicular Preſſure—while our Author admits the frequent ſucceſs of the firſt of theſe means, he reflects, that it confirms the truth of his general doctrine, of the natural contraction of the arteries, by proving, how little aſſiſtance is wanted in the caſe. He ſhews the moſt eligible manner of applying ſuch ſubſtances, which is by preſſing them cloſe againſt the end of the divided veſſel; whence the paſſage of the blood being intercepted, the artery is cloſed by its natural contraction: and he diſapproves applying them rather near the orifice (as Cheſelden applied ſponge) whence the hæmorrhage is ſuppreſſed, only in conſequence of the orifice being choaked up with coagulated blood; which, though ſtopping the preſent bleeding, may prove the ſource of a ſubſequent one. Hence he adds, that laying on alum, or any other aſtringent, to produce ſuch a coagulation, is very improper; as every impediment to the contraction of the veſſel muſt be; obſerving, that where Agaric itſelf proved ineffectual, tight bandage, and common dreſſings had ſuppreſſed the hæmorrhage. After ſeveral ſtrong reaſons on this head, he concludes, with reſpect to all ſuch applications, that this method of ſecuring the great veſſels by them, is attended with more pain and leſs ſafety, than the proper ligatures: only cautioning, that when the fleſh is become tender, and gives way to the ligature, ſponge ſeems to be the beſt remedy. This gives Mr. Kirkland an opportunity of ſhewing his candour, by approving Mr. White's method of chuſing, preparing, and applying the ſponge. Yet, in a hæmorrhage, from a thin ſtate of the blood, he prefers the application of puff-ball to the ſponge, through the large pores of which the blood may eſcape.

In the laſt chapter—Of Suppreſſing Hæmorrhages by Cauteries, Cauſtics, &c.—he obſerves, that the actual Cautery is a very cruel remedy, and can ſcarcely ever be neceſſary, but in ſuppreſſing a bleeding from an artery in the roof of the mouth; in which caſes it ſhould be no hotter than is juſt ſufficient to form the neighbouring parts into an eſchar, upon the end of the artery. He judges the potential Cautery ſtill worſe, as it ſpreads farther into the adjoining parts.

Had we conſidered at firſt, the great difference between the ſmall price and the intrinſic merit of this little tract, on ſo important a topic in ſurgery, we might have ſpared even this very

ſummary abſtract of it, by referring all young chirurgical Readers to an attentive peruſal of the whole, which we heartily do, after a ſecond peruſal of it ourſelves. The Author's manner of conſidering his ſubject is clear and methodical; his expreſſion ſignificant, proper, and unaffected: his behaviour to other Writers and Artiſts is candid; though his complaiſance never induces him to ſubſcribe to what he judges erroneous, whether in theory or practice. Mr. Kirkland has had a manifeſt good deſign in publiſhing his thoughts on this important matter; and the drift of his practice ſeems to infer as much lenience and humanity in his profeſſion, as may conſiſt with its efficacy.

Jeruſalem delivered, an Heroic Poem; tranſlated from the Italian of Torquato Taſſo. Continued from page 117.

WHAT were the particular objections which the Academicians made to the Jeruſalem delivered, we have not been able to learn; but, in all probability, they were either groundleſs or trivial, ſince Time, which has ſpared the poem, has ſwallowed up the criticiſms.

Among the French Writers, however, there are yet extant various ſtrictures on this celebrated poem, ſome of which are juſt; and others, agreeable to the ſpirit and genius of their writings in general, ſophiſtical and ſuperficial. Such is the criticiſm of Bohours, on that celebrated verſe which deſcribes Argantes dying:

Minacciava morendo, e non languia.

And threats and rage employ'd his lateſt breath.

"Not faint! ſays the Critic, is it poſſible that Argantes ſhould die without fainting?" How unneceſſary would this queſtion have appeared, had the Writer conſidered that *languia* was introduced merely as a contraſt to *minacciava!* Cardinal Pallavicini's criticiſm on the following paſſage, is ſtill more unjuſt, and more inconſiſtent with truth and taſte. Taſſo, before he deſcribes the laſt battle between the Pagans and the Chriſtians, ſays, the Heavens, that they might behold it, diſrobed themſelves of clouds;

e ſenza velo
Volſe mirar l'opre grandi il cielo.

"*Nous ſavons bien*, ſays Pallavicin, *que le Ciel matériel n'a point d'yeux pourvoir, ni d'ame pour vouloir, et que les habitans du Ciel, ſi c'eſt d'eux qu'on entend parler, voyent au travers des plus epaiſſes nuées ce que les mortels font ſur la Terre.*"

The

The fault of the Critic is, that he quarrels with the Poet for admitting an obvious and a natural thought, by making the heavens, or the inhabitants of the heavens, put aſide the clouds to ſee, without conſidering more abſtractedly the power of divine Beings, or recollecting, that they could ſee through the clouds themſelves. Would not the ſame Critic have objected in like manner, had Taſſo repreſented the divine Powers opening their eyes to ſee? Might he not have aſſerted with equal truth and propriety, that the Gods could ſee though their eyes were ſhut? We have always conſidered the above paſſage as a beauty, and were therefore the more willing to reſcue it from the objections brought againſt it.

In the following verſes Taſſo has been charged with affectation;

Pur guardia eſſer non può, ch'en tutto celi
Beltà degna ch'appaia e che s'ammiri.
Ne tu il conſenti Amor; ma la riveli
D'un Giovinetta a i cupidi deſiri;
Amor, ch'hor cieco, hor Argo; hora ne veli
Di benda gli Occhi, hora cegli apri e gi i.

But vain her cares to hide her beauty prov'd,
Her beauty worthy to be ſeen and lov'd.
Nor love conſents, but brings to view her charms,
And with their power a youthful Lover warms;
That Love who now conceals his piercing eyes,
And now like Argus every thing deſcries.

The Critic compares this paſſage with one in Terence, where the Lover is ſeeking his Miſtreſs, and comforts himſelf with this thought;

Ubi, ubi eſt, diu celari non poteſt.

This, ſays he, is natural enough; but when Taſſo goes beyond it, and tells us, that Love is ſometimes blind, and ſometimes an Argus, &c. then he betrays an affectation—But in what circumſtance does the affectation appear? The modeſty of Sophronia could not ſo effectually conceal her, but that Love was able to find out her retreat—Love, who, tho' repreſented blind, frequently proves himſelf an Argus. Where is the affectation of this? The thought appears to us to be very natural.

But notwithſtanding our zeal to defend Taſſo from falſe criticiſm, we would not thereby inſinuate, that we think him free from faults. We are ſenſible that he is frequently too refined, that he is in ſome inſtances unpardonably hyperbolical, and in others too low.

The following paſſage in his paſtoral comedy of *Aminta*, muſt be conſidered as an inſtance of too great refinement:

Io pur vinca
Ne porto voi per ornamento mio,
Ma porto voi ſol per vergogna voſtra.

Aminta, addreſſing herſelf to the flowers ſhe had gathered, ſays —I, who am ſuperior to you in beauty, wear you not for my ornament, but for your diſgrace.

In ſeveral paſſages of his Jeruſalem delivered, he is apparently too refined. Thus, where Tancred calls upon his own hand to take away his life; but adds, that being accuſtomed only to cruel deeds, it would not do him ſo kind an office:

Paſſa pur queſto Petto, e feri ſcempi
Col Ferro tuo crudel fa del mio core:
Ma forſe uſata a fatti atroci et empi
Stimi Pietà dar morte al mio Dolore.

But it is not in his refinements only that Taſſo loſes ſight of nature; he ſometimes ſoars far above her, upon the wings of hyperbole. For inſtance, when he compares the action of the ſwords of two combatants to the united terrors of lightning, thunder, and the thuder-bolt:

Lampo nel fiameggiar, nel Romor tuono,
Fulmini nel ferir le Spade ſono.

Again, when in the laſt battle between the Chriſtians and the Saracens, he makes Rinaldo ſlay more men than he gave blows:

Die più morti che colpi.

When he repreſents Love and Diſdain purſuing one of his flying Heroines, like two greyhounds, poſſibly the image may be thought too low:

Vaſſene e fugge; e van ſeco pur anco
Sdegno et amor quaſi duo veltri al fianco.

Our Poet ſeems to have ſtudied the antients with great attention, and to have availed himſelf of their beauties. Æneas thus addreſſes Lauſus, who fell by his hand;

Hoc tamen infelix miſeram ſolabere ſortem,
Æneæ magni dextra cadis.

And thus, in Taſſo, a Saracen to a Chriſtian Knight, with whom he was engaged:

Benditi vinto, e per tua gloria baſti
Che dir potrai che contra me pugnaſti.

Alexander ſays in Q. Curtius, *Bellum cum fœminis et captivis gerere non ſoleo: Armatus ſit oportet quem oderim.*

And Taſſo of Rinaldo:

Diſſe: e quì l'eſſer de l'arme ignudo
Sol contra il Ferro, il nobil ferro adopra;
Et ſdegnò ne gli inermi eſſer feroce.

Sulpicius, in his letter to Cicero, after deſcribing the ruins f ſeveral once-flouriſhing cities, adds——*Hem! nos homunculi indignamur, ſi quis noſtrum interiit?*

Taſſo, when expatiating on the ruins of Carthage, has the ame reflection almoſt literally:

Et l'huom a'eſſer mortal par che ſi ſdegni?

Lucan ſays of the ruins of Troy,

——— *Jam tota te ſuntur*
Pergama Dumetis; etiam periere ruinæ.

Taſſo *verbatim* on the ruins of Carthage;

Copre i faſti, e le pompe Arena et herba.
à pena i ſegni
De l'alte ſue ruine il lido ſerba.

Salluſt obſerves of Mithridates: *Mithridates corpore ingenti perinde armatus.*

Taſſo ſeems to have had this in his eye, when he ſays of one of his Heroes:

E di fine armi, e di ſe ſteſſo armato.

The ancient claſſics, however, were not the only ſources from which he drew. Sometimes he borrowed from the moderns. The following verſe is an evident plagiariſm:

Mà ben può nulla, chi morirnon puote.

For Petrarch had ſaid before him,

Che ben può nulla, chi non può morire.

But theſe, and other little objections, to which he may be liable, ſerve only as foils to ſet off his more ſhining qualities. Taſſo, as we ſhall ſoon ſee, was poſſeſſed of an imagination various and ſublime, a lively and creative fancy, an happy elegance of taſte, and a judgment which, though it ſometimes deviated from truth and nature, ſeldom erred in the diſpoſition of the whole.

To thoſe Readers who are unacquainted with his writings, theſe previous ſketches will be of ſome uſe, as would the deſcription of a ſtranger to whom one is going to be introduced.

To render our critique on this work more compleat, and more agreeable to our Readers, we ſhall point out its original beauties and defects; and at the ſame time we mean to acquit ourſelves to the Tranſlator, by affording him whatever praiſe he may appear to deſerve; and where we think his verſe too feeble, or his expreſſions inadequate, or otherwiſe exceptionable, we ſhall mark thoſe verſes or expreſſions by *Italics*, that in a future edition he may, if he pleaſes, correct them.

The Poet having propoſed his ſubject thus invokes the Muſe.

O ſacred

O ſacred Muſe! who ne'er in Ida's ſhade,
With fading laurels deck'ſt thy radiant head!
But ſit'ſt enthron'd with ſtars immortal crown'd,
Where bliſsful choirs their hallow'd ſtrains reſound;
Do thou inflame me with celeſtial fire,
Aſſiſt my labours, and my ſong inſpire:
Forgive me if with truth I fiction join,
And grace the verſe with other charms than thine.
Thou know'ſt the world with eager tranſport throng,
Where ſweet Parnaſſus breathes the tuneful ſong:
That truth can oft, in pleaſing ſtrains convey'd,
Allure the fancy, and the mind perſuade.
Thus the ſick infant's taſte diſguis'd to meet,
We tinge the veſſel's brim with juices ſweet;
Meantime the bitter draught his lip receives,
' He drinks deceiv'd, and ſo deceiv'd he lives,'

The image of giving phyſic to a ſick child, introduced here by way of ſimile, is infinitely below the dignity of heroic poetry, and the far-ſpun moral with which it concludes, muſt be conſidered as impertinent, at leaſt in a ſhort invocation.

The ſeat of the Almighty is ſublimely conceived in the following verſes, in which the learned Reader will perceive, that Taſſo has had both Homer and Virgil in his eye:

Th' inclement ſnows that kept the troops from field,
Began before th' approaching ſpring to yield;
When now th' Eternal from his awful height,
Enthron'd in pureſt rays of heavenly light;
(As far remov'd above the ſtarry ſpheres,
As hell's foundations from the diſtant ſtars)
Caſt on the ſubject world his piercing eyes,
And view'd at once the ſeas, and earth, and ſkies.

Of Taſſo's powers in painting, ſome idea may be formed by the following deſcription of Gabriel, whom the Almighty ſends with his commands to Godfrey;

He clothes his viewleſs form with æther light,
And makes it viſible to mortal ſight.
In ſhape and limbs like one of earthly race,
But brightly ſhining with celeſtial grace.
His age appears the boy and youth between,
When firſt the down to ſhade the chin is ſeen;
Refulgent rays his beauteous locks enfold;
White are his nimble wings, and edg'd with gold.

The colouring of the wings is beautiful; but the movement of the angel is by no means ſo poetically imagined as that of Cowley's angel, whom God ſends to Saul. Thus Taſſo's angel moves:

With thoſe thro' winds and clouds he cuts his way,
Flies o'er the land, and ſkims along the ſea.

Thus

Thus dreſt, the glorious angel ſpringing light,
Steer'd to the lower world his deſtin'd flight.

Cowley's thus:

——— ——— ——— E'en ſo,
But not ſo ſwift, the morning glories flow
At once from the bright ſun, and ſtrike the ground;
So winged lightning the ſoft air does wound.
Slow Time admires, and knows not what to call
The motion, having no account ſo ſmall.

But though Cowley's deſcription of the moving angel is greater than that of Taſſo, his picture of Gabriel in the ſecond book of his Davideis, is puerile and fantaſtic, and by no means ſo judicious as the ſimple portrait of the Italian Poet. Cowley's Gabriel is quite a beau. He cuts himſelf a blue ſilk mantle out of the ſkies, and ſpangles it with ſtars—He makes a ſcarf of the rainbow, and laces it with the rays of the ſun. All this is falſe painting, and inconſiſtent with the ſublime ſimplicity of nature.

Our Readers will be entertained with the following epiſode of Olindo and Sophronia, taken from the ſecond book of this poem. Aladin, by the advice of the Enchanter Iſmeno, cauſed the image of the bleſſed Virgin to be taken away from the Chriſtians, and depoſited in the moſque: but the night after it was taken, the image was ſtolen away, as ſuppoſed by the Chriſtians; tho' neither that, nor the Author of the theft could be diſcovered. Upon this, Aladin threatens a general maſſacre of the Chriſtians in Jeruſalem, to prevent which Sophronia voluntarily accuſes herſelf of the theft.

A maid there was among the Chriſtian kind,
In prime of years, and of exalted mind.
Beauteous her form, but beauty ſhe deſpis'd,
Or beauty grac'd with virtue only priz'd.
From lovers eyes and flattering tongues ſhe fled,
And *from the world* her life in ſilence led.
But vain her cares to hide her beauty prov'd,
Her beauty worthy to be ſeen and lov'd.
Nor love conſents, but *brings to view* her charms,
And with their power a youthful Lover warms.
That Love who now conceals his piercing eyes,
And now, like Argus, every thing deſcries:
Who brings the coyeſt virgin's charms to light,
And midſt a thouſand guards directs the Lover's ſight!

Sophronia ſhe, Olindo was his name;
The ſame their city, and their faith the ſame.
The youth, as modeſt as the maid was fair,
But little hop'd, nor durſt his love declare.
He knew not how, or fear'd to tell his pain,
She ſaw it not, or view'd it with diſdain:

Thus to this hour in ſilent grief he mourn'd,
His thoughts unnotic'd, or his paſſion ſcorn'd.

Meantime *the news was heard in every place,*
Th' approaching ſlaughter of their hapleſs race.
Soon in Sophronia's noble mind aroſe
A generous plan, t' avert her people's woes.
Zeal firſt inſpir'd, but baſhful ſhame enſu'd,
And modeſty a while the thought withſtood.
But ſoon her fortitude thoſe doubts ſuppreſt,
And arm'd with confidence her tender breaſt.
Now thro' the crowd alone the virgin goes,
Nor ſtrives to hide her beauties, nor diſcloſe:
O'er her fair face a decent veil is ſeen,
Her eyes declin'd with modeſt, graceful mien:
An artleſs negligence has fram'd her dreſs,
And nature's genuine grace her charms confeſs:
But every looſe deſire her looks repreſs.
Admir'd by all, regardleſs went the dame,
'Till to the preſence of the King ſhe came:
There dauntleſs enter'd ſtreight, and *void of fright,*
While yet he rag'd, appear'd before his ſight.
I come, O King, (ſhe cry'd) meantime contain
Thy anger, and thy people's rage reſtrain:
I came to ſhew, and to your vengeance yield
Th' offender from your fruitleſs ſearch conceal'd.

She ſaid, and ceas'd: the King in wonder gaz'd,
Struck with her courage, with her looks amaz'd;
Her ſudden charms awhile his thoughts engage,
He calms his paſſion, and forgets his rage.
If milder ſhe, or he of ſofter frame,
His heart had felt the power of beauty's flame:
But haughty charms can ne'er the haughty move,
And ſmiles and graces are the food of love.
Tho' love could not affect his ſavage mind,
He felt ſenſations of a pleaſing kind.
Diſcloſe the truth at large, he thus reply'd,
No harm ſhall to thy Chriſtian friends betide.
Then ſhe: Before thy ſight, the guilty ſtands;
The theft, O King, committed by theſe hands.
In me the thief who ſtole the image view,
To me the puniſhment decreed is due.

Thus, fill'd with public zeal, the generous dame,
A victim for her people's ranſom came.
O great deceit! O lye divinely fair!
What truth with ſuch a falſhood can compare?
In deep ſuſpenſe her words the Tyrant heard,
No ſign of anger in his looks appear'd.
Declare, thus mildly to the Maid he ſpoke,
Who gave thee counſel, and the deed partook?
The deed alone was mine, reply'd the Fair,
I ſuffered none with me the fame to ſhare.

Mine

Mine was the counſel, mine the firſt deſign,
And the laſt acting of the deed was mine.
Then only thou, *the King return'd again,*
Shalt on thy head our vengeful wrath ſuſtain.
'Tis juſt, ſince all the glory mine, ſhe cry'd,
That none with me the puniſhment divide.
Again the Tyrant's breaſt with anger ſwell'd,
Where lies, he ſaid, the image now conceal'd?
'Tis not conceal'd, the dauntleſs Dame rejoin'd,
I to the flames the holy prize conſign'd:
So could no impious hands again profane
The ſacred image, nor her beauty ſtain.
Then ſeek no more what never can be thine,
But lo! the thief I to your hands reſign.
If that be robbery to regain our right,
Unjuſtly torn away by lawleſs might.

At this the King in threatening words return'd,
With rage unbridled all his anger burn'd.
Ah! hope no more thy pardon here to find,
O glorious virgin! O exalted mind!
In vain, againſt the Tyrant's fury held,
Love for defence oppoſes Beauty's ſhield.

Now doom'd to death, and ſentenc'd to the flame,
With cruel hands they ſeize the beauteous Dame.
Her veil and mantle rent beſtrew the ground,
With rugged cords her tender arms are bound.
Silent ſhe ſtands, no marks of fear expreſt,
Yet ſoft commotions gently heave her breaſt:
While o'er her ſnowy ſkin with modeſt grace,
The bluſh of innocence adorns her face.
Meantime the people throng (the rumour ſpread)
And with the reſt Olindo there was led.
Unknown the perſon, *he the tale had heard,*
He came, and lo! *the moving ſight appear'd.*
Soon as the youth the priſ'ner's face ſurvey'd,
And ſaw, condemn'd to death, his lovely Maid;
And view'd the guards their cruel talk purſue,
Thro' the thick preſs with headlong ſpeed he flew.

She's guildleſs! to the King aloud he cries,
She's guiltleſs of the fact for which ſhe dies!
She could not, durſt not—ſuch a work demands
Far other than a woman's feeble hands.
What arts to lull the keeper could ſhe prove?
And how the ſacred image thence remove?
She fondly boaſts the deed, unthinking Maid!
'Twas I the ſtatue from the moſque convey'd.
Where the high dome receives *the air and light,*
I found a paſſage, favour'd by the night.
The glory mine, the death for me remains,
Nor let her thus uſurp my rightful pains.

The

The puniſhment be mine, her chains I claim:
Mine is the pile prepar'd, and mine the kindled flame.

At this her head Sophronia gently rais'd,
And on the Youth with looks of pity gaz'd.
Unhappy Innocent! *what brings thee here?*
What frenzy guides thee, or what raſh deſpair?
Say, cannot I, without thy aid, ſuſtain
The vengeful anger of a mortal man?
This breaſt undaunted can reſign its breath,
Nor aſks a partner in the hour of death.
She ſpoke, but wrought not on her Lover's mind,
Who, firm, retain'd his purpoſe firſt deſign'd.
O glorious trial *for beholders eyes,*
Where love with fortitude diſputes the prize!
Where death is the reward the Victor bears,
And ſafety is the ill the vanquiſh'd fears.

While thus they both contend the deed to claim,
The Monarch's fury burns with fiercer flame.
He rag'd to find his power ſo lightly priz'd,
And all the torments he prepar'd deſpis'd.
Let both, he cry'd, their wiſh'd belief obtain,
And both enjoy the prize they ſeek to gain!
Then to the guards he ſtrait the ſignal made,
To bind the youth: the ready guards obey'd.
With face averted, to one ſtake confin'd,
The hapleſs couple back to back they bind.
Now round their limbs they place the riſing pyre;
And now with breath awake the ſlumbering fire.
When thus the Lover in a moving ſtrain
Beſpeaks the lov'd companion of his pain.

Are theſe the bands with which I hop'd to join,
In happier times, my future days to thine?
And are we doom'd, alas! this fire to prove,
Inſtead of kindling flames of mutual love?
Love promis'd gentler flames, and ſofter ties,
But cruel Fate far other now ſupplies!
Too long from thee I mourn'd my life disjoin'd,
And now in death a hapleſs meeting find!
Yet ſtill 'tis bliſs, ſince thou the pains muſt bear,
If not thy bed, at leaſt thy pile to ſhare.
Thy fate I mourn, but not for mine lament,
Since dying by thy ſide, I die content.
O could my prayer one further bliſs obtain,
How ſweet my death, how envied were my pain?
O could I preſs my panting breaſt to thine,
And in thy lips my fleeting ſoul reſign!
So might we, fainting in the pangs of death,
Together mix our ſighs and parting breath!

In words like theſe the poor Olindo mourn'd,
To whom her counſel thus the Maid return'd.

O friend! far other thoughts, and pure deſires,
Far other ſorrows now the time requires!
Doſt thou forget thy ſins? nor call to mind
What God has for the righteous ſouls aſſign'd?
Endure for him, and ſweet the pains will prove;
Aſpire with joy to happier ſeats above.
Yon glittering ſkies and golden ſun ſurvey,
That ſeem t' invite us from this earth of clay.

Here mov'd with pity, loud the Pagans groan:
But more conceal'd the Chriſtians vent their moan.
The King himſelf, with thoughts unuſual preſt,
Felt his fierce heart ſuſpended in his breaſt:
But, ſcorning to relent, he turn'd his view
From the dire proſpect, and in haſte withdrew.
Yet thou, Sophronia, bear'ſt the general woe,
And, wept by all, thy tears diſdain to flow.

At this criſis comes the Heroine Clorinda, who ſeeing and pitying the unhappy Victims, commands the execution to be deferred till ſhe applies to Aladin; on whom, by promiſing him her aſſiſtance in the war, and other arguments, ſhe at length prevails to grant the Chriſtians their lives:

Thus were they freed: and lo! what bliſsful fate,
What turns of fortune on Olindo wait!
His virtuous love at length awakes a flame
In the ſoft boſom of the generous Dame.
Strait from the pile to Hymen's rites he goes,
Made, of a wretch condemn'd, a joyful ſpouſe.
Since death with her he ſought, the grateful Fair,
Conſents with him the gift of life to ſhare.

In this affecting epiſode there are many beauties. The emotions of Sophronia, when ſhe is firſt bound with cords, are finely painted.

Silent ſhe ſtands, no marks of fear expreſt,
Yet ſoft commotions gently heave her breaſt.
While o'er her ſnowy ſkin with modeſt grace,
The bluſh of innocence adorns her face.

The Tranſlator has not expreſſed himſelf happily in the two laſt verſes, but the original idea is beautiful.

In Olindo's ſelf-accuſation the Poet has ſhewn great art and addreſs: that his information might obtain the greater credit, he makes him refer to the minute and particular circumſtance of his entering the moſque thro' a ſky-light.

Where the high dome receives the air and light,
I found a paſſage favour'd by the night.

Olindo's addreſs to Sophronia, when bound to the ſtake, is ſtrongly marked with the tender and impatient agitations of love; and in her exhortation to him, the ſentiment of the following couplet

couplet is truly magnificent and ſublime; tho' we do not greatly admire the Tranſlator's concluſion of the ſecond line:

Yon glittering ſkies and golden ſun ſurvey,
That ſeem t' invite us from this *earth of clay.*

In the third book, Taſſo has imitated Homer pretty cloſely in his deſcription of the engagements and fall of his Heroes; but more particularly in the converſation between Aladin and Erminia, which turns upon a ſubject of the ſame nature, and is ſupported in the ſame manner as that between Priam and Helen. One of the principal beauties in this book is the deſcription of the Chriſtians marching in ſight of Jeruſalem. The different emotions they muſt have felt on firſt beholding a city, that had been honoured by the reſidence of their Saviour, are happily deſcribed by the Poet:

With holy zeal their ſwelling hearts abound;
Their winged footſteps ſcarcely print the ground.
When now the ſun aſcends th' ethereal way,
And ſtrikes the duſky field with warmer ray;
Behold Jeruſalem in proſpect lies!
Behold Jeruſalem ſalutes their eyes!
At once a thouſand tongues reſpect the name,
And hail Jeruſalem with loud acclaim!

To Sailors thus, who, wandering on the main,
Have long explor'd ſome diſtant coaſt in vain,
In ſeas unknown, and foreign regions loſt,
By ſtormy winds, and faithleſs billows toſt,
If chance at length th' expected land appear,
With joyful ſhouts they hail it from afar;
They point with rapture to the wiſh'd-for ſhore,
And dream of former toils, and fears no more.

At firſt, tranſported with the pleaſing ſight,
Each Chriſtian boſom glow'd with full delight.
But deep contrition ſoon their joy ſuppreſt,
And holy ſorrow ſadden'd every breaſt.
Scarce dare their eyes the city's walls ſurvey,
Where cloth'd in fleſh their dear Redeemer lay:
Scene of his death! whoſe earth entomb'd their Lord,
And where he roſe again to life reſtor'd!
From every ſoul imperfect accents riſe,
And broken ſobs, and interrupted ſighs.
At once their mingled joys and grief appear,
And undiſtinguiſh'd murmurs fill the air.

The equivocal account which Erminia gives Aladin of Tancred, in this book, is an inſtance of great art in the Poet, and is well managed by the Tranſlator.

Alas, how ſure his blows! the wounds they give,
Nor herbs can heal, nor magic arts relieve.

Tancred

Tancred his name—O! grant ſome happier hour
May yield him living priſoner to my power!

But the ſimile of the hunted bull, to which the fair Warrior Clorinda is compared, while ſhe maintains a running fight, is unnatural and diſguſtful:

The muſing Virgin view'd their courſe from far,
Then join'd her flying partners of the war,
By turns ſhe flies, by turns ſhe makes a ſtand,
And boldly oft attacks the Chriſtian band.
So fares a bull with mighty ſtrength endued,
In ſome wide field by troops of dogs purſued;
Oft as he ſhews his horns the fearful train
Stop ſhort, but follow when he flies again.
And ſtill Clorinda, as ſhe fled the field,
Her head defended with the lifted ſhield.

It muſt be owned, indeed, that there are many ſimilies in Homer almoſt equally coarſe and unnatural; but let it be remembered, that no Authority can juſtify an imitation of defects.

[*To be continued.*]

The State Letters of Henry Earl of Clarendon, Lord Lieutenant of Ireland, during the Reign of King James II. And his Lordſhip's Diary for the Years 1687—1690. From the Originals in the Poſſeſſion of Richard Powney, Eſq; Oxford, printed at the Clarendon Preſs, 1763. 4to. 2 Volumes. 1l. 11s. 6d. in Boards. Millar, &c.

IT is very juſtly obſerved by the Editor of theſe papers, that every one concerned for the dignity and authenticity of Hiſtory, will be pleaſed to ſee the *interior* part of it diſcloſed, and the curtain drawn up, unknown to the Actors themſelves, by the publication of *Letters and Memorials* which were never deſigned for the public inſpection; and which, however carefully concealed in their own age, by variety of accidents find their way to the preſs at ſome diſtant period, and furniſh poſterity with information denied to thoſe who lived neareſt the time of action.

But tho' we readily admit the truth of this remark, with reſpect to the negociations of Stateſmen, and affairs of the Cabinet in general, yet we cannot readily ſubſcribe to our learned Editor's opinion, as to the importance and value of the *Letters* and *Journal* of Henry Earl of Clarendon; who appears to have been a man of very moderate capacity, little truſted, and but ſuperficially acquainted with the ſtate intrigues, and political manoeuvres of the times to which theſe papers relate.

Nevertheleſs, our Editor does not heſitate to make the following declaration: 'I ſhall hardly be accuſed, ſays he, of the uſual partiality of Editors,—if I affirm, that few Collections of State Papers have, of late years, appeared (and many important Collections have, of late years, appeared) more worthy of the public notice, than thoſe now introduced into the world.' We are ſorry to diſſent from the opinion of this learned Gentleman. Perhaps it is our misfortune, that the light afforded by theſe papers appears ſo dim, that we are able, by the help of it, to ſee very little farther into the period of Hiſtory to which they relate, than we could before, by means of the torch held out to us by Biſhop Burnet, and others. The Letters chiefly relate to his Lordſhip's adminiſtration in Ireland, and contain ſcarce any thing that can intereſt, amuſe, or inform the Reader. As to the Diary, there are, indeed, ſome curious anecdotes in it, relating to the birth of the Pretender, and the ever-glorious Revolution (to which this Lord Clarendon was no friend) but for the reſt, we learn very little more from it, than the changes of the weather, how often the noble Writer took phyſic, and where, or with what friend, his Lordſhip dined.—But it was the faſhion to journalize in thoſe days; every ſelf-important Peer, every obſcure village Curate, every old woman who could handle her pen, kept a Journal: it is, however, happy for the public, that they *kept 'em to themſelves.*

But, as there may be many who think more highly of this Nobleman than we do, and who may be deſirous of ſome information concerning the circumſtances of this publication, its authenticity, and the means by which theſe papers came to the preſs, we ſhall, for their ſatisfaction, extract ſome particulars from the very ſenſible preface: beginning with the Editor's account of the noble perſon whoſe Letters and Diary are contained in theſe volumes.

He was the eldeſt ſon of the great Lord Chancellor Clarendon, and was, according to Biſhop Burnet, "very early engaged in *great ſecrets.*" But how was he engaged? why "his father, apprehending of what fatal conſequence it would have been to the King's affairs, if his correſpondence had been diſcovered by unfaithful Secretaries, engaged him, when very young, to *write all his letters* to England in cypher." In this manner every Clerk in the great offices of State, may alſo be ſaid to be engaged in great ſecrets.

He was born in 1638; and in the year of the Reſtoration he married Theodoſia, the daughter of Lord Capel; and in 1662, (by the promotion of the Chancellor to the title of Clarendon) being now Lord Cornbury, he was appointed Lord Chamberlain to her Majeſty.

On his father being ſo violently perſecuted on account of the King's marriage with Catherine, he ſtruck in with the party that oppoſed the Court; and, as our Editor takes notice, in Grey's Collection of Debates, lately publiſhed, we find Lord Cornbury making no inconſiderable figure among the Speakers in the Oppoſition; particularly in the year 1673, Mr. Grey has preſerved near twenty of his ſpeeches.

On his father's death in 1674, he became Earl of Clarendon, and, in the Houſe of Lords, continued his oppoſition to the Court. His attachment to the Duke of York, however, brought him into ſuch favour, that he was made a Privy-counſellor in the year 1680: ſoon after which he fell under the diſpleaſure of the prevailing party in the Houſe of Commons; who, unable to carry the excluſion-bill, ſhewed their reſentment againſt thoſe who were ſuppoſed to have adviſed his Majeſty never to conſent to it, by voting an Addreſs to the King, to remove from his preſence and councils, George Earl of Hallifax, Laurence Hyde, Eſq; Henry Marquis of Worceſter, Lewis Earl of Feverſham, and Henry Earl of Clarendon.

On the acceſſion of James II. he was firſt made Lord Privy-Seal; and then Lord-Lieutenant of Ireland. But his firm attachment to the Proteſtant religion, occaſioned his being recalled in about two years time, to make room for Lord Tyrconnel; and he was likewiſe deprived of the privy-ſeal, in order that Lord Arundel of Wardour, another Papiſt, might ſucceed him. "One who had thus occupied the higheſt offices in the State, and been removed from them for reaſons ſo honorable, could not (ſays our Editor) but be of ſome conſequence while the Revolution was in agitation: what part he acted in that ever-memorable tranſaction, will be beſt related by himſelf in his Diary; and we ſhall cloſe our account of him by mentioning in general, that having refuſed to take the oaths to King William, he paſſed the reſt of his life in a private manner, in the country, and died on the 22d of October, 1709. In fine, if Henry Lord Clarendon was not a great Stateſman, he appears to have been an honeſt conſcientious man; which is a much higher and more valuable character.

Speaking of Lord Clarendon's Diary, the Editor tells us, that it was ſome time under deliberation, whether this part of the preſent publication ſhould be printed entire, or only ſuch extracts made from it, as related to public affairs; but, adds he; 'the publication of the whole was reſolved upon, for this ſingle conſideration, that whoever is admitted to ſee it in its original nakedneſs, muſt conclude, that it was not written for the inſpection of others, but only deſigned to refreſh Lord Clarendon's own memory; and, conſequently, that we may ſafely rely

on the truth of what he relates.' There may, continues he, 'be ſome reaſon for reading with caution and diffidence, the well-told tale of one who ſits down with the profeſſed intention to write for the public, and to make himſelf the Hero of his his own performance: but there cannot be the leaſt ground for ſuſpecting impoſition from the artleſs relations of a Diary never meant to extend beyond the cloſet.' All this is very juſt; and were the whole of theſe memorandums as important as they are unqueſtionable in point of veracity, they would, indeed, have been a valuable acquiſition to the public. Some of them, however, are confeſſedly of conſiderable moment; and thus our Author apologiſes for the whole. 'While we ſee Lord Clarendon, from time to time, mixed with Miniſters and Stateſmen, and admitted to the cloſets both of King James and of the Prince of Orange, during the progreſs of the Revolution, we ſhall be contented to go along with him in his viſits to Sir Richard Belling, and Sir Thomas Clarges, and permit him to tell us every private occurrence during the day. The Diary during 1688, and part of 1689, abound, indeed, with moſt important anecdotes; and theſe, it is to be imagined, will atone for the many trifling articles we ſhall meet with, particularly after his adherence to his allegiance to King James had baniſhed him from public buſineſs, and confined him within the narrow circle of his non-juring friends, and the occupations of his country retirement. However, perhaps, there may be ſome entertainment received even from the domeſtic and leaſt intereſting articles of his Journal. They preſent us with a picture of the manners of the age in which he lived. We may learn, at leaſt, from them, that at the cloſe of the laſt century, a man of the firſt quality made it his conſtant practice to go to church, and could ſpend the day in ſociety with his family and friends, without ſhaking his arm at a gaming-table, aſſociating with Jockies at Newmarket, or murdering time by a conſtant round of giddy diſſipation, if not of criminal indulgence.' This is ſaying the moſt that can be ſaid for the more trivial parts of the Diary; and, perhaps, candour will allow that it is not ſaying more than is juſtifiable from the nature and circumſtances of ſuch a work: but for our own parts, we could have been well contented with an abſtract of the moſt material occurrences recorded in his Lordſhip's very circumſtantial Journal.

With regard to the ſtate of his Lordſhip's MSS. from which the preſent work is printed, and the manner of their preſervation and conveyance to the preſs, we are informed, that 'the Diaries for the years 1687, 1689, and 1690, are in Lord Clarendon's own hand-writing; that for 1688 is printed from a copy

copy collated with the Earl's original*. With regard to the Letters from Ireland, the bulk of them are tranſcripts of an Amanuenſis; I think only eight are in his Lordſhip's own hand; but as theſe are entered in the ſame volume with the reſt, and interſperſed amongſt them, this would have given full authenticity to the whole, even though I had not been able to trace them up to the family.

'Henry Earl of Clarendon married a ſecond wife, the widow of Sir William Backhouſe of Swallowfield in Berkſhire. I mention this circumſtance as it leads to the hiſtory of the preſent publication. This Lady had a near relation (I am informed a nephew) Mr. Bryan Richards, whoſe name frequently occurs in the Diary; and it was to this perſon the third Earl of Clarendon gave, amongſt other things, a vaſt collection of papers, belonging to his father, who was under obligations of conſiderable conſequence to Mr. Richards, which it ſeems never were diſcharged, as appears from papers under his Lordſhip's own hand, that ſtill exiſt. From this Mr. Richards theſe MSS. came into the poſſeſſion of his ſon, now living at Wokingham in Berkſhire, who, in 1757, transferred his property in them to Richard Powney, Eſq; High Steward of Maidenhead, to whom the public is indebted for the preſent publication.

'Mr. Powney's connections with our univerſity, will probably incline him to lodge in the Bodleian Library the MSS. of Lord Clarendon, from which the preſent work has been printed. But more may be expected from him than this; and indeed more may be depended upon. For it is with particular ſatisfaction, I have it in my power to inform the public, before I conclude this preface, that beſides the papers of the ſecond Earl of Clarendon now publiſhed†, Mr. Richards has put into Mr. Powney's poſſeſſion, *ſome thouſands of Letters* formerly belonging to Lord Chancellor Clarendon. We have already obſerved, that his Lordſhip carried on his moſt ſecret correſpondences by

'* Mr. Richards of Wokingham lent the original MS. of the Diary for 1688, to one Mr. Carlton, about twenty years ago; who never returned it. Mr. Richards, however, had been ſo fortunate as to take a copy, from which we printed, and which has been collated with another copy, taken from the original ſince it was out of Mr. Richard's poſſeſſion.'

'† Mr. Powney has not publiſhed all the Letters of Lord Clarendon from Ireland. There is one large volume of Letters to the Treaſury in England, on the ſtate of the Iriſh revenue, which could be of no uſe, and could afford no entertainment now, and therefore not publiſhed. Another volume, containing the office Letters to the army, is alſo omitted; as alſo is every other part of his correſpondence that has no immediate connection with the events that are intereſting to the public.'

means of his eldeſt ſon. This unreſerved confidence, of courſe, put the ſecond Earl of Clarendon in poſſeſſion of many of his father's moſt valuable MSS. and Mr. Powney was eager to get the property of them transferred to him by Mr. Richards; that ſo valuable a collection of the moſt important State ſecrets might not continue to moulder away, loſt to the public, and (which is ſtill more extraordinary) their very exiſtence unknown to the deſcendants of the great Chancellor. I have now before me two Letters of the late Lord Cornbury, writ to Mr. Richards, in the year 1737, on this ſubject. From theſe Letters it appears, that his Lordſhip had but juſt learnt that ſuch a collection of his great grandfather's papers exiſted, out of his poſſeſſion; and he expreſſes himſelf under the higheſt obligations to Mr. Richards, for ſending him a box full of them.

'But, though Mr. Powney's Collection of the Lord Chancellor Clarendon's papers be as valuable as it is bulky, yet, as Mr. Richards had, many years before, ſent a very conſiderable ſhare of them to Lord Cornbury; and as, no doubt, before that acceſſion, the family had many of their great anceſtor's MSS. in their poſſeſſion, tranſmitted to them from the Lord Treaſurer Rocheſter, it has been the great object of Mr. Powney to endeavour to reunite into one body, a correſpondence thus broken and divided, and whoſe utility and importance to the public, muſt be in proportion to the apt coherence of its ſeveral parts. With a view to this, care has been taken to conſult the noble repreſentatives of the late Lord Cornbury; and, I think, ſuch arrangements are propoſed, if not already agreed upon between the Parties concerned, as will bring about the re-union of the ſcattered MSS. of the great Clarendon, the publication of which, I may venture to ſay, will throw as much light on the Reſtoration, as the preſent volumes do on the Revolution.'

As a ſpecimen of Lord Clarendon's method of Journalizing, we ſhall extract a few Court Anecdotes, in anno 1688; particularly thoſe relating to the birth of the Pretender.

'June 10. Trinity-Sunday. In the morning I was at St. James's church; where I obſerved great whiſpering; but could not learn what the matter was. As I was going home, my page told me, the Queen was brought to bed of a ſon: I ſent preſently to St. James's, (whither the Court removed but the laſt night) and word was brought me, it was true, that her Majeſty was delivered about ten this morning. As ſoon as I had dined, I went to Court, and found the King ſhaving: I kiſſed his hand, and wiſhed him joy. He ſaid, the Queen was ſo quick in her labour, and he had ſo much company, that he had not time to dreſs himſelf till now. He bid me go and ſee the

Prince,

Prince. I went into the room which had been formerly the Dutcheſs's private bed-chamber; and there my Lady Powis (who was made Governeſs) ſhewed me the Prince: he was aſleep in his cradle, and was a very fine child to look upon. I viſited the Biſhops in the Tower; with whom was a vaſt concourſe of people, going in and out.'——

'Sept. 27. Thurſday. The Biſhop of Ely told me, that the King received him laſt night very graciouſly; but diſcourſed only of generals. I waited on the Princeſs. She told me, the King had received another expreſs this morning, that moſt of the Dutch forces were ſhipped; that the Prince of Orange himſelf was to embark as on Monday next; that Lord Shrewſbury, Lord Wiltſhire, and Mr. Sidney were with him. She ſaid, the King ſeemed much diſturbed, and was very melancholy. I took the liberty to ſay, that it was pity, nobody would take this opportunity of ſpeaking freely and honeſtly to the King; that I humbly thought it very proper for her Royal Highneſs to ſay ſomething to him, and to beg him to confer with ſome of his old friends, who had always ſerved him faithfully. She anſwered, ſhe never ſpoke to the King on buſineſs. I ſaid, her father could not but take it well, to ſee her Royal Highneſs ſo concerned for him: to which ſhe replied, he had no reaſon to doubt her concern. I ſaid all I could to put her upon ſpeaking to him, telling her, it might poſſibly produce ſome good effect, and no ill could come of it; but ſhe would not be prevailed upon. The more I preſſed her, the more reſerved ſhe was; and ſaid, ſhe muſt dreſs herſelf, it was almoſt prayer time. As I took my leave, ſhe deſired, I would ſee her quickly again. I then went to the Chancellor's: he told me, all was naught; ſome rogues had changed the King's mind; that he would yield in nothing to the Biſhops; that the Virgin Mary was to do all.'——

'Oct. 21. Sunday. In the morning I was at St. James's church. In the afternoon I had a ſummons to be at council to-morrow, at ten of the clock in the morning. The Meſſenger told me, he had orders to ſummon all the reſt of the Peers in town; as well thoſe who were not, as thoſe who were, Privy-counſellors. I viſited my Lord Halliſax, in hopes to have learnt the cauſe of this meeting: but he told me, he had received his ſummons, but could not imagine, what it was for. We agreed to communicate to each other what we heard; and I ſaid, I would call upon him to-morrow morning, as I went to Court. I waited on the Princeſs, hoping to learn there the occaſion of this extraordinary ſummons. She told me, ſhe knew not certainly why it was; but ſhe believed, it was for ſomething relating to the Prince of Wales. She had much company: ſo I could get but two words with her.

'Oct. 22. Monday. In the morning I went to Lord Halifax; where I found Lord Burlington, and Lord Weymouth: quickly after came in my Lord Nottingham. They all ſeemed to wonder at this extraordinary ſummons. I told them what I heard was the cauſe of it, without naming my Author. Lord Nottingham ſaid, he had heard the ſame. I ſaid, I was in ſome difficulty what to do: I was unwilling to diſpleaſe the King, by not being there; and yet I had reſolved, not to ſit in council with Father Peters. Lord Nottingham was of the ſame mind: and after ſome little further diſcourſe, he and I went to Whitehall together. We found the King almoſt dreſſed: I told him, my Lord Nottingham and I deſired to ſpeak with his Majeſty. He preſently took us into the room within his bed-chamber. I begun, and ſaid, we had received a ſummons to attend him this morning; that, I perceived, it was upon ſome extraordinary buſineſs, by all the Peers who were in town being ſummoned likewiſe; that I hoped, his Majeſty would not be offended with me, if I humbly begged, he would give me leave to be there as a Peer, and not as a Counſellor. The King ſeemed a little uneaſy, and aſked my reaſon. I told him, I ſhould be always ready to ſerve him; but I humbly begged his pardon in ſaying, that I could not ſit at council with Father Peters. Lord Nottingham ſpake more largely to the ſame effect. The King ſaid, we ſhould ſee Father Peters no more at council. Lord Nottingham aſked, if he was put out of the council? The King replied, no; but he had ſent him an intimation not to come thither; and he ſhould be there no more. Then Lord Nottingham ſaid, there were others at that board who were not qualified to ſit there; and that he could not join in council with them. At which the King ſeemed a little angry, and bid us go as we would. He ſaid, the hour drew near; and ſo he went away. We went into the council chamber, and ſat among the Lords, and not at the board; as did the Archbiſhop of Canterbury. The Queen Dowager was there, and, I think, all the Biſhops in town; as likewiſe my Lord Mayor and Aldermen, all the Judges, and the King's learned Council. The King ſaid, the Princeſs would have been there, but being with child, and having been ſubject to miſcarry, it was not ſafe for her to go out of the chamber. The King made a ſhort ſpeech, to acquaint the Lords with the occaſion of the meeting; which was, to take ſeveral depoſitions upon oath relating to the birth of the Prince of Wales; all which, with what his Majeſty ſaid, are in the council books. I dined at Lambeth. In the evening, Sir Thomas Clarges was with me.

'Oct. 23. Tueſday. In the morning I waited on the Princeſs. She preſently fell to talk of the examinations taken yeſterday;

day; and told me, I had heard a great deal of fine diſcourſe at council; and made herſelf very merry with that whole affair. She was dreſſing, and all her women about her; many of whom put in their jeſts. I was amazed at this behaviour, and thought not fit to ſay any thing at preſent; but I whiſpered to her Royal Highneſs, that ſhe would give me leave to ſpeak with her in private. She ſaid, it grew late, and ſhe muſt make haſte to be ready for prayers; but I might come at any time to her, except this afternoon: ſo I went home. In the evening my brother was with me: I told him all this concerning the Princeſs, and wiſhed, he would go and talk with her; but he ſaid, it would ſignify nothing.'

From this laſt anecdote, it pretty evidently appears in what light the Princeſs, (afterwards Queen Anne) and even her very attendants, beheld the affair of the pretended Prince's birth. Poor Clarendon ſeems to have been ſorely puzzled about it.

'Oct. 31. In the afternoon I waited upon the Princeſs: ſhe was in her cloſet; but quickly came out to me. She ſaid, ſhe was ſorry ſhe had diſappointed me ſo often, when I deſired to ſpeak with her; and aſked me now, what I had to ſay? I told her, that I was extremely ſurpriſed and troubled the other day, to find her Royal Highneſs ſpeak ſo ſlightingly of the Prince of Wales's affairs, and to ſuffer her women to make their jeſts upon it. She replied, ſurely I could not but hear the common rumours concerning him. I ſaid, that I did hear very ſtrange rumours indeed, as every one muſt do who lived any thing publicly in the world; but that to me there ſeemed no colour for them. The Princeſs then ſaid, ſhe would not ſay ſhe believed them; but, ſhe muſt needs ſay, the Queen's behaviour during her being with child was very odd, eſpecially conſidering the reports that went abroad: is it not ſtrange, ſaid ſhe, that the Queen ſhould never (as often as I am with her, mornings and evenings) ſpeak to me to feel her belly? I aſked, if the Queen had at other times of her being with child bid her do it? She anſwered, no; that is true. Why then, Madam, ſaid I, ſhould you wonder, ſhe did not bid you do it this time? Becauſe, ſaid ſhe, of the reports. Poſſibly, ſaid I, ſhe did not mind the reports. I am ſure, ſaid ſhe, the King knew of them; for, as he has been ſitting by me in my own chamber, he would ſpeak of the idle ſtories that were given out, of the Queen's not being with child, laughing at them. Therefore, ſaid ſhe, I cannot but wonder, there was no more care taken to ſatisfy the world. I aſked her, if her Royal Highneſs had upon thoſe occaſions ſaid any thing to the King? She anſwered, no. I replied, that the King might very well think, ſhe minded the reports no more than he did, ſince ſhe ſaid nothing to him, even when he gave her

her opportunities; that, in my humble opinion, if ſhe had the leaſt diſſatisfaction, ſhe ought to have diſcovered it for the public good, as well as for her own and her ſiſter's ſake. She replied, if ſhe had ſaid any thing to the King, he would have been angry; and then, God knows, what might have happened. I anſwered, that, if ſhe had no mind to have ſpoken to the King herſelf, ſhe had friends who would have endeavoured to ſerve her, and would have managed it without any prejudice to her: that this was the firſt time ſhe had ſaid any thing to me, though I had ſometimes given her occaſion to open her mind, by putting her upon ſpeaking to the King, ſince theſe alarms of an invaſion. I begged her to conſider, what miſeries theſe ſuppoſitions might entail upon the kingdom, even in caſe God ſhould bleſs the King with more ſons: I therefore humbly beſought her to conſider, and do ſomething, that the world might ſee her Royal Highneſs was ſatisfied. To all this ſhe made no anſwer; but, as I went away, ſhe deſired, I would ſee her often. Strange!'

'November 1. Thurſday. To-day at council the King directed the whole privy-council to attend the Princeſs of Denmark, with copies of the depoſitions concerning the birth of the Prince of Wales, and of what his Majeſty ſaid in council upon that occaſion. In the evening, after the council was up, all the Lords accordingly waited on the Princeſs with the ſaid depoſitions, and declarations of his Majeſty, and the Queen Dowager. Upon receiving them from their Lordſhips, the Princeſs anſwered to this effect. "My Lords, this was not neceſſary; "for I have ſo much duty for the King, that his word muſt be "more to me than theſe depoſitions." I was in the next room; and, when the Lords came out, I went in. The Princeſs was pleaſed to tell me the anſwer ſhe gave as above: upon which I ſaid, I hoped, there remained no ſuſpicion with her Royal Highneſs. She made no anſwer, there being company in the chamber.'

Are not the plain indications here given of the real opinion which the Princeſs of Denmark had formed, in regard to the birth of her ſuppoſed brother, of more weight than half the evidence produced *after the Revolution*, towards invalidating the genuineneſs of that dark and dubious tranſaction?

We ſhall take leave of this publication with obſerving, that it is enriched with an *Appendix*, from Archbiſhop Sancroft's Manuſcripts in the Bodleian Library; containing ſome curious MSS. relating to the times of James II. As the Editor remarks, 'there ſeems to be a peculiar fitneſs in joining the papers of two great men, whoſe political conduct was the ſame; both of them having

ing had ſo great a regard to the Conſtitution as to oppoſe King James's encroachments; and yet both of them refuſing to tranſfer their allegiance to the new Eſtabliſhment.

Commercium Philoſophico-Technicum: or the Philoſophical Commerce of Arts: Deſigned as an Attempt to improve Arts, Trades, and Manufactures. By W. Lewis, M. B. and F. R. S. 4to. Part I. 6s. in boards. Willock.

IT is with regret we often ſee the talents of the ingenious frequently miſemployed in the frivolous purſuits of imaginary ſcience; but it is with equal pleaſure that we ſometimes find men of abilities engaged in the proſecution of real knowlege, and in promoting the ends of public utility. Philoſophers are, indeed, never better employed than in cultivating the arts of civil life, and in making thoſe diſcoveries which tend to the improvement of ſociety, or the political happineſs of mankind. It hath been held a matter of diſpute with many, whether theſe purpoſes have been better effected by an application to the uſeful or to the polite arts? But, perhaps, too great a ſtreſs has been laid on this diſtinction; there being hardly any art that can be denominated merely uſeful or polite. The arts are all more intimately connected with each other, as well as more eſſential to ſociety, than they may appear to a ſuperficial eye; although taſte and imagination have a greater ſhare in the cultivation of ſome; while reaſon and experiment are laboriouſly employed in the improvement of others. Among the many Experimentaliſts, with which this age abounds, there are few to whom the public are more indebted than to the very accurate and diſcerning Author of the work before us. Hence it were needleſs to expatiate on the merits of his preſent deſign, or his well-known abilities for carrying it into execution: we ſhall proceed, therefore, without farther introduction, to give the Reader an account how far, and in what manner, he hath proceeded in his plan of improving the practical arts, by means of experimental Philoſophy.

As no experiments can be accurately made without a proper apparatus, it is with propriety that our Author ſets out with the deſcription of the moſt commodious furnaces and implements of Chemiſtry; ſenſible that the publication of a ſimple apparatus, eaſy of conſtruction, of little expence, and eaſily manageable in its forms and combinations, muſt greatly contribute to remove one of the chief obſtacles to chemical reſearches, and to promote thoſe kinds of experimental purſuits in which furnaces are principal inſtruments. His directions for the conſtruction of

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ſuch apparatus are very explicit, and are illuſtrated with drawings of the ſeveral parts, and diſpoſition of the whole, in order to render them ſtill more plain and intelligible.

Our ingenious Chemiſt proceeds next to give us the Hiſtory of Gold, and of the various arts and buſineſſes depending thereon. In the firſt ſection of this chapter, he treats of the Colour of Gold, and the methods of reſtoring its luſtre when ſullied. We ſhall extract part of this ſection, as it may prove of uſe to ſome of our Readers.

'As inſtruments or ornaments of pure gold are liable to be ſullied only from the ſimple adheſion of extraneous ſubſtances, their beauty may be recovered, without any injury to the metal, however exquiſitely figured, or without any abraſion of its ſurface, however thin and delicate, by means of certain liquids, which diſſolve the adhering foulneſs; as ſolution of ſoap, ſolution of fixed alkaline ſalts, or alkaline ley, volatile alkaline ſpirits, and rectified ſpirit of wine.

'In the uſe of the alkaline liquors, ſome caution is neceſſary in regard to the veſſels; thoſe of ſome metals being, in certain circumſtances, corroded by them, ſo as remarkably to diſcolour the gold. A gilt ſnuff-box, boiled with ſoap-boilers ley in a tin pot, to clean it from ſuch foulneſs as might adhere in the graved figures, and to prevent any deception which might hence ariſe in a hydroſtatic examination of it, became ſoon of an ill colour, and at length appeared all over white, as if it had been tinned: ſome pieces of ſtandard gold, treated in the ſame manner, underwent the ſame change: and on trying volatile alkaline ſpirits, prepared with quick-lime, the ſame effect was produced more ſpeedily. On boiling the pieces, thus whitened, with ſome of the ſame kind of alkaline liquors, in a copper veſſel, the extraneous coat diſappeared, and the gold recovered its proper colour.

'For laces, embroideries, and gold thread woven in ſilks, the alkaline liquors are in no ſhape to be uſed; for, while they clean the gold, they corrode the ſilk, and change or diſcharge its colour. Soap alſo alters the ſhade, and even the ſpecies of certain colours. But ſpirit of wine may be uſed without any danger of its injuring either the colour or the quality of the ſubject, and in many caſes proves as effectual, for reſtoring the luſtre of the gold, as the corroſive detergents. A rich brocade, flowered with a variety of colours, after being diſagreeably tarniſhed, had the luſtre of the gold perfectly reſtored by waſhing it with a ſoft bruſh dipt in warm ſpirit of wine; and ſome of the colours of the ſilk, which were likewiſe ſoiled, became at the ſame time remarkably bright and lively. Spirit of wine ſeems

ſeems to be the only material adapted to this intention, and probably the boaſted ſecret of certain Artiſts is no other than this ſpirit diſguiſed: among liquids, I do not know of any other, that is of ſufficient activity to diſcharge the foul matter, without being hurtful to the ſilk: as to powders, however fine, and however cautiouſly uſed, they ſcratch and wear the gold, which here is only ſuperficial, and of extreme tenuity.

'But though ſpirit of wine is the moſt innocent material that can be employed for this purpoſe, it is not in all caſes proper. The gold covering may be in ſome parts worn off; or the baſe metal, with which it had been iniquitouſly alloyed, may be corroded by the air, ſo as to leave the particles of the gold diſunited; while the ſilver underneath, tarniſhed to a yellow hue, may continue a tolerable colour to the whole: in which caſes it is apparent, that the removal of the tarniſh would be prejudicial to the colour, and make the lace or embroidery leſs like gold than it was before. A piece of old tarniſhed gold lace, cleaned by ſpirit of wine, was deprived, with its tarniſh, of the greateſt part of its golden hue, and looked now almoſt like ſilver lace.'

In ſection the ſecond, he treats of the ſpecific gravity of gold: on which he obſerves, 'It were to be wiſhed, that thoſe who have examined metals hydroſtatically, had ſpecified the ſenſibility of the balance, and the quality and warmth of the water. An increaſe of heat rarefying water much more than it does gold, the gold muſt turn out proportionably heavier than an equal volume of the expanded fluid; and this difference is, perhaps, more conſiderable than it has generally been ſuppoſed. From freezing to boiling water, or by an augmentation of heat equivalent to one hundred and eighty degrees of Fahrenheit's thermometer, a rod of gold appears to be lengthened about one part in 700, and conſequently its volume is increaſed about one part in 233, while the volume of water is increaſed one 26th or more: hence by an augmentation of forty degrees of the thermometer, or from a little above freezing to the ſummer heat, the volume of gold, if its expanſion be uniform, is increaſed one part in 1048, and that of water one in 117; and the gravity of gold, weighed in the water ſo warmed and expanded, ſhould be greater than when the gold and water are forty degrees colder, in the proportion of about 19,265 to 19,400. This calculation gives a difference in the gravity, of 0,034 for every ten degrees of the thermometer, but ſome trials ſeemed to make it greater.'

In ſection the third, he conſiders the ductility of gold, and the arts depending on this property, viz. Gold-beating, Wire-drawing, and Gilding with gold-leaf on different ſubjects; all which arts are ſeparately and minutely treated; the proceſs of the

the whole operation, and the cautions of the most experienced Workmen, being particularly noticed.

Section the fourth relates to the effects of Fire on this valuable metal.

Section the fifth, of the mixture of gold with other metals; as with mercury, wherein the nature of gold powder, and the process of water-gilding is minutely laid down. He considers also the effects of the mixture of gold with silver, copper, and other metals; together with the alterations produced by different proportions of different metals, and the effects of strong or continued fire on such mixtures.

In section the sixth our Author, considers the action of acid and sulphureous bodies on gold; with the various solutions of it, and their properties. Under this head he treats of the effects of the nitrous, the marine, and vitriolic acid, as also of compound menstrua. He proceeds then to the general properties of solutions of gold, the separation of gold from acids by inflammable liquors, and to the precipitation of gold by alkaline salts. We shall quote a passage or two from this part of the work, relating to the imaginary tincture, the *Aurum potabile*, and the really wonderful powder the *Aurum fulminans*. With regard to the former, Dr. Lewis observes, that 'many persons who have busied themselves in the pursuit of medicinal preparations from gold, have been greatly deceived in the result of their operations, from not being acquainted with the peculiar properties of this metal. Finding that essential oils imbibe gold from *Aqua regia*, and receive with the gold a high colour, and that rectified spirit of wine, by digestion with the oil, dissolves it, and becomes impregnated with its colour, they imagined they had thus obtained, an *Aurum potabile*, or true tincture of the gold, which they supposed to be endowed with extraordinary medicinal powers; not aware, that the gold constantly separated in the process, and that the colour of the preparation was no other than that which concentrated acids produce with essentials oils, however pale or colourless.'

Of the *Aurum fulminans*, our Author gives the following account.

'Aurum Fulminans weighs about one fourth part more than the gold employed, three parts of gold yielding four of the fulminating powder: this I relate on the authority of Lemery, Kunckel, and other practical Writers; for though I have often made the preparation myself, I have never examined the increase of its weight. Part of the increase proceeds from the volatile alkali; for, on adding to the Aurum Fulminans a little vitriolic acid, the volatile salt rises in sublimation, satiated with the acid:

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the remaining powder is found to be diveſted of its fulminating power. From the coalition of the volatile alkali with the nitrous acid in the menſtruum reſults an ammoniacal nitre, a ſalt which of itſelf detonates on being heated: by what power or mechaniſm its detonating quality is ſo remarkably increaſed in the Aurum Fulminans, is unknown.

'The exploſion of Aurum Fulminans is more vehement than of any other known kind of matter: it goes off in a leſs degree of heat than any of the other exploſive compoſitions; and even grinding it ſomewhat ſmartly in a mortar, is ſufficient for making it explode. Some inſtances are mentioned in the Breſlau Collections, and the *Ephemerides Naturæ Curioſorum*, of a very ſmall quantity burſting in pieces the marble-mortar in which it was rubbed; and an accident of the ſame kind happened ſome years ago to a ſkilful Chemiſt here. The Operator cannot be too much on his guard in the management of ſo dangerous a preparation.

'It has been reckoned, that a few grains of Aurum Fulminans act with as much force as ſeveral ounces of gun-powder: but the actions of the two are of ſo different kinds, that I cannot apprehend in what manner their ſtrength can be compared. The report of Aurum Fulminans is of extreme acuteneſs, offending the ear far more than that of a much larger quantity of gunpowder, but does not extend to ſo great a diſtance; ſeeming to differ from it as the ſound of a ſhort or tenſe muſical ſtring, from that of a long one, or of one which is leſs ſtretched. In ſome experiments made before the Royal Society, and mentioned in the firſt volume of Dr. Birch's Hiſtory, Aurum Fulminans cloſed up in a ſtrong hollow iron ball, and heated in the fire, did not appear to explode at all; while gunpowder, treated in the ſame manner, burſt the ball. On the other hand, a little Aurum Fulminans, exploded on a metallint plate in the open air, makes an impreſſion or perforation in the plate; an effect which gunpowder could ſcarcely produce in any quantity.

'This remarkable effect of Aurum Fulminans on the body which ſerves for its ſupport, has induced ſome to believe that its action is exerted chiefly or ſolely downwards. It appears, however, to act in all directions: for a weight laid upon it, either receives a like impreſſion, or is thrown off: and in the collection above-mentioned, an account is given of a large quantity (ſome ounces) which exploding from too great heat uſed in the drying of it, broke open the doors, and ſhattered the windows in pieces. Mr. Hellot found, that when a few grains of the powder were placed between two leaves of paper, and cemented to one of them by gum water, only the leaf which touched the

powder

powder was torn by the explosion, and the other swelled out; and that when both were brought into close contact with it, by pressing them together, it tore them both; from whence he concludes, that the action of the Aurum is greatest on the bodies which it immediately touches. Both this property, and the acuteness of the report, may possibly depend upon one cause, the celerity of the expansion: experiments have shewn, that the resistance of the air to bodies in motion, increases with the velocity of the body in a very high ratio; and perhaps the velocity with which Aurum Fulminans explodes may be so great, that it is resisted by the air as by a solid mass.'

This suggestion of our ingenious Author, concerning the mechanical cause of so extraordinary a phenomenon, appears to be extremely well-grounded, and is a proof among many others, of his having a due regard to the theory, while he is improving the practical parts of science. From this subject he passes on to the precipitation of gold by metallic bodies, and the manner in which it is affected by the *Hepar sulphuris*.

In section the seventh are considered the Alloy of Gold, and the methods of judging of the quantity of alloy it contains, from the colour and weight. On this subject our Author makes some curious and useful observations.

Section the eighth and last, relates to the Assaying of Gold; and with this section, tho' unfinished, the present publication ends.

A Compleat History of English Peerage; from the best Authorities. By William Guthrie, Esq; Illustrated with elegant Copper-Plates of the Arms of the Nobility, blazoned in the Herald's Office, by the proper Officers; Copper-plates of the Premiers, in their parliamentary Robes; and, at the Conclusion of the History of each Family, Vignets, and other Ornaments proper for the Subject. Vol. I. 4to. 1l. 10s. sewed. Newbery.

THIS work seems intended not only to do honour to the noble families of which it treats, in a much more ample manner than has ever been done before; but also to the several Artists concerned in the execution of it, as well as the Author; for it is most elegantly [we could wish to add accurately] printed, upon royal paper, with a good type; and the copper-plates are handsomely finished by Grignion, Longmate, and others. The present volume contains only an account of the royal family, and down to the Duke of Marlborough inclusive; so that we are afraid

Mr. Guthrie will ſcarce be able to finiſh his plan in three volumes more, agreeably to his propoſals. Indeed, if the work was not ſo immoderately expenſive, as it is likely to prove, few of his readers, perhaps, would wiſh to have it contracted; for it is wrote in a far more lively manner than any thing of the kind, and his characters are drawn with an animated pen. The pedigrees are the only part which appears tedious, and could not, indeed, be well rendered otherwiſe.

The work is very properly dedicated to his Majeſty, as "being the fountain of honour": and under the account of his Royal Highneſs the Duke of York, a ſhort abſtract of the hiſtory of the houſe of Brunſwick is introduced; by which we learn that 'Erneſt the Confeſſor, Duke of Brunſwick-Wolffenbuttel, had two ſons, Henry and William, the latter of whom was properly the founder of the houſe of Luneburg. He had ſeven ſons, Erneſt, Chriſtian, Auguſtus, Frederick, Magnus, George and John.' Of theſe, George only married, and left four ſons, Chriſtian-Lewis, George-William, John-Frederick, and Erneſt-Auguſtus, who was the firſt Elector of Hanover, and married Sophia, daughter of Frederick elector Palatine and King of Bohemia, by whom he was father to George I. King of England.—As we preſume our Readers will be glad to ſee Mr. Guthrie's character of his late Majeſty; it is here ſelected, as a ſpecimen of his ſtyle and manner. After having mentioned his Majeſty's ſudden death, as given in the Gazette; he adds ——

'Though it does not fall within our deſign, to give the particulars of the long and glorious reign of George II. it would be ungrateful in any writer, who has occaſion to mention him hiſtorically, to paſs over in ſilence thoſe general heads, by which his reign became the moſt diſtinguiſhed in the Engliſh hiſtory.'——'Upon his acceſſion to the crown of Great Britain he found a ſtrong, and indeed an inveterate oppoſition to the miniſter who had the greateſt ſhare in his councils; and who, from his long poſſeſſion of power, was become obnoxious to ſome of the beſt friends of the Proteſtant ſucceſſion'. [At length] 'Finding the oppoſition too ſtrong to be reſiſted, without endangering the peace of his kingdom, at the miniſter's own requeſt, he diſmiſſed him from his places; and yet gave him proofs that he was ſenſible of his integrity. In all other reſpects, he conſulted not only the ſafety, but the ſenſe of his people; and, by long experience in government, he thereby made himſelf maſter of their affections. He was ſupported, in an eminent manner, by the duty and gratitude of his ſubjects, when an unnatural and unprovoked rebellion broke out againſt him, in the year 1745, which, after it was happily

quelled, was puniſhed with leſs blood-ſhed than ever was known, under ſuch circumſtances of treaſon; a few examples of public juſtice, and thoſe of the moſt criminal, being only made. Though he was engaged at the ſame time, in a war with France, which he undertook at the requeſt of his people, and in which he endangered his own royal perſon, in defence of the houſe of Auſtria; and though that war was far from being fortunate by land; yet, upon the re-ſettlement of public tranquillity, notwithſtanding the vaſt expences the government was put to, public credit was rather confirmed than impaired. This appeared evidently, when in a few years after the peace of Aix-la-Chapelle, the injuſtice and uſurpations of France, joined to the unmeaſurable ambition and revenge of the houſe of Auſtria, againſt the King of Pruſſia, obliged him to commence a new war, which raged equally in America, Europe, and Aſia *, wherever the Engliſh and the French had footing. Yet, this war, though expenſive to Great Britain beyond any precedent, was carried on with a ſpirit and vigour, that no age or hiſtory can parallel; and its ſucceſſes were anſwerable. The incredible ſums which it coſt were chearfully ſupplied by his people, who were enabled to advance them by the protection and encouragement which his government gave to commerce. During his long reign, no attack was made, or even complained of, upon the liberty of the ſubject, or upon private property. In his own nature, he was eminently juſt and honeſt; but, he thought cowardice in his officers, either by ſea or land, the worſt ſpecies of diſhoneſty; and, being perſonally brave himſelf, he ſeldom could be prevailed upon to pardon it.'—'In his private life, he was remarkably temperate and regular; and, though his conſtitution was apt to be affected by colds, and other accidents of fatigue or weather; yet he may be ſaid to have died intirely of old age. He departed from this world when his glory in it was in its height; and when his name was equally dear to his ſubjects, as it was reſpectable to foreigners.'

The following extract from the portrait of the late Prince of Wales may be another acceptable ſpecimen.

'His Royal Highneſs Frederick, Prince of Wales, during the whole time of his reſidence in England, may with great truth be ſaid to have been the darling of his father's ſubjects. His paſſion for the encouragement of literary merit and ingenious men, in every branch of knowlege, was perhaps greater, than ever was known in any Prince of his rank, who had ſo

* He ſhould not wholly have omitted *Africa*, which came in for its ſhare, with the other quarters.

many

y other objects to engage his attention, as his Royal High-had. He gave private, but regular and genteel pensions veral Authors of genius, who, he understood, had been indifferently treated by great men; and his manner of be-ng towards them was such, that the public never suspected subsisted by his bounty. What enhances the merit of this rosity the more is, that he was thus liberal at a time of when any other Prince in his situation, and with his in-e, would have thought he might have omitted the exertion uch munificence. He understood the fine arts; some of n he practised, and his taste in every branch of œconomy expence, was such as became his high station.'—'His attach-it to whatever was beautiful and becoming, led him to give n education to his children, as to make their future dig-sit easy and graceful upon them; because it was founded n the noblest principles of public, as well as of private vir-

But his Royal Highness, in no part of his character eared with greater lustre, than in his ideas of English li-y. Though pure, they were practicable, though refined, were rational. Such was his zeal for constitutional free-n, he did not think it sufficient that his convictions should within his own breast, and be confined to his own family cabinet; for he took care, though in the most polite and iging manner, to impress every one who had the honour to roach him, with the like sentiments; and he had the pe-ar happiness of wording his answers to the public addresses were made to him, in such a manner, as to convince all heard and read them, that they came from the heart.— loved popularity without courting, far less affecting it. considered the city of London as the great emporium of merce, and he readily gave his patronage to every scheme was calculated for the improvement of trade and manu-ures. This condescension, and the even, affectionate man-in which he received and entertained such as applied to him those great national purposes, had prodigious effects, by ing up an emulation both in planning and executing mes of public importance; and he knew so well the abi-s of those he consulted upon such subjects, that he seldom was aken in the judgment he formed. In the affairs of his own t, he was a generous master, and a firm friend, but with a k, though reserved, sensibility, when he thought he did not t with suitable returns.'—

In his differences with his father's minister, he always com-ed himself with just regret and duty to his Majesty's person authority; and his conduct was equally irreproachable in other relations of life. The death of his Royal Highness,

though not ſo ſudden as that of his Royal * *Grand*-father, was almoſt equally unexpected, he being thought, and thinking himſelf, out of all danger at the time it happened, which was March the twentieth, 1750.'

It is great pity that Mr. Guthrie is not more exact in his *dates*; which are frequently wrong. But as a charge of this ſort ſhould be ſupported by proofs, we ſhall inſtance in his account of the Duke of Cumberland, p. 39, where he is ſpeaking of the ſteps that brought on the battle of Dettingen. His words are theſe —

'His Majeſty's great object at that time was, to awaken the Dutch, to a ſenſe of their own intereſt, ſo as to prevail with them to embark heartily in the common cauſe. On the twenty-ſecond of February, 1743-4, his Majeſty, to prove how much he was in earneſt, appointed his Royal Highneſs a major-general of his forces. On the ſecond of May *thereafter* †, he landed at Helvoetſluys, his Royal Highneſs attended him; and next day went to the Hague, and from thence he returned to Amſterdam, and reached Hanover on the twentieth of May.' . . . His Majeſty took but little repoſe at Hanover, for, attended by his Royal Highneſs, he ſet out on the *ſixteenth* of June, to take upon him the command of his army, which was then facing that of France, under the Marſhal Duke de Noailles. After paſſing Caſſel and Hanau, they arrived on the *nineteenth* ‡ of June at Aſchaffenberg. The affairs of the campaign, were at that time extremely critical.——The Earl of Stair, however, prevented the enemy from ſeizing Aſchaffenberg; to which place, his Majeſty, attended by the Duke of Cumberland, and Lord Carteret, ſecretary of ſtate came on the *tenth* ‡ of June. Nothing but the preſence of the royal perſonages, at that critical time, could have ſaved the allied army from total deſtruction. The French Huſſars, and the rapidity of the ſtream, prevented boats from coming up the river [Mayne] with proviſions; ſo that no meaſure could be thought

* We have here exactly copied our Author, tho' we preſume he has made a ſmall ſlip, and meant to have wrote only, *Father*.

† That is, the 2d of May 1744; ſo that, according to this way of calculating, the battle of Dettingen was fought in June 1744;—but at p. 467. he ſays, that the Duke of Marlborough ſerved at the ſaid battle, in 1742. — Unfortunately, *neither* of theſe diſcordant dates are right, for that important battle was *really* fought in 1743.

‡ In one and the ſame page, his Majeſty is made to arrive at Aſchaffenberg on the *nineteenth* and *tenth* of June, [in words at length] the *latter* of which is ſomewhat extraordinary, as the ſame page informs us, that he did not leave Hanover till the *ſixteenth*.—The art of *Reviſal*, is no bad one, in modern Authorſhip!

of

of for ſaving the army, but its retreating to Hanau; and, on the twenty-ſixth of June, orders were given for the troops to begin their march, at the dawn of day.'

Then follows a very circumſtantial detail of the battle of Dettingen, which does honour to his Majeſty, and his Royal Highneſs, who was wounded there. But, what is ſomewhat extraordinary, neither the *day*, nor the *year*, when the above-mentioned battle was fought, are particularly ſpecified; but we are left to make them out, as well as we can, from what has gone before.

This article of the Duke of Cumberland, has ſurely been wrote in a hurry; otherwiſe we ſhould ſcarce have been told, one would think, that—'on the 29th of Auguſt, 1746, the Houſe of Peers addreſſed his Majeſty on the ſubject of the battle of Culloden,'—which happened the 16th of April preceeding; and before the end of that *ſame* month, the above addreſs was really preſented.—In fact, the Parliament was *prorogued* before the 29th of Auguſt.

The *arms*, in this work are, in general, very well, and (we believe) accurately engraved; but it is certainly a great omiſſion, not to have given us the method of blazoning any of thoſe of the Royal Family; which was the more neceſſary to be done, as they are diſtinguiſhed from each other in the plates, by their *proper differences*, which (though intelligible enough to perſons verſed in heraldry) may yet be eaſily overlooked by others, for want of the uſual explanation.—we think it wrong too (with ſubmiſſion to the heralds) for the Prince of Wales's arms to be incircled (as they are) with *the Garter*, as his Royal Highneſs is not *yet*, at leaſt, a companion of that moſt noble order.

Though the method, which Mr. Guthrie profeſſes to take, of ſubmitting the Manuſcript account of each family, to the peruſal of the head of it, ſeems to bid fair for accuracy; yet we cannot ſay that it always ſucceeds.——His Grace the Duke of Norfolk, we are told, referred what relates to his anceſtors, to the immediate inſpection of one of the officers of the College of arms; notwithſtanding which precaution, the different *creations* to the numerous titles in that ancient, and noble family, are moſt egregiouſly miſprinted at p. 105. The punctuation in this particular part, is ſo notoriouſly wrong, as to make ſeveral of the titles appear to have been given in quite different reigns, from what they really were; as any one may be convinced, by a bare inſpection.

As a ſpecimen of our Author's manner of treating his ſubject, we ſhall here inſert a ſhort abſtract of his account of the

noble family of Cavendiſh, Duke of Devonſhire; which appears to be as well drawn up as any in the volume.—This family derives its name from the Lordſhip of Cavendiſh, in Suffolk; and produced ſeveral very eminent men before it was ennobled, particularly the Lord Chief Juſtice Cavendiſh, who, in the unſettled reign of Richard II. was ſeized by the inſurgents of Suffolk, and beheaded by them.——Of this family, too, was that illuſtrious navigator, Thomas Cavendiſh, who, in the reign of Queen Elizabeth carried the glory of the Engliſh name to its height.——But the perſon, from whom the preſent grandeur of this family is, in ſome meaſure derived, was William Cavendiſh, who ſtood in a high degree of favour and intimacy with the famous Cardinal Wolſey,—the narrative of whoſe life he wrote. This gentleman was knighted by Henry VIII. under whom, as well as Edward VI. and Queen Mary, he acted as treaſurer of the Chamber, and privy-counſellor. During the courſe of his long life, he received vaſt additions to his fortune from the crown; particularly ſeveral lands and manors belonging to diſſolved Priories and Abbeys, in various counties.——His ſon William, being a perſon of great merit, and poſſeſſed of a vaſt eſtate, [though only a younger brother] was, by his Majeſty, James I. created Baron Cavendiſh of Hardwick, in the county of Derby, [*1ſt Baron and 1ſt Earl,*] May 4, 1605. Henry, his elder brother, dying without iſſue, a farther great eſtate devolved to the above William, in 1616; and he was afterwards, viz. in Auguſt 1618, created Earl of Devonſhire.—'His Lordſhip was highly inſtrumental in *rearing* the Engliſh colonies upon the continent of America, in their infancy; and was one of the firſt adventurers to ſettle and plant Virginia.' He died March 3d, 1625, and was ſucceeded by his ſon William, [*2d Earl*] one of the moſt accompliſhed noblemen England ever could boaſt of; and a principal ſpeaker in the Houſe of Peers, where he made a great figure.

[*3d Earl.*] William, ſon to the above, was but little more than ten years old, at the time of his father's death, June 20, 1628. When the civil wars broke out, he entirely ſided with the King.—But 'notwithſtanding the merits of this family in the Royal cauſe, we know of no increaſe either of honours or riches which it gained by the reſtoration. The Earl accommodated himſelf to the life of a private Engliſh Peer, and imitated his anceſtors in acts of beneficence and hoſpitality; without meanneſs, he was a friend to the crown; and without faction, he was a patron to liberty. Such a diſpoſition was not fitted to ſhine in great employments during the reign of Charles II. He was, however, appointed Lord Lieutenant of Derbyſhire,

byſhire, and the general character from all who knew him, was, that he was maſter of as many private virtues as any man ever was known to poſſeſs.' He died November 23, 1684.

[*4th Earl and 1ſt Duke.*] He was ſucceeded by his ſon William, (afterwards *Duke* of Devonſhire.) 'This nobleman joined all the warmth of patriotiſm to all the accompliſhments of a court, which he poſſeſſed in the higheſt degree.' Whilſt only Lord Cavendiſh, and a Member of the Houſe of Commons, he exerted himſelf with the greateſt ſpirit, upon every occaſion that offered, in defence of the liberties and conſtitution of his country; and had uſed his utmoſt endeavours, though ineffectual, in favour of the *bill of excluſion*. Upon the acceſſion of King James, he was become Earl of Devonſhire, by the death of his father a little before. And 'though we cannot ſuppoſe him to have been then a favourite at court, yet, when he appeared there, he behaved with the ſame eaſe and freedom, as if he had been a leading miniſter.'—The following inſtance ſhews the Earl's ſenſe of honour to have been, perhaps, greater than his prudence. 'Having been inſulted within the verge of the palace by Colonel Culpepper, he forgave him, upon the Colonel's promiſing him never again to appear at court. But the Colonel claiming ſome merit in the Duke of Monmouth's defeat, forfeited his compromiſe, and he was met with a look of aſſurance, if not of inſolence, in the King's preſence-chamber, by the Earl of Devonſhire. The place, however, was no ſanctuary to the Colonel againſt the reſentment of the Earl, who led him by the noſe out of the room, and chaſtiſed him with his cane. This incautious act of paſſion proved a ſource of perſecution to the Earl, and furniſhed the court with a handle, which his public conduct had not afforded. A proſecution was ſet on foot againſt his Lordſhip, and a fine of thirty thouſand pounds impoſed upon him in the court of King's-bench, and though a Peer, he was committed to that priſon. His Lordſhip's patience was unequal to injuſtice, indignity, and impriſonment, all at the ſame time. He eſcaped out of priſon, and went to Chatſworth, where he lived with the ſame freedom as formerly. But the court was inexorable, and the fine muſt be paid.'—'In ſhort, a precept was directed to the ſheriff of Derbyſhire, to raiſe the poſſe comitatus, and to bring the Earl priſoner up to London. The Earl defended himſelf from this attack upon his freedom, by a method as uncommon, as it was ſpirited. He invited the ſheriff to his houſe, and there kept him under an honourable confinement* (concerted, perhaps, before between them) till he made

* If the Vignet, at the end of this family, relates to this particular tranſaction, (as we think it does) the engraver ſhould *not* have adorned

up matters with the government, by giving his perſonal bond, which was afterwards delivered up by King William, who found it amongſt King James's papers, for the payment of the thirty thouſand pounds."—The return of this bond, was a favour, which the Earl's conduct, previous to the revolution, certainly merited from King William. For ſo great was the opinion, entertained by the public, of his Lordſhip's abilities and integrity, that his early declaration in favour of liberty, was of no ſmall ſervice at that time, to the avowed patron and protector of it. His merit, in this reſpect, is very amply ſet forth in the patent, whereby he was created Marquis of Hartington, and Duke of Devonſhire, May 12, 1694; the preamble of which ſays, "that the King and queen could do no leſs for one, who had deſerved the beſt of them. One, who, in a corrupted age, and ſinking into the baſeſt flattery, had conſtantly retained the manners of the ancients; and would never ſuffer himſelf to be moved, either by the inſinuations, or the threats of a deceitful court. But, equally deſpiſing both, like a true aſſerter of liberty, ſtood always for the laws; and, when he ſaw them violated paſt all other redreſs, he appealed to us; and we adviſing with him, to ſhake off that tyranny; he, with many other Peers drawn over to us by his example and advice, gave us the greateſt aſſiſtance towards gaining a moſt abſolute victory without blood, and ſo reſtoring the ancient rights and religion."

This great man continued to act upon the ſame rational principles, to the time of his death, which happened Auguſt 18, 1707.—Mr. Guthrie's character of him, is well drawn, (but too long for our inſertion) and concludes in the following manner.—'His Grace was a rational Chriſtian, in every ſenſe of the word, but that which is adopted by madmen, and enthuſiaſts; for he believed in the myſteries, and practiſed the duties of Chriſtianity; and, in politics, he gave a true and juſt character of himſelf, in the following inſcription, which he ordered to be engraved upon his monument:

"*Willielmus, dux Devon, bonorum principum fidelis ſubditus; inimicus & inviſus tyrannis.*"

[*2d Duke*] William the 2d Duke of Devonſhire, in 1692, ſerved as a volunteer during a campaign in Flanders, under King William. Upon his father's death, he ſucceeded him in all his places and truſts, and when Queen Anne beſtowed them upon him, ſhe ſaid, "That ſhe had loſt a loyal ſubject and a good

the Earl with the uſual badges of the Order of the Garter, as his Lordſhip was *not, at that time*, a Knight companion of that moſt noble order.

friend

riend in his father, but did not doubt to find them both again n the ſon."—On the 4th of June, 1729, his Grace died:—pon which occaſion, Mr. Guthrie obſerves, that it is unneeſſary to draw his character, as the great ſtrokes of it had een given in that of his father, 'whom he reſembled in every eſpect, excepting that, through the happy alteration of the imes, his virtues were not ſo ſeverely tried.'

[*3d Duke.*] William, the 3d Duke of Devonſhire, paſſed hrough ſeveral great offices at court; and on the 31ſt of Aarch 1737, was declared Lord Lieutenant of Ireland, where e opened the Seſſion of Parliament, Nov. 4th, with a ſpeech. Both Houſes of Parliament there, in their ſeveral addreſſes, xpreſſed themſelves deeply affected with the ſenſe of his Maſty's paternal care over them, in giving for a governor, a noleman ſo amiable in his own character, and the head of a mily, the diſtinguiſhed patrons and protectors of public liberty.'

The following account does honour to his Grace, though ot very accurately drawn up.——'The Iriſh, at this time, 1738] lay under prodigious diſadvantages, if not hardſhips, n account of the duties upon their *woollen*-yarn *and manufacres* imported into Great Britain. *Theſe* were ſo heavy, that *it* ncouraged ſmuggling from Ireland to France, and other counies, to the unſpeakable prejudice of the Britiſh manufactures. When his Grace returned to England, he repreſented this atter ſo effectually to the government, that the Parliament ook off the duties from the Iriſh woollen yarn, and opened ertain ports in England for the *importation* of the *woollen manufactures* *. He likewiſe gave the Miniſtry ſuch informations ncerning Ireland, as diſſipated many prepoſſeſſions that lay ainſt that people, and was the firſt who gave life to the ſpirit trade and induſtry, which, ſince that period, has been ſo markable in that nation.'—After his Grace's quitting the ieutenancy of Ireland, in 1744, he became Lord Steward of e Houſhold, in which ſtation he continued till June 1749; hen (as Mr. Guthrie remarks) he 'thought of retiring from blic buſineſs, to his magnificent ſeat at Chatſworth, which did without the leaſt diſguſt, either with the times, or the vernment; beloved and honoured by all parties, though rties, at that time, ran very high. His Majeſty, the late

* Here Mr. Guthrie is, certainly, miſtaken:—the duties were, indeed, taken off from the Iriſh *woollen-yarn*, and certain ports in England were opened for the importation of *That*, and of Iriſh *wool*; but their *woollen manufactures* ſtill remain under an abſolute prohibition of being imported into this country.

King

King, had a warm perſonal regard for his Grace, and was always very unwilling, even after his retirement from public buſineſs, to conclude any meaſure of very great importance, at the council-board, without his Grace's participation; nay, upon a certain very intereſting occaſion, his Grace, by the expreſs command of his Majeſty, was ſent for from Chatſworth, to give his opinion in council. He continued, however, for the moſt part, at Chatſworth, till the time of his death, which happened on December 5, 1755.'

[*4th Duke.*] William, the 4th and preſent Duke of Devonſhire, married in March 1748, the Lady Charlotte Boyle, only ſurviving daughter and heir of Richard, Earl of Burlington and Cork; by which Lady, who died Dec. 8, 1754, his Grace has iſſue,

1. William, Marquis of Hartington, born Dec. 1748.
2. Lady Dorothy, born Aug. 1750.
3. Lord Richard, born June, 1752.
4. Lord George-Henry, born Feb. 1754.

The late Duke's iſſue were, four ſons and three daughters, viz.

1. William, the preſent Duke.
2. Lord George, to whom his Majeſty was godfather,
3. Lord Frederick, to whom his preſent Majeſty's father was god-father. Being bred in the army, after going through ſeveral ſubordinate commands, he was preferred to a regiment of foot.
4. Lord John, who in 1754, was elected Member of Parliament for the united boroughs of Weymouth, and Melcomb-Regis.
5. Lady Caroline, to whom King George I. was godfather,—married to William, Viſcount Duncannon, now Earl of Beſborough. She died 1760.
6. Lady Elizabeth, married in 1743, to John Ponſonby, brother to the Earl of Beſborough.
7. Lady Rachael, married Horace Walpole, Eſq; 'now Lord Walpole of *Wollerton*.'

Here we are ſorry to be obliged to obſerve, that *Miſnomers* are very frequent in this work; — a fault, which, however trivial it may be thought in ſome kinds of performances, is yet of great conſequence in genealogical compoſitions. For though Mr. Guthrie tells us above, of a Lord Walpole of *Wollerton*, [a place we never heard of before] yet if he had made the neceſſary enquiries, he would have found it, we believe, to have been *Walterton*.

In our abſtract of this family, we have purpoſely omitted moſt of the inter-marriages, for the ſake of brevity, as well as because they are not always the moſt accurate. For inſtance, at p. 347, we are told that Lord Henry Cavendiſh, ſecond ſon of the firſt Duke of Devonſhire, 'married Rhoda, only ſurviving daughter of William Cartwright of Aynhoe, in the County of Northampton, Eſq; (by Urſula his ſecond wife, daughter of Ferdinando Lord *Halliſax.*')—To this alliance of Mr. Cartwright's, we acknowlege ourſelves entire ſtrangers; and after all, are apt to believe that the perſon really meant, was daughter to Ferdinando, Lord *Fairfax, of Cameron, in Scotland.*——However, as in theſe two inſtances, the *very* candid reader may be willing to ſuppoſe the Author was drawn aſide from the true *ſenſe*, by ſome ſmall ſimilitude of *ſound*; yet what ſhall we ſay to his giving us, at p. 413, 'Robert Sidney, [is] firſt Earl of *Eſſex*,'—inſtead of *Leiceſter?*

In blazoning the Devonſhire arms, at p. 355, he ſays, —— *within a Garter*,'—but as that diſtinction is *merely perſonal*, though it be right, in regard to the *preſent* Duke, yet it ſhould not be introduced in works of this kind: and accordingly the arms are *not* ſo engraved, at p. 293.

At p. 455, we are told of a *Duke* of Portland, in the latter end of Queen Anne's reign; though, in fact, *that Title* was never in being, till conferred by King George I. in the year 1716.

At p. 464, we are informed that the Earl of Sunderland resigned his place of Firſt Lord Commiſſioner of the *Admiralty*,—a place, which he never poſſeſſed! our Author, however, perhaps meant the *Treaſury*;—an office of a quite different department.

But as we cannot pretend to enumerate all the ſlips of this kind, that might be pointed out; we ſhall conclude with a hint to Mr. Dryden Leach; a Printer of ſuch acknowledged merit, that we were much ſurprized to find the famous Inſcription upon the triumphal column at Blenheim-houſe, printed at p. 363, as a piece of common News-paper narrative, though it is known to be wrote in that kind of meaſured proſe, uſually appropriated to monumental inſcriptions; and which (if printed as things of that kind are uſually engraved) would certainly give it a much more elegant appearance, than what it now makes in the place referred to above.——We ſhall take our leave of this firſt volume, with recommending a greater degree of accuracy and preciſion to be obſerved in the remaining; as we apprehend the work may probably be protracted to ſo a length, as to render it very inconvenient for many purſers to procure a *more correct* impreſſion hereafter, when they have paid ſo conſiderable a price for the firſt Edition.

Gleanings of Natural Hiſtory, Part III. By George Edwards, Fellow of the Royal Society, and of the Society of Antiquaries, London. 4to. 21. 2s. Printed for the Author, at the Royal College of Phyſicians, in Warwick Lane; ſold alſo by Nourſe, Dodſley, &c.

IN our Review for March, 1758, we gave an account of the *firſt* † part of this curious and maſterly performance; and the ſecond part was mentioned in October, 1760; the *third* now publiſhed, compleats the undertaking; and we are ſorry to learn, that it is, moreover, the laſt work of the kind which we are to expect from this truly ingenious Artiſt. For Mr. Edwards informs us, in his preface, that he has parted with all the materials which he had to proceed upon; all his original drawings being ſold to a generous purchaſer, and are now become the property of a noble earl, whom our author however does not name*: but he informs us that they amounted in all to about 900, many of them not yet engraved.——"My age requiring it, ſays he, I have now nothing to do but to retire from the buſy world, to enjoy my peace and repoſe, with a few friends of my own middling ſtation of Life."—And may he meet with all the comfort and tranquillity which this fluctuating ſtate is capable of affording, and which a man of his worthy and reſpectable character ſo highly deſerves!

The great number and variety of ſubjects which compoſe the whole of Mr. Edwards's works will appear really amazing, when we conſider that they are all the production of his own hand; for they amount to not leſs than 600 Articles, contained in 365 Copper-plates, all ſtrictly drawn and coloured from nature, and, with the deſcriptions, making, in the whole, ſeven quarto volumes, the firſt four bearing the title of *Natural Hiſtory*, and the three laſt that of *Gleanings*, &c.

† In which a Specimen was given of Mr. Edward's performance, both as to Drawing, engraving, and colouring; taken from one of his own plates, repreſenting a very uncommon animal, which plate was given gratis, with the Number of the Review in which it was inſerted, and which may yet be had of our publiſher.

* The Reader perhaps may gueſs into whoſe hands this valuable treaſure is fallen, when we have informed him that the preſent volume is dedicated to the right honourable the Earl Ferrers, F. R. S. to whom Mr. E. acknowledges himſelf indebted for a great number of the moſt rare ſubjects deſcribed in it—which fortunately fell into his Lordſhip's hands during the late war, in a French Prize taken by him, when Capt. Shirley.

We may form ſome idea of the extreme care and accuracy of this indefatigable artiſt, from the account which he here gives us of his ſcrupulous exactneſs, in order to avoid the leaſt miſrepreſentation of any animal, inſect, plant, &c. which he choſe to delineate. "It often happens, ſays he, that my figures on the copper-plates, greatly differ from my original drawings; for ſometimes the originals have not altogether pleaſed me as to their attitudes or actions; in ſuch caſes I have made three or four, ſometimes ſix ſketches, or outlines, and have deliberately conſidered them all, and then fixed upon that which I judged moſt free and natural, to be engraven on my plate. It is not reaſonable, adds he, to expect that a work of this nature ſhould be highly laboured and finiſhed in the *colouring* part, becauſe it would greatly raiſe the price of it, as colouring work in London, when highly finiſhed, comes very dear. The moſt material part is, keeping as ſtrictly as can be to the variety of colours found in the natural ſubjects; which has been my principal care: and now on reviſing all that have been coloured, I think them much nearer nature, than moſt works of the kind that have been publiſhed."

As many of Mr. Edwards's plates contain three or four diſtinct ſubjects, and ſome of the ſmaller ones are not deſcribed, or named in the deſcriptions which always accompany the capital figures, he therefore thought it expedient, on the cloſing his whole work, to ſeparate the ſubjects, and bring every little article into a generical index, ranging all the ſpecies of the ſame tribe, family, or genus, under their proper and diſtinct heads, the better to enable naturaliſts to find what they want to examine, with references to the numbers on the plates. This generical catalogue is printed at the end of the preſent volume, and cannot but be very acceptable to all who are poſſeſſed of the Author's *Natural Hiſtory* and *Gleanings*.

*** In his preface this candid author takes notice of a work now in hand, of a ſimilar nature, relating to *Britiſh* animals, *&c.* it is ſet on foot by a ſociety of Ancient Britons, for the benefit of a Welch charity-ſchool in London. They have begun with the Birds, and Mr. Edwards tells us that he has ſeen ſome of the plates; that all the ſmall and middling ſizes are as large as the life, printed on folio imperial paper, and coloured from nature; and that he thinks them as good as any of the kind yet publiſhed, either in England or abroad.——We are told there is a volume of this noble work ready to deliver to the ſubſcribers; of which we ſhall not fail to give our Readers an account, as ſoon as we can procure a ſight of it.

MONTHLY

MONTHLY CATALOGUE,

For SEPTEMBER, 1763.

RELIGIOUS.

Art. 1. *A Diſcourſe upon the Being of God: againſt Atheiſts. In Two Sermons preached in the Church of St. James's, Weſtminſter, March the 7th, and April the 4th, 1763. At the Lecture founded by the Hon. Robert Boyle, Eſq;* By Ralph Heathcote, D. D. 4to. 1s. T. Payne.

IT is a common thing with Writers who find themſelves unable to ſtrike out any thing new, to pretend that their ſubject is exhauſted. Thus the Reverend Author of the preſent Diſcourſe thinks this to be the caſe with the ſubject of the Boylean Lecture: it is the manner therefore, and not the matter, of the preſent performance on which he grounds its claim to approbation. It is, however, greatly to be ſuſpected, that a Writer, who conceives his predeceſſors to have ſaid every thing that can be ſaid on the ſubject, will make but little improvement even in the manner of treating ſo fully agitated a matter. The truth is, that though much hath been really ſaid on this important point, the greater part of it hath been ſaid to very little purpoſe. Indeed, with regard to the proof of the being of a Firſt Cauſe, which is all that is attempted in this Diſcourſe, we conceive it to be, in a great degree, mere labour loſt; there being (now a days) no ſuch thing as a ſpeculative Atheiſt, in this ſenſe of the term, or a man who denies the exiſtence of a Firſt Cauſe. The arguments to prove this exiſtence, which Dr. Heathcote very candidly deduces from Hobbes, Bolingbroke, and others, are alſo much ſtronger and unexceptionable than the ſubtle refinements of Dr. Clarke on the abſtract ideas of Immenſity and Eternity. We cannot ſay ſo much, however, in favour of the arguments made uſe of by our Reverend Author himſelf. 'To take the matter as deep, ſays he, and to proceed with as much order, as may be, let us begin with obſerving, that our own exiſtence is the firſt thing that occurs, and which I preſume may be laid down as a certainty: for ſurely more than enough ſcrupulous was the French Philoſopher, who thought it neceſſary to frame an argument for the truth of his own exiſtence. *I think*, ſays Des Cartes, *and therefore am*. Might he not have ſaid juſt as well, *I am, and therefore think?*' Hence our Author concludes, that we have, what he calls an *intuitive* knowlege of our own exiſtence, which cannot be confirmed or made more evident by reaſon or argumentation. We would here aſk our reverend Caſuiſt, however, what he means by the knowlege of our *own* exiſtence? Does he not mean the knowlege of our identical exiſtence, as Beings ſeparate and diſtinct from the objects around us? If he does, we will venture to aſſure him, that no ſuch knowlege is intuitive, but is acquired by our perceptions, and our reaſoning on theſe perceptions; which is the work of time and experience: for without an idea of the exiſtence of ſomething elſe, we could never have any idea of *our own*. If Dr. Heathcote ſuppoſes, that a mere ſenſitive Being, without thoſe organs of perception which enable us to acquire ideas of external objects,

bjects, would have an intuitive knowlege of its own exiſtence, he is ſtaken: mere ſenſation, without a capacity of perceiving and form- ng ideas of the objects cauſing that ſenſation, is not conſciouſneſs, nor an excite in any ſuch Being the idea of its own exiſtence. When Des Cartes therefore ſaid, *Cogito, ergo ſum*, he ſpoke like a Philoſopher; hich he would not have done, had he ſaid as Dr. Heathcote intimates, *um, ergo cogito*: for tho' the thinking of a Being is a neceſſary proof of s exiſtence; yet the exiſtence of a Being is not a proof of its think- ng, or of its being conſcious of ſuch exiſtence: which conſciouſneſs is btained only by its thinking. Again, Dr. Heathcote ſays, in oppoſi- on to the ſyſtem of Berkeley, that he 'knows by intuition, the ſureſt ay of knowing, that matter exiſts.' Now, not to take the part of e Berkleians, whoſe intellectual ſyſtem is as exceptionable as the ma- rial one, we ſhould be glad to get ſome information about this intui- ve knowlege, or ſureſt method of knowing, to which we muſt profeſs urſelves utter ſtrangers. For our parts, we cannot conceive how we n acquire the knowlege of any thing, of which we have no idea; and l our ideas are acquired from external objects, by means of the organs ſenſe. What then is this intuition? The mere ſenſibility of the rves, or of the animal ſyſtem, divеſted of intellectual ideas, could ver amount to knowlege of any kind, or of any thing: and we can ry eaſily conceive a ſenſitive Being capable both of corporeal pain d pleaſure, that may yet be totally ignorant and inconſcious of its n exiſtence. But whether there are actually ſuch Beings or not, cer- n it is, that the exiſtence of matter can be known only by means of e organs of ſenſe; if Dr. Heathcote therefore can bring proofs of ch exiſtence, from phyſical experiment, we ſhould readily admit em; but he will excuſe our ſuſpecting the veracity of his intuitive owlege. On the whole, we find very little in this performance, ei- r to confirm or diſprove what hath been advanced by former Writers the ſubject.

rt. 2. *An Eſſay on Preaching, lately wrote, in Anſwer to the Re- queſt of a young Miniſter.* By the Author of Letters on The- ron and Aſpaſia. 8vo. 6d. Johnſon.

This Eſſayiſt appears diſſatisfied with every Chriſtian Eſtabliſhment at ſent exiſting. He not only wants to bring the Chriſtian religion back ts firſt principles (in which many good people would join with him) but its firſt circumſtances too; in which we believe he is pretty ſingular. cording to him, all preaching muſt be confined to *Chriſt, and him cru- fied*; and we are to look upon no worſhipping ſociety as being in the ht way, unleſs we find them obnoxious to the reſt of the world, and d in utter abhorrence by their fellow Chriſtians in general. A church mphant, that is to ſay, a church in proſperous circumſtances, and olved in no kind of tribulation, is an abomination to this Head of Wrongheads; who adviſes the young Miniſter 'to look out for or three hearty friends in the faith, and to join himſelf cloſely to m, in determined ſeparation from all others; waiting on the Lord by yer and ſupplication, till he increaſe the number,' &c.——By all ms, a *ſnug* party! Nothing like it!——Our Author, however, not thought it neceſſary to mention, expreſsly the *ſex* of the two

or

or three friends with whom his correſpondent is ſo cloſely to join himſelf; but this may be eaſily inferred, from the capital circumſtance of *increaſing the number.*——Ah ſlyboots!——But while he thus diſclaims the '*common way* of preaching to *Saints* and *Sinners*,' it is no wonder that he ſhould find 'the Saints of the pariſh to be his greateſt enemies.' For, though our modern Saints love to have things done as ſnugly as other people, yet they will not like that a falſe brother ſhould ſtand by all the while, making mouths at them.

Art. 3. *The moſt humble and moſt reſpectful Petition of the Proteſtants of the Province of Languedoc, to his ſacred Majeſty Lewis the beloved. Alſo a paſtoral Letter to the Reformed of the Church of Niſmes.* 4to. 1s. Keith.

The firſt of theſe pieces is a ſenſible and pathetic remonſtrance, againſt the hardſhips the French Proteſtants in Languedoc are laid under, by being enjoined to have their marriages, and the baptiſm of their children, performed in the Roman church; which they complain, is in effect, obliging them to renounce their religion; the Prieſts refuſing to do their office, unleſs thoſe who apply to them, frequent for ſome time the offices of the Catholic religion, and then abjure that which they profeſs. The paſtoral Letter is a laboured exhortation to the ſaid Proteſtants, to remain ſteady in the profeſſion of their faith, and to abſtain from the leaſt act of adherence to the church of Rome, by any compliance with the above injunctions: finally reminding them of the precepts of Jeſus Chriſt, and the example of his Diſciples; viz. 'When they perſecute in one city, flee into another.'

Art. 4. *A brief Exhortation to the Holy Communion, called the Sacrament of the Lord's Supper. Adapted to the Capacities of the leſs learned among the Country People, particularly Servants and Labourers.* By a Gentleman. 12mo. 4d. Hawes, &c.

Can the blind lead the blind. Luke vi. 39.

Art. 5. *A Diſcourſe on the Four laſt Things, viz.* Death, *which is moſt certain*; Judgment, *which is moſt ſtrict*; Hell, *which is moſt diſmal*; Heaven, *which is moſt delightful.* 8vo. 1s. Wilſon and Fell.

The Author is a terrible dealer in fire and brimſtone; and we will have nothing farther to ſay to him.

Art. 6. *A Perſuaſive to the Enlargement of Pſalmody: Or, an Attempt to ſhew the Reaſonableneſs and Obligation of joining with the Pſalms of David other ſcriptural Songs, eſpecially out of the New Teſtament.* By a Miniſter of the Church of Scotland. 8vo. 6d. Glaſgow, printed for Gilmour and Barry.

Many learned and worthy Proteſtant Writers have recommended the enlargement of our Pſalmody, and ſhewn the inexpediency of our confining this branch of Chriſtian worſhip to the compoſitions of that illuſtrious Jew, which, however excellent in themſelves, are certainly not ſo compleatly

compleatly adapted to *our* circumſtances, as ſome other pieces might be, compoſed out of the *New Teſtament*.

It was juſtly obſerved by the candid Diſquiſitors, that 'the New Teſtament lies open, and is thought to contain many more elevated ſentiments, and much more ſuitable on the whole, to Chriſtian congregations, than any in the book of Pſalms. May not ſome of the more ſelect paſſages of that new and more glorious Revelation, and, indeed, of the whole Bible, be introduced?—It ſeems now to be univerſally allowed by men of thought and judgment, that Chriſtian Hymns do beſt become Chriſtian churches.'——Agreeably to this ſentiment, we are here informed, that in 1745, 'the General Aſſembly in Scotland took this ſubject into conſideration, and ordered a collection of ſcripture ſongs, which a committee for that purpoſe had prepared, to be printed; and required Preſbyteries to tranſmit their obſervations upon them. In 1749, they inſtructed the committee to conſider the amendments offered, to admit ſuch as they ſhould judge proper, and to cauſe a new impreſſion of them ſo corrected, to be again ſubjected to examination: and, in 1751, having found Preſbyteries deficient in reporting their opinion, ——they renewed their requirement of it; and in the mean time recommended the ſame to be uſed in private families.' Still, however, adds the Author of this judicious tract, 'the execution of this ſcheme is delayed, the deſign ſeems almoſt forgotten, and it is even feared, it will be altogether dropped, through an apprehenſion, that it will produce great clamour and diſcontent, and thereby hurt the intereſt of religion with us. I have, therefore, attempted ſome account of the arguments by which it may be vindicated and commended, from a warm concern, that while we continue the Pſalms of David, the uſe of other ſcripture ſongs, eſpecially from the New Teſtament, may be ſpeedily introduced, without offence,' &c. Accordingly, to remove the prejudices of thoſe who through ignorance, or too zealous attachment to the cuſtoms they have been uſed to, may be averſe to any enlargement of our Pſalmody, the worthy Author firſt enquires into the practice of the primitive Church, in regard to this part of divine worſhip; and he ſhews, 'that *other* ſongs, beſides the Pſalms of the Jewiſh King, were uſed by Chriſtians in their religious aſſemblies, in the apoſtolical and primitive times.' He then proceeds to demonſtrate the *reaſonableneſs* of joining other ſongs with the Pſalms of David, from the ſcheme of *redemption*, more fully manifeſted, and actually executed *ſince* the Pſalms were compoſed. In his third ſection, he enforces the *obligation* we are under to enlarge this branch of our devotion, not only from the reaſonableneſs of the ſcheme, and the example of the primitive, but alſo from ſome paſſages of the New Teſtament, expreſsly allowing and recommending the latitude here contended for. In ſect IV. He ſtates the *objections* that have been urged againſt the propoſed enlargement; and *anſwers* them; citing alſo the opinions of many learned and pious Writers, in ſupport of the good deſign here recommended: and concluding with expreſſing his hearty wiſhes, that the Church of Scotland would revive and proſecute the ſcheme with ſteadineſs and vigour; and that Miniſters would introduce proper ſcripture ſongs, where it appears that their uſe would be acceptable, without waiting the interpoſition of the General Aſſembly's authority, yet not to be wanting in that reſpect and deference which is due to them.

On the whole, we cannot but recommend this ſenſible and well-deſigned tract, to the candid conſideration not only of our northern brethren in particular, for whoſe ſervice it was more immediately intended, but to other Proteſtant Churches alſo, who may be equally benefited by a due attention to what the learned Author has advanced upon a ſubject of ſo much importance in the oeconomy of Chriſtian worſhip.

Art. 7. *A Reply to a Pamphlet publiſhed in two Parts by E. Owen; entitled* the Neceſſity of Water Baptiſm. By S. Fothergill. 8vo. 6d. Hinde.

Not done yet? Why this diſpute was begun two or three years ago! See Review, vol. XXV. In which we have mentioned Mr. Fothergill's Letter to Mr. Pilkington, and the Reply of the Latter. Strange, that *water* ſhould ſet theſe people together by the ears, like *wine*! For ſhame, Gentlemen! put up! put up!

POETICAL.

Art. 8. *The Muſe of Oſſian: A dramatic Poem, of Three Acts. Selected from the ſeveral Poems of Oſſian the Son of Fingal. As it is performed at the Theatre in Edinburgh.* By David Erſkine Baker. 12mo. 6d. Edinburgh.

The intention of the Compiler of this piece being to reſtore an ancient Bard to the ſtill more univerſal obſervation of the world in general, and his own country in particular, we are told, he hath laid it down as a fundamental point, to avoid as much as poſſible the blending any baſe alloy of his own, with the ſterling poetry of the immortal Oſſian; and, by only connecting ſome few of the principal incidents of the different ſongs, to form one little uniform drama, in which the ſeveral characters ſhould conſtantly ſpeak the language of the Bard, and appear, as near as poſſible, what he himſelf intended they ſhould be. The Reader will find, that Mr. Baker hath not ill-executed his deſign; although we cannot imagine his compilement would have a very pleaſing effect on the ſtage.

Art. 9. *Pro and Con; or the political Squabble. Addreſſed to the Leaders of the Oppoſition.* By a Lady. 4to. 1s. Nicoll.

A dull ſatire on the Gentlemen who lately diſtinguiſhed themſelves by their oppoſition to Lord Bute and his party. The verſes are too heavy to be thought the production of a Lady.

Art. 10. *The Court of Fancy. A Poem.* By Thomas Godfrey. Philadelphia printed. 4to. 1s. Sold by Becket and De Hondt in London.

Mr. Godfrey poſſeſſes a conſiderable degree of poetical imagination, but little learning; as appears from his improper accentuation of claſſical names. His Court of Fancy might have been thought a very tolerable poem *here*, in the laſt century: and poſſibly it may even now obtain ſome reputation in America. As we wiſh well to the progreſs of learning in our Colonies, we would not diſcourage any efforts that way,

by

by the rigour of criticiſm.——This Gentleman publiſhed ſeveral pieces in the American Magazine, which firſt procured him ſome poetical reputation: and, ſince that, we remember to have ſeen a pretty poem of his (in a periodical work called the *Library*) on the Succeſs of the Britiſh Arms in North-America. He certainly has genius; and we are ſorry that he had not education to improve it.

Art. 11. *Poems* by Mr. Smart. *Viz. Reaſon and Imagination, a Fable. Ode to Admiral Sir George Pococke. Ode to General Draper. Epiſtle to John Sherratt, Eſq;* 4to. 1s. Fletcher.

Inſtead of entering on the merit of theſe poems, we ſhall tranſcribe a few lines from Milton's SAMSON, and leave our Readers to make the application:

This, this is he; ſoftly awhile,
Let us not break in upon him;
O change beyond report, thought, or belief!——

By how much from the top of wondrous glory
To loweſt pitch of abject fortune art thou fall'n!

Art. 12. *Verſes addreſſed to no Miniſter.* 4to. 6d. Nicoll.

Raillery on Mr. Pitt, occaſioned by a recent tranſaction at Court. The verſes are ſmart, but are very poſſibly too ſevere.

Art. 13. *Iſlington: a Poem. Addreſſed to Mr. Benjamin Stap. To which are ſubjoined, ſeveral other poetical Eſſays, by the ſame Author.* 4to. 1s. Flexney.

Tho' this Iſlington poetry is not very excellent, it is good enough for the ſubject.——Loftier flights, however, are attempted in the additional pieces; and EASTER-DAY, FAITH, HOPE, and CHARITY, are ſung, as a body may ſay, in ſuch ſtrains as, with a little pruning and trimming, might be improved into very tolerable proſe. In fine, tho' we have no objection to our Author's turn of thinking, and ſhould probably eſteem the *man*, were he perſonally known to us, yet we cannot in conſcience commend the *Poet*. It would be criminal to encourage people who miſtake their talents. It is much honeſter to tell them the wholeſome, tho' unwelcome, truth, in order to free them from a deluſion, which only induces them to miſ-ſpend the time that may be more uſefully and more reputably employed.

Art. 14. *The Methodiſts: An Eclogue.* By J. Robinſon. 4to. 6d. Norwich printed by Crouſe, and ſold by Longman, &c. in London.

A ſatire on the followers of Whitefield and Weſtley; with an eye eſpecially to one Wh——y, an illiterate Preacher, who was erſt delivered over to the *Tormentors* at Norwich, merely becauſe, as this Satiriſt expreſſes it, he *was civil to his female friends*. It is unfair, however, to attack a whole ſect, on account of the frailty of an individual. Of what avail are ſuch ſcandalous anecdotes? Stronger weapons are

requiſite wherewith to encounter Enthuſiaſm and Fanaticiſm; whoſe party is very potent. They have all the folly, and ignorance, and ſuperſtition of mankind on their ſide: an hoſt mightier by far than that of Xerxes; and over which their great Commanders of Moorfields and Tottenham court road need not weep, as the royal Perſian did over his numerous attendants, from a reflection on the ſhortneſs of human life, and the certainty that ſo mighty a force muſt all periſh in a few years.

Art. 15. *The New River Head. A Tale.* By Robert Lloyd. 4to. 1s. Kearſly.

A low, Pedlar's tale, told in the rambling careleſs manner of La Fontaine.

Art. 16. *A Poetical Chronology.* By a Briton. 4to. 1s. Coventry, printed by Luckman, and ſold by Fuller in London.

The ſcheme of this poetic chronology, we ſhall give in the Author's own words:

Of crown'd Depravity—the ſpurious Cauſe!(1)
Of fatal Zeal, infringing ſacred Laws:(2)
Of Uſurpation, infamouſly great,—(3)
Which 'roſe, to ſink—and rule the ruin'd State!
Of barren Indolence—and fruitful Vice!—(4)
Of papal Tyranny, and Cowardice:(5)
How Subjects dar'd, with their Supreme contend,(6)
And their lov'd Laws—and Liberties defend!
What Meekneſs, Merit—Majeſty poſſeſs'd!(7)
What poiſon'd ſhafts, pierc'd her unguarded breaſt!
Why Right eſtabliſh'd—juſtify'd a claim;—(8)
Why more than Hero, dignify'd a Fame;(9)
What leſs than Virtue's Self cou'd mount a Throne,(10)
Who ſpar'd his foes—yet made the world his own!
Sing, my hiſtoric Muſe, in boldeſt lays,—
Nor critic Cenſure fear—nor covet praiſe;—
Scorning the tim'rous turtle's—midway flight,—
Soar up with eagles—to a nobler height!——

Not a very noble height, however—But as the Chronologer ſeems to be a downright honeſt, hearty Briton, we ſhall not criticiſe his verſes, Thoſe who think the following couplet,

Dear, pious, peaceful, artleſs, paſſive mind—
Too fond of Prieſts, and Queen, to rule mankind!

Intended for a very modern application, will not do the Writer juſtice; the Prince he deſigns this very brief character for, being the unhappy Charles I.

(1) James I. (2) Charles I. (3) Ol. Cromwel. (4) Charles II. (5) James II. (6) Revolution. (7) Q. Anne. (8) George I. (9) George II. (10) George III.

Art. 17. *The Humours of Harrogate, in an Epiſtle to a Friend.* By J. E. 4to. 1s. Pridden.

A local

A local performance, in which we can neither find wit nor humour. Our public watering places are plainly no Helicons; witneſs the various poetic ſpawn of Bath, Tunbridge, &c.

Where bathing nymphs and purging ſtreams unite,
To make us write and ſh—, and ſh— and write.

Art. 18. *The Enlargement of the Mind. Epiſtle* I. *to General Crawford.* Written at Belvidere, 1763. By J. Langhorne. 4to. 1s. Becket and Dehondt.

Our Readers are not ſtrangers to Mr. Langhorne's poetical merit. We therefore think it only neceſſary, on the preſent occaſion, to obſerve, hat, in his uſual melodious flow of verſification, he recommends the ludy of Nature, in order to enlarge our minds, by a due contemplation f her works. The performance is partly intended as a compliment to he worthy General Crawford, at whoſe delightful ſeat* it was written, s mentioned in the title-page; but we imagine this *firſt* Epiſtle is to be onſidered only as the introductory part of a larger Work.

* Near Dartford in Kent.

Art. 19. *The Buds of Parnaſſus. A Collection of original Poems.* 4to. 1s. Wilkie.

We doubt if theſe buds will ever produce fair bloſſoms, or good fruit: -they are beneath the *nip* of criticiſm.

MEDICAL.

Art. 20. *Medicinal Letters, in Two Parts. Part* I. *Contains Letters on miſcellaneous Subjects for removing various Diſorders from human Bodies, and for the Preſervation of Health. Part* II. *contains Letters on the moſt frequent and dangerous Diſeaſes incident to Infants and Children, Men and Women. With Directions for the Management of the Sick, and making Medicines for the Cure of the ſeveral Diſeaſes. Intended chiefly for the Benefit of thoſe poor Families which can neither have the Advice of a Phyſician, nor the Attendance of an Apothecary.* By Dr. Lobb, Member of the Royal College of Phyſicians, London. 12mo. 3s. Buckland.

We leave this title-page to declare the contents of theſe Letters, hich are fifteen in number. The firſt is addreſſed to Lord Macclesfield, Preſident of the Royal Society. The reſt were publiſhed, either in e Gentleman's Magazine, or Lloyd's Evening Poſt: and though it ay not be ſtrictly within our plan, to advert to productions publiſhed this manner, yet as the late Dr. Lobb was very ſtudious and induſtri- s in his medical profeſſion; and as his great charity, as a Phyſician, uſt have conſiderably increaſed his experience, we will venture to re- mmend this ſmall collection of the Writings of a Gentleman who al- ays intended to do good, and may be ſuppoſed to have often effect- l it.

Art. 21. *Lectures upon the Heart, Lungs, Pericardium, Pleura, Aſpera Arteria, Membrana interſepiens, or Mediaſtinum, together with the Diaphragm, interſperſed with a Variety of practical Remarks.* By H. Maſon, Surgeon. 8vo. 1s. 6d. Printed at Reading, and ſold by Newbery, in London.

The title-page of theſe Lectures, which amount to three, informs us, they were lately delivered at the Surgeon's theatre; a circumſtance that probably may have induced the Lecturer to publiſh them.

It is not to be expected that any thing new can be contained in the deſcription or uſes of thoſe vital parts, which have employed the attention and the pens of ſo many excellent Anatomiſts. Mr. Maſon, however, has taken this opportunity of ſhewing himſelf to be ſomewhat acquainted with ancient and modern Writers in Surgery and Phyſiology: he frequently quotes them, with regard to practical points in his profeſſion; adding alſo ſome few remarks from his own practice. The language is generally clear and proper, except in thoſe few places where too frequent an *Ellipſis*, or omiſſion of ſome word or particle, makes the latter member of a ſentence appear without a ſufficient connection to the former. Nevertheleſs, ſuch Readers as are well acquainted with the idiom of their own language, and are accuſtomed to read anatomical treatiſes, will eaſily ſupply ſuch defects, and find the Lectures ſufficiently intelligible.

Art. 22. *A Collection of preternatural Caſes and Obſervations in Midwifery.* By William Smellie, M. D. Compleating the Deſign of illuſtrating his firſt Volume on that Subject. Vol. III. 8vo. 5s. Wilſon and Durham.

The latter part of this title-page makes it unneceſſary for us to be very particular concerning this volume; and the nature of the ſubject will render any extracts from it improper. The preceding volumes had given many obſtetrical caſes, under thirty different heads: this extends the Collections to number 49. The firſt ſeven in the preſent number, are employed on laborious and preternatural births, and contain a great many Hiſtories. The eighth, which is partly compiled from books, and partly collected from the Doctor's own practice, or that of his Correſpondents, treats of Monſtrous Births, and is improper for pregnant women to read; as well as the ſubſequent one, which treats of the Cæſarean operation, both on the dead and living ſubject. Numb. 40 to 44, inclusive, exhibit different accidents or ſymptoms after Labour, which are exemplified in various caſes, with the method in which they were treated. From 45 to 48, inclusive, the various accidents and diſorders occurring to new-born children are related in many hiſtories, with their treatment: and the laſt collection contains caſes and examples for young Practitioners to ſhun errors, [i. e. of imprudence] and to promote harmony between male and female Practitioners. There can be nothing improper in this, as a profeſſion which accompliſhes the end of love, ought to be conducted with it. It may be called an oeconomical collection

lection, and exhibits ſome ſpecimens of Dr. Smellie's ingenuous dealing, and good diſpoſition. Upon the whole, this final volume preſerves the character of the former, and fulfils the engagements made in the firſt. Beſides, as a great number of theſe laborious and preternatural caſes terminated as fatally as they generally do, it evinces the great integrity, and the indefatigable aſſiduity of the late worthy Author.

Art. 23. *Candid Invitations to ſerious and unbiaſſed Reflections, concerning the great and dreadful Increaſe of Fevers, and other epidemic Diſeaſes, &c. &c.* By R. White, Chemiſt. 8vo. 1s. 6d. Owen, &c.

That Mr. White is a *chemical* Author is no otherwiſe inferable from this pamphlet, than by many apparent cracks in his Bolt-head, which render it a very improper veſſel for the digeſtion of any important materials. That he is a ſad *comical* one, and almoſt below the criticiſm of a very humble Punſter, we have ſufficiently experienced. We have ventured to give the abridged title of this pamphlet, as it ſtands on the cover, rather than the title-page itſelf, which is repleniſhed with vacuity, and much of a piece with all the ſubſequent pages, as to meaning and expreſſion; being admirably contrived to make its Readers full as wiſe as the whole tract. For, wherever the book is opened, there occurs to us but one and the ſame thought and intention; viz. a general abuſe of Phyſicians, and of the current practice of phyſic (with very little appearance of Mr. White's being acquainted with either) and a continual averment, that there are certain means and methods diſcovered [to a moſt ſelect perſon, a very *Unic* undoubtedly] for the more ſpeedy and effectual cure of theſe ſame increaſed fevers and epidemic diſeaſes. This important intimation, which had otherwiſe remained a great ſecret itſelf, he reveals to all his Readers, whether more or leſs, in the following note, immediately after his comfortable FINIS.

'Should an inclination for being acquainted with, as well as inſtrumental in eſtabliſhing methods and means for preventing the malignancy and deſtructive effects of fevers, and other epidemic diſeaſes, inſpire any perſons with a deſire of receiving a true and candid information concerning the truth, the certainty, and the baſis of the foregoing propoſitions, they may depend on receiving ſuch information, by applying to the Author, at his houſe in New-Bond-ſtreet, the third door from Maddox-ſtreet, adjoining to the Turk's-head and Sun.'

The uſe we ourſelves ſhall make of this notice, leaving our Readers to their own conduct, will certainly be to avoid the third door in New-Bond-ſtreet, as cautiouſly as if it were really inhabited by ſome mad and contagious animal. Since after toiling through a majority of this Author's 67 pages, to diſcover how long it was poſſible for a man to ſcribble on, without grammar, orthography, or punctuation, without medical ſenſe, and ſcarcely any meaning, we were ſeriouſly reduced to quit the inveſtigation, and would not re-peruſe the pamphlet for a moderate fee.

POLITICAL.

Art. 23. *The true Flour of Brimſtone, &c.* 8vo. 1s. 6d. Williams.

A collection of ſcurrility.

Art. 25. *The Royal Regiſter, or Chronological Liſt of Promotions, &c.* 8vo. 2s. Williams.

A political hum.

Art. 26. *A Stroke at Pulpit Time-ſerving: In a Letter to the Rev. Mr. Wright, on his Thankſgiving Sermon for the Peace. With a Poſtſcript to Dr. Samuel Chandler on a ſimilar Subject.* 8vo. 6d. Flexney.

Sharply expoſtulates with Mr. Wright for having, as this ſpirited Author conceives, in his Thankſgiving Sermon above mentioned, been guilty of political time-ſerving, in order to recommend the Peace; a Peace which this Writer conſiders as a falſe deluſory one;—ſuch as may expoſe us to new wars, and involve us in new dangers. Such a Peace, ſays he, as, like an opiate, may give us preſent quiet, but may have a *terrible awakening*, if it does not make us ſleep the *ſleep of death**.

In the Poſtſcript, addreſſed to Dr. Chandler, our animated and public-ſpirited Author charges the Doctor with ſome contradictions in ſentiment, and changes of conduct: for a notable inſtance of which we ſhall refer to the pamphlet; and conclude with a couplet prefixed as a motto to this ſmart animadverſion on the Doctor's ſuppoſed mutability;

Manners with fortunes, humours change with climes,
Tenets with books, and principles with times.

* Biſhop Burnet, 1706.

Art. 27. *Obſervations on that Part of a late Act of Parliament which lays an additional Duty on Cyder and Perry.* By Thomas Alcock, A. M, and a Cyder-maker in Devonſhire. 8vo. 1s, 6d. Hawes, &c.

All the arguments which have been urged againſt this very indiſcreet and unpopular taxation, are here collected together, and ſtrengthened by ſeveral new and powerful objections. One of the moſt plauſible vindications of the act was, the juſtice that Cyder Drinkers ſhould compound at the ſame rate as Beer Drinkers. To which the Writer anſwers, 'The caſe is not equal. They have been at no ſuch previous expences before they compound. They have had no loſs of ground for near ten years preceding—They have no large capital—no ſinking ſtock in trade. I can have an acre of Barley to ſell in the market, or turn into malt, and beer, for no very conſiderable expence. But I cannot have an acre of orchard to produce me half a ſcore hogſheads of Cyder, either for my own uſe or ſale, without firſt laying out near an hundred pounds as a dead weight upon the profit of it. As the previous expences are ſo different, an equal tax on the two liquors would be great injuſtice and inequality. It would be ſo in caſe we drank no Beer at all. But it is extreme injuſtice, conſidering that the Cyder countries alſo conſume large quantities of Beer; and in ſcarce years of apples hardly drink any thing elſe but Beer. But this compoſition, or new tax on Cyder, will go near to annihilate the production. For who will think of planting ground for orchards, to make Cyder for ſale, under this additional load of duty, when, by a fair calculation, it appears, that

that before this duty, a man might make near 20 s. an acre more of the ſame ground by tillage, even while the orchard was in its prime; and ſtill more, as the orchards begin to fail and decay? In ſhort, this duty on Cyder and Perry, may be compared to ſome inſects or worms, that deſtroy the trees they ſubſiſt upon—or to certain embryo ſerpents of Arabia, which eat out the bowels of the dam which produces them.'

In few words, this Writer appears to be thorough maſter of his ſubject in all its parts: and after having, in our judgment, fully manifeſted the partiality, hardſhip, and inexpedience of the tax, he concludes with ſome humour, by expreſſing his hope,—'That the Legiſlature will find it the beſt way to deal with this part of the act, as a Gentleman adviſed his friend to do with a *cucumber*. After it is cut into thin ſlices, you may endeavour to drain off the cold unwholeſom water—You may then make a farther amendment, by dreſſing it up with ſalt, oil, vinegar, and muſtard—But after all, *throw it out of the window*.'

Art. 28. *An eaſy Method of Diſcharging the National Debt, with the Conſent and Approbation of the Stock-Holders.* 8vo. 6d. Kent.

Various are the ſchemes which have been propoſed for the diſcharge of this enormous debt: and before any more are offered, we would have the Projectors well aſſured, that there is a ſerious intention to pay off this dreadful incumbrance. We know it has been talked of many years, and that a fund was long ſince eſtabliſhed for this purpoſe: but even this *ſacred depoſit*, as Sir Robert Walpole emphatically called it, has, if we may be allowed the expreſſion, been annually violated. We know likewiſe, that not many years ago, a zealous Patriot, (and what is ſtrange, he was a Lawyer too) bequeathed a great part of his fortune to eaſe this grievous load, when it was light in compariſon to what it is now. But we remember likewiſe, that the Legiſlature rejected the bounty, and thought proper to diſpoſe of the legacy to other uſes.

The preſent Projector obſerves very juſtly, 'That in money matters, after the cooleſt deliberation, and moſt accurate calculations, it is found to be matter of fact, that a little preſent money is intrinſically equal to a great ſum, not payable till after a great many years are expired; one pound preſent money is worth, that is, will amount to five pounds ten ſhillings in fifty years, and to thirty pounds in a hundred years, ſuppoſing money at three and a half per Cent. intereſt; yet few men could be found, who will give one hundred pounds down, for three thouſand, of which no part ſhould be paid till after a hundred years are expired. Upon this principle, he propoſes additional intereſt to be given to thoſe who ſhould firſt ſubſcribe ninety millions of the Stocks, (or Debt) thirty millions to be annihilated at the end of every twenty years, for receiving the following additional intereſts, viz.

Three pounds per cent. per ann. on thirty millions for twenty years.

One pound per cent. per ann. on thirty millions for forty years.

One pound per cent per ann. on thirty millions for ſixty years.

Thus, he continues, in ſixty years, ninety millions of the National Debt would be annihilated; and if the ſavings of intereſt money only on the annihilated debt, were appropriated to the paying off the unſubſcribed part of the debt, the whole of the preſent enormous load, would

be

be discharged by the expiration of the last term.' He then makes a few calculations to shew, that the Stock-holders are not likely to be losers by the contract he proposes, and gives it as his opinion, that the farther reduction of interest may do more harm than good.

Upon the whole, the Writer appears to be very intelligent on the subject; and though he may be too sanguine in some respects, yet if it should be thought proper to pursue the end he points out, his scheme might certainly, with little alteration, be adapted to the purpose.

Art. 29. *A Reply to a Letter addressed to the Right Hon. George Grenville, &c. In which the Truth of the Facts is examined, and the propriety of the Motto fully considered.* 4to. 1s. Wilkie.

There is some temper and decency in this Reply, at the same time that it is far from being devoid of spirit and sarcasm. The scope of it, as the Reader will easily imagine, is to exculpate Mr. G——e from the imputations charged upon him, and to retort the abuse on Mr. P—t. Shame on these Writers, who surfeit the public with personal invectives and recriminations!

Art. 30. *The Anatomy of Policy: Or, a History of the Blue War. In a Letter to the Public. Containing some Arguments why military Force and Execution should not be used in quieting the present Disturbances raised in the North of Ireland.* 8vo. 6d. Johnston.

Why this is intitled the Anatomy of Policy, we are at a loss to account. But we need only read a few pages to discover, that the Writer is but the skeleton of a Politician. In few words, this pamphlet contains little information, and seems to be the production of some well-meaning fanatical Enthusiast.

MISCELLANEOUS.

Art. 31. *The Judgment of the Bishops of France, concerning the Doctrine, the Government, the Conduct, and Usefulness of the French Jesuits.* 12mo. 1s. Lewis.

This pamphlet contains the answer of the French Bishops to certain articles proposed to their examination by his most Christian Majesty, concerning the Jesuits of France, at a time when their cause was depending, and the total abolition of their order, by the secular power, not yet absolutely decreed. The judgment given by these Prelates, is altogether in favour of the Jesuits, except that the former, losing no opportunity to increase their own power, propose to lay this Society under such mortifying subjections to themselves, that it may be almost as well for it to be entirely abolished. On the whole, however, this reverend fraternity are here recommended to the King of France, by three Cardinals, nine Archbishops, thirty three Bishops, and the general Agents of the Clergy, as a religious body, eminent for learning and piety, and well deserving the royal protection, for the great services which, during the two last ages, they have rendered both to Church and State.

The

The ſecular power, however, being of a different opinion, this judgment of the eccleſiaſtics appears to have had but little weight.

Art. 32. *The King of Pruſſia's Campaigns. With Remarks on the Cauſes of the ſeveral Events. Tranſlated from the original French. In two Parts.* 12mo. 2s. 6d. Becket and Dehondt.

In an Advertiſement, prefixed to the firſt part of this Collection of Letters, we are told, 'that they were written by an Officer, whoſe employment at the court of the King of Pruſſia, enabled him, either to ſee with his own eyes, or to learn, by means not liable to ſuſpicion, every thing that paſſed in the army; in conſequence of which he hath ſuffered nothing material to eſcape him; while, on the other hand, he hath not inſerted into his Memoirs, any of thoſe uncertain accounts, that have no foundation but common report.' How far all this is true, we cannot take upon us to ſay. There appears, however, ſo great an air of frankneſs and ſincerity throughout the whole of theſe Letters, that we are under no ſuſpicions to the prejudice of the Writer's veracity. At the ſame time, we muſt do him the juſtice to ſay, that the Remarks which he hath occaſionally made on the ſeveral military tranſactions he relates, appear to be thoſe of an Officer, who hath not only ſeen a great deal of ſervice himſelf, but is qualified to judge of the conduct of others.

Art. 33. *A Letter to a Friend. Endeavouring to give a general Notion of the Rev. Mr. Kennedy's late Syſtem of Chronology*. With a Collection of Arguments for and againſt his Propoſition, That our Saviour did not eat the Paſchal Lamb the Night before he ſuffered. To which is added, a Paſſage from Scripture, reſpecting Chronology; concerning which the learned Author's Opinion is deſired.* 8vo. 1s. Nicoll.

This Letter contains a good abſtract of Mr. Kennedy's elaborate work, as well as ſome notable objections to what that Gentleman had advanced reſpecting our Saviour's eating the Paſſover the night before he ſuffered. It will not, however, be expected of us to determine this point, any more than ſome others in which Mr. Kennedy may differ from many Chronologiſts and Divines, in the acceptation or interpretation of the ſacred writings.

* See Review for June 1763.

Art. 34. *Aſtronomical Tables and Precepts, for calculating the true Times of New and Full Moons, and ſhewing the Method of Projecting Eclipſes, from the Creation of the World to A. D. 7800. To which is prefixed, a ſhort Theory of the Solar and Lunar Motions.* By James Ferguſon. 8vo. 1s. 6d. Millar.

It is a common fault with Writers on the ſciences, to expreſs themſelves on all occaſions ſo very technically, that the Reader finds frequently more difficulty in comprehending the Author, than he might otherwiſe have done in making himſelf maſter of the ſubject. The truth is, that

that moſt Teachers are fonder of diſplaying their own knowlege, than of communicating it to others; hence nothing is more common than to ſee the moſt ſimple propoſitions, ſo fortified with geometrical figures, and algebraic calculations, that the Learner is terrified from even attempting to underſtand what might be frequently made very obvious to the meaneſt Geometer or Arithmetician. Mr. Ferguſon's great merit lies, on the other hand, in laying down every thing with the greateſt plainneſs and ſimplicity, ſo that perſons who underſtand common Arithmetic, and have the leaſt notion of Trigonometry, may profit by his Lectures. He hath here explained, indeed, the theory of the ſolar and lunar motions, ſo far as they relate to the doctrine of Eclipſes, in ſo intelligent and familiar a manner, that it cannot fail of being well received by all thoſe who are deſirous of making themſelves intimately acquainted with this part of Aſtronomy.

Art. 35. *Hiſtoria Muſcorum: A general Hiſtory of Land and Water, &c. Moſſes and Corals. Containing all the known Species; exhibited by about a Thouſand Figures, on Eighty-five large Royal Quarto Copper-plates, drawn and engraved in the beſt Manner from the Originals.* By John Jac. Dillenius, M. D. Sherrard Profeſſor of Botany in the Univerſity of Oxford. Their Names, Places of Growth, and Seaſons, in Engliſh. Their names in Latin referring to each Figure. 4to. 1l. 5s. bound. Millan.

The antients conceived Moſſes to ariſe from ſome diſorder in the barks of trees, and other ſubſtances to which they grew: but the moderns have long ſince diſcovered them to be real and diſtinct plants. From ſome late experiments it hath been alſo farther diſcovered, that the Sea-Moſſes, or Corallines, have a kind of animal life and motion. In this work, however, they are all arranged in their ſeveral claſſes as vegetable productions, agreeable to their external diſtinctions of form. With regard to the Catalogues, they are very diſtinct and explicit, particularly the Engliſh one, which mentions the various particular places where the ſeveral ſpecies are to be met with. The drawings appear alſo to have been carefully made, and the plates are elegantly engraved.

Art. 36. *The Spiritual Minor. A Comedy.* 8vo. 1s. Morgan.

A low and ſtupid imitation of Mr. Foote's Minor; a crab grafted on a pippin.

Art. 37. *The Adventures of Patrick O'Donnel, in his Travels through England and Ireland.* Written by Himſelf. 12mo. 2s. 6d. ſew'd. Williams.

There are worſe novels than Patrick O'Donnel, and there are much better, even among thoſe which are deemed but middling performances.

Art. 38. *The Martial Review; or, a General Hiſtory of the War; together with the Definitive Treaty, and ſome Reflections on the probable Conſequences of the Peace.* 12mo. 3s. Newbery.

This

This compendious Narrative of the principal Events of the late War, was firſt publiſhed, weekly, in the Reading Mercury; and having been, as the Author now aſſures us, in his preface, approved by the Readers of that paper, who deſired to have it reprinted in this manner, he has, accordingly endeavoured to gratify them, by the preſent edition. In giving a ſpecimen of the Writer's abilities, we have ſelected his character of the late King; which ſome of our Readers may have curioſity enough to compare with the portrait drawn of the ſame Prince by Mr. Guthrie, in the Review for this month; and alſo with his character, as drawn by Dr. Smollet; ſee Review, vol. XXVIII. p. 362.

Our Author ſets out with mentioning the uncommon term of life to which his Majeſty arrived, and which he aſcribes to his temperance, and regularity. He then proceeds thus: 'If he had fits of paſſion, they were ſo ſoon over, that they may be ſaid rather to have circulated his blood, than to have diſordered his conſtitution; and he was bleſt with a peculiar magnanimity that quickly got the better of any feelings from the blows of fortune; though he had ſhewed a ſincere concern at the death of his Queen, and was ſuſceptible of the tender, as well as the violent paſſions. To his domeſtics he was a conſtant and an eaſy Maſter, and in private he gave them leſs trouble than any Gentleman of five hundred pounds a year would have given his. He was a Prince of indefatigable application to buſineſs, and had numerous private Correſpondents, whom he directed and anſwered with his own hand; for he was generally ſtirring at ſeven in the morning, and was employed till near nine in writing letters. By this means he came to the knowlege of many important particulars in the Courts he was concerned with, and it was thought, he had the beſt intelligence of any man in England. Sometimes, however, he was impoſed on, though, upon the whole, it coſt him vaſt ſums. He was equally juſt to his private as public engagements. He hated lying, and deteſted cowardice. In his private oeconomy he was moſt exact, and in his perſonal expences more frugal than became a great King. He may be ſaid to have been rather magnanimous than generous. He looked upon the many of the exorbitant abuſes and impoſitions that prevailed in his Court, as the lawful perquiſites of his State Officers and their Dependents, and never encouraged any ſevere reformation of his public expences. From this principle, he ſuffered himſelf in ſome particulars to be ill treated, and in others to be ſerved with ſcarcely the decency, far leſs the magnificence, that ought to appear in a royal palace.

'As the head Juſticiary of his people, he was ſcrupulous of blood, and has been often known to inform himſelf minutely of the circumſtances of the trial, before he ſigned the ſentence; but this tenderneſs never led him to break into the great lines of either public or private juſtice. He was ſo conſcious of the difficulty he had to reſiſt applications in capital matters, that he formally declared, upon the ſuppreſſion of the rebellion of 1745, that he ſhould be directed by his Council as to the puniſhment of the Offenders, and it is ſaid, he ſtrictly adhered to this reſolution.

'His perſon, though ſcarcely of middling ſtature, was erect and well ſide. His air beſpoke him to be a King, and there was a dignity even in the negligences of his dreſs. That he had great natural cou-

rage

rage, would be ridiculous to doubt, and he was himſelf a moſt excellent General. But we muſt now attend the moſt public parts of his character, in which he will appear, every thing conſidered, ſuperior to the moſt glorious of his Predeceſſors.

'He came to England with ſtrong prepoſſeſſions and ſome prejudices, as to parties and public affairs. It was not without reaſon he thought he had been ill treated by the Tories, and that Queen Anne had encouraged a faction in favour of the Pretender. He had been bred up with the higheſt opinion of the meaſures formed by King William againſt the power of France, and he had ſerved under the moſt illuſtrious Generals of that Confederacy. He thought, that the ſupport of the Houſe of Auſtria againſt that of Bourbon, ought to be the ruling principle of every German Patriot, and it was ſo much his own, that even after he came to the Crown, he voluntarily ventured his perſon at the head of an army in that cauſe; and this, together with the vaſt ſubſidies he and his Parliament granted to the Heireſs of the Auſtrian ſucceſſion, enabled her to maintain it; otherwiſe ſhe muſt have loſt it. Notwithſtanding many provocations he received from her obſtinacy and inveteracy againſt the King of Pruſſia, during the courſe of that war, he never would have abandoned her, had ſhe not abandoned every principle of juſtice, honour, and policy, in joining with France, the hereditary enemy of his own and her dominions. His attachments to his Electorate, ſtrong and natural as they are acknowleged to have been, gave way on the ſame occaſion; a ſignal proof of the rectitude of his heart, as well as the ſoundneſs of his judgment. Though the chief imputation upon his reign is the above-mentioned attachment, yet if we ſhould candidly examine it, it would be found to ſpring from the concern he took in preſerving the independency of the Germanic conſtitution, with which he was perfectly well acquainted, and upon which he thought the liberties of all Europe depended. If he erred in this, he erred in common with the greateſt patriots and politicians, that this, and the four preceding ages have produced, even in England itſelf.

His conduct as a King of Great Britain was irreproachable, for he ſuffered, on many occaſions, his public duties to get the better of his private affections. By the mere force of good ſenſe he guided parties, by ſuffering them to think that they were guiding him; for, during the long courſe of his reign, he never once failed attaining the favourite objects he kept in view. He had the happineſs to live till he ſaw national parties aboliſhed in his regal dominions. This, towards the latter end of his reign, rendered his natural diſpoſition practicable, mild, and indeed amiable, and thoſe qualities every day grew, by the encreaſe of his ſubjects affection to his perſon and family, which they procured him. This was the true ſource of that unexampled unanimity, which during the latter years of his reign, rendered him one of the greateſt monarchs that ever ſat on any throne.

Having ſaid thus much, we may almoſt venture to pronounce, that he died in the height of his happineſs, as well as of his glory. Had he ſurvived a few months, his ſatisfaction muſt have been embittered, by the growing diſcontents of his ſubjects, at the ſufferings of their

brave countrymen in Germany, as well as the prodigious expences and ſubſidies paid to maintain that war. The enemies of his government, during the firſt twelve or thirteen years of his reign, accuſed it of ſcandalous corruption at home, and inglorious inactivity abroad. We ſhall not vindicate his then Miniſter, further than by repeating what he ſaid himſelf, that when he came to power, ſuch was the degeneracy of the Engliſh, that he was obliged to bribe them even to their duty. That our foreign inactivity was inglorious, is far from being clear; but it is certain, that during that inactivity, the commerce of Great Britain was ſilently rooting itſelf through all quarters of the Globe, and produced thoſe glorious fruits which we reaped when activity became neceſſary. Before we cloſe this part of his character, it is but doing it common juſtice to obſerve, that his electoral dominions, againſt the general opinion, were irreparably injured by the acceſſion of his family to the crown of Great Britain, and this may ſerve as an apology for any little partialities he ſhowed his ſubjects there, by ſometimes keeping his court at Hanover.

The polite arts flouriſhed in England during his reign, though they were but little indebted to his encouragement. Beſides German, French and Italian, he had no mean knowledge of the Latin, and could converſe in the Engliſh-tongue, but he read his ſpeeches to parliament with a bad grace, and in a diſagreeable tone. He encouraged a ſtrict, but not a ſevere, far leſs a cruel, obſervance of military diſcipline, and he loved thoſe Generals, as well as Miniſters, whoſe years approached neareſt to his own. But he often employed thoſe who were much younger, and till he did ſo, it cannot be ſaid, that his armies were in any excellent condition. He was as placable in his public, as he was in his private reſentments. Though he hated France, yet he never manifeſted that hatred indecently, and when he came into a good underſtanding with his nephew the King of Pruſſia, he talked of him, as if there had never been the leaſt difference between them. When the party, that had given him the greateſt uneaſineſs in his royal dominions, came into power (which ſome of its leaders certainly did againſt his inclination), he ſeemed to have loſt all remembrance of what had paſſed; and at the ſame time he never altered his countenance or manner towards thoſe Miniſters and Officers of ſtate who had been removed. Notwithſtanding all this, he was much ſubject to perſonal prepoſſeſſions, which he never was at pains to conceal, for he ſeemed to catch them by impulſe. But they ſeldom were known to be attended with conſequences to the prejudice of their objects. His temperance and frugality induced many ſo think he died rich, eſpecially as he had a large privy purſe; but that was far from being the caſe. The money and effects of every kind, that he left behind him, were of very little value, which muſt be owing to his private bounties.'

The ſtyle of this work, we ſee, is free and natural; and many traits in the foregoing pourtraiture, are probably as juſt as they appear to be impartially drawn.

SER-

SERMONS.

1. *CHRIST the Believer's Treaſure*,—on the Death of Mrs. Sarah Elliot, who departed this Life July 29, 1763. By R. Elliot, A. B. formerly of Pembroke College, Cambridge. Withers.

2. *The Hiſtory of the Man of God, who was ſent from Judah to Bethel; a Caution againſt religious Deluſion*—at the Viſitation of the Archdeacon of Ely, in the church of St. Michael, Cambridge, May 19, 1763. By William Backhouſe, M. A. Fellow of Chriſt's College and Vicar of Meldreth. Dod, &c.

3. Two Sermons: Lately preached at Hawkſhead in Lancaſhire. By the Rev. Mr. Dawes. 8vo. 1s. Kendal, printed by T. Aſhburner, and ſold by Owen in London.

4. —— Before the Society for the Reformation of Manners, at Salter's Hall, Auguſt 3, 1763. By John Conder, D. D. Buckland, &c.

5. *The Nature of Chriſt's Kingdom, and the Freedom and Independency of its Subjects explained*,—on the 12th of Auguſt, being the Anniverſary of the Acceſſion of the Houſe of Hanover, and the Birth of the Prince of Wales. Before the Society who Support the Lord's-Day Morning Lecture at Little St. Helen's. By E. Radcliff. Gardner.

6. —— At the Church of Felſted in Eſſex, Auguſt 23, 1763, at the Celebration of the School-Feaſt, by Strotherd Abdy, M. A. late of St. John's College, Cambridge, and Rector of Theydon Garnon, alias Cooperſale, Eſſex. Bathurſt.

ERRATA.

P. 180, l. 17, for circumſtances, read *circumſtance*. Ibid. l. 19, for membranes, read *membrane*. lb. l. 34, for contends, read *affirms*. p. 181, l. 7. for funguous, read *fungous*. Ib. l. 35, for blood may eſcape', read the blood, *in ſuch a ſtate*, may eſcape'. Ib. l. 40, for caſes, read *caſe*, P. 182, l. 3 of the Italian, for l'opro, read *l'opio*. P. 184, l. 19, for thuder, read *thunder-bolt*. P. 185, l. 33, for for ſome uſe', read *the ſame uſe*. Ibid, l. 40, for expreſſions, read *expreſſion*. P. 166, l. penult, for thoſe, read *theſe*. P. 190, l. 34, for kindling, read *kindly*. P. 192, l. 7 from the bottom, for grief, read *griefs*.

London, October 1, 1763.

This Day is publiſhed, in Octavo, *Price* 1s.

NUMBER I.

(And on the 1ſt of November next will be publiſhed No. II.)

Of a WORK, entitled,

Muſeum Ruſticum et Commerciale:

OR,

SELECT PAPERS

ON

AGRICULTURE, COMMERCE, ‖ ARTS, AND MANUFACTURES:

Drawn from EXPERIENCE,

And communicated by

Gentlemen engaged in theſe Purſuits.

ADDRESSED TO

The Right Hon. the Preſident and Vice Preſidents

OF

The SOCIETY for the Encouragement of ARTS, MANUFACTURES and COMMERCE.

REVISED AND DIGESTED

By Several of the MEMBERS of that SOCIETY.

Hæ tibi erunt Artes.

TO BE CONTINUED OCCASIONALLY.

---

ted for R. DAVIS, in Piccadilly; J. NEWBERY, in St. Paul's hurch-Yard; and L. DAVIS and C. REYMERS, in Holborn; d ſold by W. NICOLL, at the Paper-Mill, in St. Paul's Church-Yard.

TO THE PUBLIC.

THE Editors think it unneceſſary to apologize to the Public, either for reſcuing from oblivion the many valuable Papers which will be found in this Work, or for the choice of their Patrons. A Collection of this kind is much wanted; and to whom can it ſo properly be addreſſed, as to the Preſident and Vice-Preſidents of that Society, many of whoſe acting Members have promiſed to be conſtant contributors?

As Providence has at length, after a long and bloody, tho' glorious and ſucceſsful War, reſtored to us the bleſſing of Peace; this is ſurely the time to cultivate thoſe Arts, and that uſeful knowledge, from which the public attention has been in ſome meaſure diverted.

This Nation certainly owes great obligations to thoſe public-ſpirited gentlemen, who compoſe the above Society; many uſeful diſcoveries have been made under their Patronage, and the Arts and Manufactures, which before inclined to droop, being now revived by the all-cheering help of Patriotic Encouragement and Reward, will ſoon, it is preſumed, flouriſh more than ever in this happy iſland. A proper diſtribution of Rewards, whether pecuniary or honorary, is doubtleſs of great utility; it excites every young Artiſt to excel in his particular branch, and perhaps forms in our Nobility and Gentry a true taſte for the fine Arts.

Many advantages reſulting from the Premiums given by this truly noble Society might with eaſe be enumerated; but there is ſomething ſtill wanting, which the world expected from the intended publication of their Tranſactions, *viz.* the Papers and Communications of ingenious and learned men on theſe intereſting ſubjects. A deſign which, however deſirable, has not yet been put in execution.

Happily this deficiency will be in a great meaſure ſupplied by what is now offered to the Public; eſpecially as this Collection will contain, not only ſuch curious

Papers

Papers as have alſo been preſented to the Society, of which copies are procured from the reſpective Writers, but alſo numberleſs other intereſting remarks of the moſt ingenious Naturaliſts in Europe.

Thus enriched, this Work cannot fail of the Encouragement due to its *intrinſic* merit; for the Editors claim no other praiſe, than what may naturally fall to their ſhare, for exerciſing their judgement in reviſing the Papers as they are put into their hands, and ſelecting ſuch of them as are beſt adapted to the Plan of the Work, and moſt likely to conduce to public utility, which will be always the firſt object in view.

On the perfection of Huſbandry depends in a great meaſure the encreaſe of Commerce; and as Agriculture is far from being generally in a very improved ſtate in theſe kingdoms, preference will be given to Papers written on that intereſting and uſeful ſubject.

One very peculiar advantage will reſult from this publication. As it will be always open to the correſpondence of ingenious men, modeſt Merit may through this channel lay claim to its due ſhare of honour; and the noble ſpirits who wiſh to encreaſe the public fund of knowledge, tho' unanxious about particular applauſe, may gratify their inclination of doing good, without breaking in upon their beloved privacy; for no gentleman's name will be added to his Comunication againſt his conſent.

The uſe of theſe Papers will, we preſume, be very extenſive. The Nobility and Gentry may gratify that curioſity, which is ſo laudable in perſons of their elevated rank; the Artiſt or Manufacturer will find many uſeful hints tending to improve his particular branch; and the Farmer and Gardener diſcover, treaſured up in this Collection, a ſtock of uſeful knowledge not eaſily exhauſted. New and valuable diſcoveries in every Art and Science will here be regiſtered; and if the intelligent Huſband-
, or practical Gardener, is willing to add any part
is experience to the public fund, as utility is more
ended to than elegance of ſtyle, his communications
ll meet with a favourable reception. Since

TO THE PUBLIC.

Since the inſtitution of *the Society for the encouragement of Arts, Manufactures and Commerce*, ſeveral public-ſpirited Gentlemen have laid Plans for eſtabliſhing *Societies of Agriculture* in various parts of the kingdom; one of theſe was lately communicated to the Editors, in which it is propoſed the Members ſhould meet at Town Malling in Kent. This would doubtleſs be of great utility, as few counties can boaſt of more able Farmers. Our reaſon for mentioning this circumſtance is, that many gentlemen, intended Members of theſe Societies, have kindly promiſed to tranſmit for our uſe all the curious obſervations in Huſbandry, Gardening, *&c.* they have in the courſe of many years experience collected. This will greatly contribute to enrich our *Muſeum*, which, from the variety of valuable materials already in hand, and from a continuance of ſuch practical inſtructions as are not otherwiſe to be procured than from experience, may be rendered a channel of knowledge and improvement from one part of the kingdom to the other.

Upon the whole, it is not to be doubted but that a publication ſet on foot particularly for collecting and preſerving Papers upon theſe ſubjects, will induce Gentlemen to contribute their uſeful Obſervations, which, for want of ſome ſuch method, would be either loſt, or ſo publiſhed as to be of little ſervice to the Community.

Hitherto we have only mentioned the utility of this Work, that indeed being the principal object of our concern; yet from the variety of ſubjects introduced, and the abundant matter it will contain, ſuch rational amuſement may be expected, as will enable the Gentleman to ſpend his hours of diſſipation with pleaſure and profit, and produce an agreeable relaxation to thoſe who are engaged in ſeverer ſtudies.

We have only to add, that Letters or Communications tranſmitted to the following Bookſellers, *viz.* Mr. DAVIS in Piccadilly, Mr. NEWBERY in St. Paul's Church-yard, or Meſſ. DAVIS and REYMERS in Holborn, will be thankfully acknowledged by

The EDITORS.

* *The following Book is the moſt elegant with regard to Paper, Print, and Copper-Plates that ever appeared in England; it is therefore not to be doubted but that the Public will ſhew it the Encouragement it deſerves.*

A NEW EDITION.

On *Saturday*, the 19th of *November* 1763, will be publiſhed,

(To be continued Weekly, Price SIX-PENCE,)

Printed in a curious Manner, on a Writing Paper, and embelliſhed with great Variety of Copper-Plates, all engraved by GRIGNION.—[Let it ſuffice to ſay, That theſe Copper-Plates are infinitely ſuperior to any that were ever given with a Bible, and are of themſelves worth a Shilling each, excluſive of the *very fine* Paper and Letter-preſs that is given with them.]

NUMBER I. Of an elegant Work, intitled,

THE

Chriſtian's Family Bible.

CONTAINING

The OLD and NEW TESTAMENTS AT LARGE,

Together with the

APOCRYPHA;

WITH

COMMENTS AND ANNOTATIONS,

THEOLOGICAL, HISTORICAL, CRITICAL, and MORAL.

Compiled from

The Talmudical and Rabbinical Writers among the Jews, the Ancient Fathers, and the beſt Modern Divines among the Chriſtians, and from the Author's own Obſervations:

WHEREIN

All the Objections of Infidels are obviated, the obſcure Paſſages elucidated, and every Difficulty explained.

By the Reverend WILLIAM RIDER, A. B.
Late of Jeſus College, Oxford,
One of the Grammar-Maſters of St. Paul's School, and Chaplain to the Worſhipful Company of Mercers.

This Book of the Law ſhall not depart out of thy Mouth; but thou ſhalt meditate therein Day and Night, that thou mayeſt obſerve to [illegible] according to all that is written therein: for then thou ſhalt make [illegible] Way proſperous, and then thou ſhalt have good Succeſs.

JOSHUA i. 8.

LONDON: Printed for the AUTHOR;

And (by his Appointment) ſold by

Mr. WILSON and FELL, at the Angel, in Pater-noſter-Row; T. MERRIL at Cam[illegible]; W. JACKSON at Oxford; and all other Bookſellers in Great-Britain and [illegible].——Where PROPOSALS may be had.

CONDITIONS.

I. THIS Work is printed in Folio, on a fine Writing Paper, and executed by the following Artiſts, viz.

II. The Copper-Plates are all engraved by GRIGNION; it would therefore be ſuperfluous to ſay they will be finely executed.

III. The Book is printed by ARCHIBALD HAMILTON.

IV. The Text is printed on a beautiful new Type, caſt on purpoſe for this Work by Mr. WILSON, Profeſſor of Aſtronomy in the Univerſity of Glaſgow, in the following Size,

[Bleſſed are they which do hunger and thirſt after righteouſneſs, for they ſhall be filled. Bleſſed are the merciful, for they ſhall obtain mercy. . . Bleſſed are the pure in heart.]

and the Annotations in the following Size,

[Bleſſed are the pure in heart, for they ſhall ſee God.]

V. The whole will be compriſed in about One Hundred Numbers: ——The Firſt Number will be publiſhed the Nineteenth of November, 1763.

N. B. Any perſon may ſee and peruſe any of the Numbers, to enable them to form a Judgment of the Work.

To the PUBLIC.

ALL Scripture is given by inſpiration of God, and is profitable for doctrine, for reproof, for correction, for inſtruction in righteouſneſs, that the man of God may be perfect, thoroughly furniſhed unto all good works. This was the character which an inſpired Apoſtle has given us of the Sacred Oracles; and, ſome centuries before him, the Royal Pſalmiſt aſſerted, that *the law of the Lord is perfect, converting the ſoul; the teſtimony of the Lord is pure, converting the ſimple; the ſtatutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes; the judgments of the Lord are true, and righteous altogether; more to be deſired are they than gold, yea than much fine gold; ſweeter alſo than honey, and the honeycomb.* As they treat of the moſt important ſubjects, ſubjects that concern the whole period of our exiſtence, and are able to make us wiſe unto ſalvation, the lofty terms, in which they are recommended by the Pſalmiſt, ſhould rather inſpire us with gratitude, than occaſion aſtoniſhment. The noble acquiſitions David had made in the knowledge of God, he aſcribes ſolely to this ſource; and the ſublime ideas, which breathe throughout his compoſitions, were, if we believe him, owing entirely to his meditations on ſacred ſubjects. *I have more underſtanding, ſays he, than all my teachers, becauſe thy teſtimonies are my meditation* Yet as the original Scriptures, written in a language long diſuſed, allude to cuſtoms which are obſolete, and contain proverbial expreſſions which are buried in the wreck of time, the ſtudy of them muſt be attended with difficulties to us, which were unknown to the ancient Jews; though, even in the Pſalmiſt's days, we find that he acknowledged they contained *hidden trea-*

treasures, not discoverable without the divine assistance; and therefore breathes out the following ejaculation, *Open thou mine eyes, that I may behold* wonderous things * *out of thy law.*

The imperfect medium of a translation must undoubtedly increase the glooms which rest upon the Sacred Text; though, as the ingenious Selden asserts, the English translation was composed with the greatest care, and every precaution made use of to prevent gross or fatal errors. Those who have applied themselves to the study of the oriental languages have been able to detect some of the mistakes of their predecessors, and, by trimming their lamp, made it a better light unto our path. But yet it still shines like a *glimmering light in a dark place*, and calls for *fresh oil*, in order to arrive at its proper splendor. The prejudices of sectaries have not a little increased the obscurities of Scripture, which they have, *as the unstable and unlearned* in St. Peter's days, *wrested to their own opinions*, but I hope not to their own *destruction*: and the different ideas affixed to words, since the time in which our translation was made, serve at once to support the prejudices of some, and to encrease the embarrassment of others. To make this plain by a single instance; the word *charity*, at the time when our translation was made, comprehended every endearing tie by which the whole family of God is connected together, and was equivalent to the complex idea of universal love, philanthropy, or benevolence: but at present the word *charity* being restrained purely to the idea of almsgiving, the texts wherein it occurs have been used in that sense to countenance several errors.

From such sources have arisen most of the objections of infidels to the Sacred Writings; but when they are weighed *in the ballance of the sanctuary*, they will be found too light to pass current among the wise, and too absurd to meet with credit among the ingenuous. A small knowledge of the Hebrew is enough to obviate all their cavils, and the sling of David will always be found sufficient to cope with the Goliah of infidelity. The proper rendering of the Hebrew particles will oftentimes let in new light to a passage which was obscure, and discover a coherence in sentences, which otherwise appear detached and incongruous. A due attention to the different conjugations in the Hebrew, and to the small number of their tenses, will be of infinite service to understand the Sacred Book, and at the same time prove the best answer to every objection which is built upon so sandy a foundation †. Where words occur more than once, their sense may be ascertained by collating the different passages; a method which the Apostle has given his sanction to, when he exhorts us to *compare spiritual things with spiritual:*

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* נִפְלָאוֹת *hidden wonders.*

† To illustrate and confirm this observation, 2 Kings i. 21. in our translation runs thus, "If I be a man of God, *let fire* come down from heaven and consume thee and thy fifty." But it may be rendered according to the Hebrew תֵּרֵד אֵשׁ "Fire *will* come down;" and the Septuagint translate it, Καταβησεται πυρ; "Fire will come down." Had this rendering been adhered to by our translators, in this and other passages, the character of Elijah would have been free from censure; and several places in the Psalms, which now seem to be vindictive imprecations, would have plainly appeared to be, as they really are, prophetical predictions.

To the PUBLIC.

ſpiritual: but when we meet with words which occur but once, the only light we can borrow muſt be from cotemporary authors, who have written in the ſame language. It is indeed to the diſadvantage of the Hebrew ſtudent, that the Jews afford us no book cotemporary with the Scriptures; and therefore the ſenſe of ſome words muſt remain inexplicable, and the alluſions made to ſome cuſtoms muſt continue obſcure. The only remedy we have for this difficulty muſt be drawn from the Miſchna, the Gemara, and the writings of the moſt antient and moſt celebrated Rabbis: by means of theſe helps we may revive ſome uſages which are buried in oblivion, and acquire the ideas of ſome phraſes, which would otherwiſe be unintelligible. What great utility accrues from this uſe of the rabbinical writers, is evident from the works of our beſt commentators; and the author hopes to convince his patrons, that there ſtill remain ſtores which his predeceſſors have not touched, and treaſures which they have not exhauſted. The completion of ancient prophecies will be confirmed by claſſical hiſtorians, and the obſervation of modern travellers: the beautiful paſſages will be pointed out in ſuch a manner as to engage the notice of the unlearned reader; and the comments of the fathers, and the moſt celebrated divines of all nations, will be conſulted to illuſtrate the doctrines of the goſpel. Beſides theſe helps, the author will introduce ſeveral obſervations, which are the fruits of his own ſtudy, and thereby follow the method recommended by our bleſſed Saviour for illuſtrating this Sacred Volume. *Every ſcribe,* ſays our Lord, *which is inſtructed unto the kingdom of heaven, is like unto a man that is an houſholder, which bringeth forth out of his treaſure things new and old.*

But as the deſign of this work is not only to attract encouragement by the labour of the compiler, but likewiſe to charm by the elegance of its execution; the author begs leave to aſſure the public, he has taken care that the type and paper ſhall be the beſt that can be provided; and believes he need not inſiſt on the goodneſs of the ſculptures, when it is known that Mr. Grignion is engaged to engrave them.

Before the author concludes, he begs leave to avow that he has not undertaken this important work out of mere oſtentation of learning, but out of a true concern for the ſalvation of ſouls; and ſhould rather have it ſaid of him, that he converted one ſinner from his wickedneſs, than that he made a thouſand, nay, a hundred thouſand ignorant perſons learned. For thus ſaith the Lord, *Let not the wiſe man glory in his wiſdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth, glory in this, that he underſtandeth and knoweth me.*

ST. PAUL'S School, Oct. 30, 1763. WILLIAM RIDER.

To the PUBLIC.

Having engaged Mr. GRIGNION, *by Articles, to execute* ALL *the Copper-Plates for this Work; I hereby aſſure the Public, no other Artiſt has the leaſt Concern in the Engravings; being determined that the Plates ſhall be equal in Elegance to the Paper and Print, which I flatter myſelf will all deſerve the Approbation and Encouragement of the Public.*

W. RIDER.

THE MONTHLY REVIEW,

For OCTOBER, 1763.

Diſcourſes concerning Government. By Algernon Sydney. With his Letters, Trial, Apology, and ſome Memoirs of his Life. 4to. 1l. 1s. Millar.

OF all the Writers who have nobly exerciſed their pens in defence of the juſt and ineſtimable liberties of mankind, none have been more univerſally admired than the celebrated Sydney. Without detracting from his merit, however, it may be preſumed, that his fame has acquired no inconſiderable addition from the circumſtance of his having fallen a victim to a barbarous, unjuſt, and illegal ſentence. When we conſider the deplorable fate which theſe Diſcourſes drew upon their Author, even Envy points her finger at its beauties only, and we mix pity with admiration.

It is not the leaſt recommendation of theſe excellent tracts, that they ſeem to flow warm from the heart of a man who expreſſed his genuine feelings; and from what we can collect of his character and diſpoſition, we may, in juſtice to his memory, preſume, that had he lived, his conduct would not, like that of many others, have falſified the principles he profeſſed.

In truth, it has been rather diſadvantageous to the cauſe of public Freedom, that the moſt zealous Enthuſiaſts for Liberty, have, when poſſeſſed of power, uſed it with the moſt arbitrary and tyrannical licence. How many, under the maſk of patriotiſm, have concealed an arrogant, ambitious, unfeeling, turbulent, overbearing ſpirit! And, with all their clamourous pretences for public welfare, have only laboured to ſecure their own independence, and to exerciſe that unbounded dominion themſelves, which they have oppoſed in others. Yet the multitude will ever follow theſe ſeductive Leaders, and with blind at-

tachment, give their hands and hearts to the man who talks boldly, and acts raſhly.

It muſt be admitted, nevertheleſs, that even theſe Pſeudo-Patriots have ſometimes been the inſtruments of good which they never intended. Society is ſo conſtituted, that the frailties, nay, even the vices of individuals, are often productive of unexpected benefits to the whole: and the preſent generation derives many valuable privileges from the hypocriſy, ambition, cruelty, and uſurpation of many popular Leaders in the laſt century.

It happened at that time, as it generally falls out in ſuch miſerable conteſts, that they who had the beſt intentions towards public good, had too much virtue and moderation to run thoſe dangerous lengths, which introduced ſuch diſmal ſcenes of anarchy and diſtreſs. Had their wiſhes and counſels prevailed, however, the ſame or better ends might have been attained, without riſking thoſe dreadful revolutions to which the nation was ſo long expoſed, till it was happily ſettled by our glorious Deliverer.

It muſt be remembered, to the honour of the gallant Sydney, that he ever remained ſteadfaſt to the principles of Freedom, and ſtrenuouſly oppoſed the uſurpation of Cromwell, though he might, no doubt, by his acquieſcence have been admitted to ſhare no ſmall degree of power with the Uſurper, who had too much policy not to court the adherence of a man of ſuch ſpirit and abilities.

This admirable Writer, and magnanimous Patriot, might have experienced better fortune, had his vaſt courage been tempered with a due portion of diſcretion. But the natural impetuoſity of his temper was increaſed by the enthuſiaſm of the times; which, though they improved many excellent virtues, did likewiſe aggravate many capital defects: an inconvenience that, in ſome degree, will ever be felt, when occaſions ariſe which ſtrongly agitate the paſſions.

As theſe Diſcourſes concerning Government are ſo well known, it will be needleſs to expatiate on their merit, or to ſet forth the ſcope and deſign of the Writer. Our animadverſions therefore will be confined to what is new and curious in the preſent edition, which is much improved and enlarged.

Prefixed to the Diſcourſes we find, the *Preface to the firſt Edition*, which was written by J. Toland, and the *Memoirs of A. Sydney*; we next meet with a Collection of Letters of *Algernon Sydney, taken from the Sydney Papers*. Theſe are followed by Letters of A. Sydney to *Henry Saville, Ambaſſador in France*. Next in order comes *the Trial of A. Sydney*. And laſtly, *the Apology of A. Sydney in the Hour of his Death*. If the *Preface*, the *Memoirs*,

Memoirs, and the *Apology*, are excepted, these pieces are to be found in no other edition.

But the present edition is principally distinguished by many choice and valuable Notes, which are added to illustrate the several pieces above enumerated. These annotations afford abundant proofs of the Editor's extensive reading; and the very pertinent observations which he occasionally makes, incontestibly shew him to be an honest and zealous Advocate for the religious and civil rights of mankind. Indeed, he may be thought by some, to breath rather too much of his Author's enthusiasm; but though their dispositions appear somewhat congenial, yet we may conclude from many traces of candour and moderation, that our Editor's enthusiasm is softened by a peculiar benevolence and philanthropy. From several very singular marks and signatures interspersed throughout the work, we can more than conjecture to whom the public is indebted for the improvements in this volume. But why should we hesitate to acquaint our Readers, that this intelligent and amiable character, is ——— HOLLIS!

Among other advantages attending the Notes, we may reckon that of their preserving the memory of many gallant Patriots, and good Writers, who are not generally known, and who nevertheless deserve to be gratefully remembered. Of this kind is the following, which gives an account of Henry Neville, who with A. Sydney, and several others, was of the Council of State, established soon after the resignation of Richard.

'Henry Neville, second son of Sir Henry Neville of Billingbeare in Berks, was educated at Oxford, in the beginning of the Civil War; he travelled into Italy and other countries, whereby he advanced himself much as to the knowlege of modern languages and men; and returning in 1745, or thereabouts, became Recruiter in the Long Parliament for Abingdon in Berkshire, at which time he was very intimate with Harry Marten, Thomas Chaloner, Thomas Scot, James Harrington, and other zealous Commonwealth's-men. In November 1651, he was elected one of the Council of State, being then a Favourite of Oliver's; but when he saw that person gaped after the government by a single person, he left him, was out of his favour, and acted little during his government. In 1658, he was elected Burgess for Reading, to serve in Richard's Parliament; and when that person was deposed, and the Long Parliament shortly after restored, he was again elected one of the Council of State. He was a great Rota-man, was one of the chief persons of James Harrington's club of Commonwealth's-men, to instil their principles into others; he being esteemed to be a man of good parts, and a well-bred Gentle-

man. At the appearance of "The Commonwealth, of Oceana," it was greedily bought up, and coming into the hands of Thomas Hobbes of Malmeſbury, he would often ſay, that Harry Neville had a finger in that pye; and thoſe that knew them both were of the ſame opinion. By that book, and both their ſmart diſcourſes and inculcations daily in coffee-houſes, they obtained many Proſelytes. In 1659, in the beginning of Michaelmas Term, they had every night a meeting at the then Turk's-head in New Palace-yard, Weſtminſter, called Mills's coffee-houſe, to which place their Diſciples and Virtuoſi would commonly repair: and their diſcourſes about Government, and ordering of a Commonwealth, were the moſt ingenious and ſmart that ever were heard, the arguments in the Parliament Houſe being but flat to thoſe. They had a balloting box, and balloted how things ſhould be carried, by way of *Tentamens*; which not being uſed or known in England before, on that account, the room every evening was very full. Beſides, the Author and Harry Neville, who were the prime men of this club, were Cyriac Skinner, a Merchant's ſon of London, an ingenious young Gentleman, and Scholar to John Milton, which Skinner ſometimes held the chair; Major John Wildman, Charles Wolſeley of Staffordſhire, Roger Coke, William Poultney, afterwards a Knight, who ſometimes held the chair; John Hoſkyns, John Aubrey, Maximilian Pettee of Tetſworth in Oxfordſhire, a very able man in thoſe matters, and who had more than once turned the Council-board of Oliver Cromwell; Michael Mallet, Philip Carteret of the iſle of Guernſey, Francis Cradock a Merchant, Henry Ford, Major Venner, Thomas Marriot of Warwickſhire, Henry Croone Phyſician, Edward Bagſhaw of Chriſt Church, and Robert Wood of Lincoln-college, Oxford; James Arderne, then or ſoon after a Divine; with many others; beſides Auditors and Antagoniſts of note. Dr. William Petty was a Rota-man. The doctrine was very taking, and the more as there was no probability of the King's return. The greateſt of the Parliament-men hated this deſign of rotation or balloting, as *being againſt their power*. Eight or ten were for it, of which number Harry Neville was one, who propoſed it to the Houſe, and made it out to the Members thereof, that *except they embraced that way of government they would be ruined.* The model of it was, that the third part of the Senate or Houſe, ſhould rote out by ballot every year; ſo that every third year the ſaid Senate would be wholly altered. No Magiſtrate was to continue above three years; and all to be choſen by ballot; than which choice nothing could be invented more fair and impartial, as was then thought, tho' oppoſed by many for ſeveral reaſons. This club of Commonwealth's-men laſted till about February 12, 1659;

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at which time the ſecluded Members being reſtored by General Monke, all their models vaniſhed.—After the Reſtoration he abſconded for a time; but being ſeized, he was among others impriſoned, tho' ſoon after ſet at liberty.'

Among various publications, (the Note continues) there is a curious book of his, in octavo, intitled '*Plato Redivivus*, or a Dialogue concerning Government; wherein, by obſervations drawn from other Kingdoms and States, both ancient and modern, an endeavour is uſed to diſcover the preſent politic diſtemper of our own, *with the remedies*.' From this book the Annotator, in the ſubſequent pages, takes occaſion to make very copious extracts; and, indeed, the whole is well worthy the peruſal of every friend to Liberty.

There is a paſſage in the Memoirs, from one of Sydney's Letters, which is ſtrongly deſcriptive of the times in which it was penned, and which might, not unaptly, be applied to later days. 'In all preceding ages,' ſays this ſpirited Writer, 'Parliaments have been the palace of our liberty; the ſure defenders of the oppreſſed; they, who could formerly bribe Kings, and keep the balance equal between them and the people, are now become inſtruments of all our oppreſſions, and a ſword in his hand to deſtroy us; they themſelves led by a few intereſted perſons, who are willing to buy offices for themſelves, by the miſery of the whole nation, and the blood of the moſt worthy and eminent perſons in it. Deteſtable bribes! worſe than the oaths now in faſhion in this mercenary Court! I mean to owe neither my life nor liberty to ſuch means. When the innocence of my actions will not protect me, I will ſtay away till the ſtorm be overpaſſed. In ſhort, where Vane, Lambert, Haſelrigge, cannot live in ſafety, I cannot live at all.' Upon this paſſage likewiſe we meet with a Note, which is very obſervable, and, we dare ſay, new to many of our Readers.

'Sir Henry Vane, whoſe blood ſeems to have been demanded by the peculiar vengeance of Heaven, had been moſt deeply engaged in the darkeſt ſcenes of the late calamities, which he carried on with infinite ſubtlety and artifice, to the deception of incredible numbers in the nation: and though he cunningly kept himſelf from the impious Court that condemned the King, it was ſufficiently known, that none contributed more to the bringing him thither; and after that, none more zealously promoted the eſtabliſhment of the new Commonwealth; and his actions daily diſcovered ſo much of republican rancour, that it was impoſſible for him to live in quiet under any reſemblance of monarchy. So, after the Reſtoration, having been found tampering with ſome malecontents of the army and others, in order to raiſe freſh diſturbances, the Government thought fit to confine

him: and though he with Lambert was particularly excepted in the Act of Indemnity, *yet he found ſo much favour afterwards from the Houſe of Commons in the ſame Parliament, that they petitioned the King, in which they were joined by the Houſe of Peers, that he might yet be exempted from ſuffering the pains of death; to which, as his friends alledge, his Majeſty conſented. This was looked upon as a ſufficient ſecurity*; yet either upon the account of his own behaviour, or that of his party, or ſome private reſentment, the preſent Houſe of Commons thought fit to addreſs the King, to bring him, together with Colonel John Lambert, to their trials. Accordingly June 4th, 1662, they were both arraigned at the King's-bench bar, before Sir Robert Foſter, Lord Chief Juſtice, and other Judges; and Sir Henry indicted for imagining and compaſſing the death of the King, and for taking upon him and uſurping the Government: and Colonel Lambert for levying war againſt the King in ſeveral parts of the kingdom. The carriage and behaviour of Vane was very extraordinary, for being charged by the King's Council with a continued ſeries of treaſons, from the King's murder to the Reſtoration, without inſiſting upon the rebellion, with which they might have begun, he abſolutely denied they had any power to try him, and declared, "That neither the King's death, nor the Members themſelves, could diſſolve the Long Parliament; whereof he being one, no inferiour court could call him in queſtion."—His whole behaviour was ſo aſſuming and inſolent, that the Court and King's Council told him, that his own defence was a freſh charge againſt him, and the higheſt evidence of his inward guilt, had there not been ſuch a cloud of Witneſſes to prove the particulars. The Jury, after a very ſhort ſtay, brought him in Guilty of high treaſon. Colonel Lambert's behaviour was quite contrary, full of ſubmiſſion and diſcretion. He was likewiſe condemned; but when he was to receive ſentence with Sir Henry Vane, he was by the King's favour reprieved at the bar, upon the report that the Judges had given of his ſubmiſſive and handſome deportment at his trial: upon which he deſired the Judges to return to his Majeſty, his moſt humble thanks, for his ſo unexpected mercy; which the Judges ſaid, might have been, *and was once thought to be, extended to Sir Henry*, if his forwardneſs, and contemptuous behaviour had not precluded the way to it. The Colonel was confined during life in the iſle of Guernſey, where he continued a patient and diſcreet priſoner for above thirty years.'—Archdeacon Echard and Biſhop Kennet; as ſee Hiſtorical Regiſter, p. 704.

In one of the great Sydney's Letters to Henry Saville, Ambaſſador in France, giving an account of the proceedings of the Houſe of Commons, he acquaints his Correſpondent, that 'the next important point likely to be purſued is, to proſecute the laſt week's

reck's vote, *that all the forces now in England, except the trained ands, were kept up contrary to law*; and though it was objected hat the King's guards, and the garrisons of Portsmouth and ther places, would be included; it was answered, *that Kings overning justly according to law, had no need of* Custodia Corporis; nd that it was better to have no garrisons at all, than such as vere commanded by Legge, Holmes, and their peers.' But his subject is finely illustrated by the following Note.

'Sir Robert Atkins, in his remarks on Lord Russel's indictnent, wherein the attempting to *seize and destroy the King's guards, was laid as an overt act of treason*, "The guards, what guards? (asks he) what or whom does the law understand or allow to be the King's guards, for preservation of his person? Whom shall the Court that tried this noble Lord, whom shall the Judges of the law, that were then present, and upon their oaths, whom shall they judge, or legally understand by these guards? They never read of them in all their law books. There is not any statute law that makes the least mention of any guards. The law of England takes no notice of any such guards; therefore the indictment is uncertain and void. The King is guarded by the special protection of Almighty God, by whom he reigns, and whose Vicegerent he is. He has an invisible guard, a guard of glorious angels:

Non eget mauri jaculis, nec arcu
Nec venenatis Gravida Sagittis
(Crede) pharetra.

The King is guarded by the love of his subjects, the next under God, *and the surest guard*. He is guarded by the law and the courts of justice. The militia and the trained bands are his legal guards, and the whole kingdom's guard. The very Judges that tried this noble Lord, were the King's guards, and the kingdom's guards; and this Lord Russel's guard, against all erroneous and imperfect indictments, from all false evidence and proof, from all strains of wit and oratory misapplied and abused by Council. What other guards are there? we know of no law for more. King Henry VII. of this kingdom, as history tells us, was *the first* that set up the Band of Pensioners. Since this, the Yeomen of the Guard; since them certain armed bands, commonly now a-days, *after the French mode*, called the King's Life-guard, ride about, and appearing with naked swords, to the terror of the nation; but where is the law, where is the authority for them?"

We cannot now, indeed, ask, 'Where is the law? where is the authority for them?' But we have known it annually de-

bated,—where is the *neceſſity* for them? Of late, however, the point, alas! ſeems to be given up, and to paſs in fatal ſilence.

In another Letter to the ſame Gentleman, Mr. Sydney gives an account of the proceedings of the Houſes on the bill concerning Popery. 'Shaftſbury and Halifax, ſays he, are eminent in pleading for indulgence to tender conſcienced Proteſtants, and ſeverity againſt Papiſts.' In the Notes on this paſſage, the Editor has collected many excellent reflections in favour of Toleration, from the works of Harrington, Marvell, Temple, Locke, &c. But that which, perhaps, has greateſt weight, is taken from a ſpeech of Biſhop of Clogher's [the ingenious Dr. Robert Clayton, as our Editor very properly terms him] made in the Houſe of Lords in Ireland, Feb. 2, 1756; for omitting the Nicene and Athanaſian Creeds out of the Liturgy, &c.—and which is as follows.

"The great Lord Bacon, in his excellent treatiſe on the Advancement of Learning, a work that cannot ſufficiently be praiſed, and to which Mr. Boyle, Mr. Locke, and the great Sir Iſaac Newton, owe the firſt rudiments of the ſeveral ſyſtems which they have ſince carried to ſo great perfection; in this wonderful treatiſe, wherein Lord Bacon is ſhewing the deficiency of each ſpecies of learning, and is pointing out the errors which have prevented the progreſs and advancement of it, the ſcience of Theology comes, among others, under his conſideration, upon which he has this remark, which for fear of being miſtaken in the quotation, I have written down, and ſhall beg leave to read your to Lordſhips. "Here, therefore, I note this deficiency, that there "hath not been, to my underſtanding, ſufficiently enquired and "handled, the true limits and uſe of reaſon in ſpiritual things, as "a kind of divine dialect; which for that it is not done it ſeem-"eth to me a thing uſual, by pretext of true conceiving that "which is revealed, to ſearch and mine into that which is not "revealed." You have now heard, my Lords, the ſentiment of this great man, which is, that the ſearching and mining into things not revealed, under pretence of their being contained in that which is revealed, is the error which he notes in the *advancement of Theology*. Accordingly, if we enquire into the event and conſequence of the afore-mentioned determination in the Council of Nice, we ſhall find, that the courſe of religion was thereby diverted into a wrong channel; and that Chriſtianity from thence forward, inſtead of being conſidered as a practical obligation, was changed into a ſpeculative ſcience; men's minds were irritated againſt one another, on account of niceties that were of no conſequence to religion, and the doctrine of Faith, or of belief in punctilios of this kind, was ſo magnified and extolled, as being neceſſary to ſalvation, that the righteouſneſs of

works

rks was entirely neglected. Polemical Divinity was introced into religion, whereby the Church was rendered, if I y be allowed the expreſſion, literally militant, and the divine cept of *univerſal love*, which our Saviour recommended to Diſciples, as his command, was changed into that *of hatred all who would not ſubſcribe.*"

Theſe ſentiments carry with them their own force: and if y thing can give them additional ſtrength, they derive it from perſon and character of him who uttered them. Such a Pre- is, *indeed*, RIGHT REVEREND!

Among other curious anecdotes which diſtinguiſhed the cha- ler of the brave Sydney, and which may ſerve to juſtify our nion of his enthuſiaſm, we muſt not omit the following ſtory, mmunicated, as our Editor aſſures us, by Dr. Hutcheſon of aſgow, and frequently related by him to his friends. "That ing Mr. Sydney's ſtay in France, one day hunting with the nch King, and being mounted on a fine Engliſh horſe, whoſe n and ſpirit caught the King's eye, he received a meſſage that would pleaſe to oblige the King with his horſe, at his own e. He anſwered, that he did not chuſe to part with him. e King determined to have no denial; and gave orders to ler him money, or to ſeize the horſe: which being made wn to Mr. Sydney, he inſtantly took a piſtol and ſhot him, ng, "That his horſe was born a free creature, had ſerved a man, and ſhould not be maſtered by a King of ſlaves." may reaſonably conclude, that a man who ſhewed ſuch an mplying ſpirit on ſo trifling an occaſion, would be inflexible nore material points.

t was probably owing to the impetuoſity and obſtinacy of his oſition, that he was at times upon ill terms with his father, the l of Leiceſter, as appears by a letter from that Nobleman, ch is penned with great good ſenſe and dignity. 'Diſuſe of ing, ſays he, hath made it uneaſy to me; age makes it hard; the weakneſs of ſight and hand, makes it almoſt impoſſible. s may excuſe me to every body, and particularly to you, have not invited me much unto it; but rather have given cauſe to think, that you were willing to ſave me the labour yriting, and yourſelf the trouble of reading my letters. For r you had left me ſick, ſolitary, and ſad at Penſhurſt; and you had reſolved to undertake the employment, wherein have lately been; you neither came to give a farewell, nor ſo much as ſend one to me, but only writ a wrangling letter wo about money, &c.—It is true, that ſince the change of rs here, and of your condition there, your letters have been e frequent. And if I had not thought my ſilence better, for you and myſelf, I would have written more than once

or twice to you. But though for ſome reaſons I did forbear, I failed not to deſire others to write unto you; and with their own to convey the beſt advice, that my little intelligence, and weak judgment, could afford.—I perceive by your letters, that you have been miſadvertiſed. For though I meet with no effects nor marks of diſpleaſure, yet I find no ſuch tokens or fruits of favour, as may give either power or credit for thoſe undertakings and good offices, which, perhaps, you expect of me. And now I am again upon the point of retiring to my poor habitation; having for myſelf no other deſign, than to paſs the ſmall remainder of my days innocently and quietly; and, if it pleaſes God, to be gathered in peace to my fathers. And concerning you what to reſolve in myſelf, or what to adviſe you, truly I know not; for you muſt give me leave to remember, of how little weight my opinions and counſels have been with you, and how unkindly and unfriendly you have rejected thoſe exhortations and admonitions, which, in much affection and kindneſs, I have given you upon many occaſions, and in almoſt every thing, from the higheſt to the loweſt, that hath concerned you: and this you may think ſufficient to diſcourage me from putting my advices into the like danger. Yet ſomewhat I will ſay: and firſt, I think it unfit, and, perhaps, as yet unſafe, for you to come into England; for, I believe, Powel hath told you, that he heard, when you was here, that you were likely to be excepted out of the general act of pardon and oblivion: and though I know not what you have ſaid or done here or there, yet I have ſeveral ways heard, that there is as ill an opinion of you, as of any, even of thoſe that condemned the late King. And when I thought there was no other exception to you, than your being of the other party, I ſpoke to the General in your behalf; who told me, that very ill offices had been done you; but he would aſſiſt you as much as juſtly he could. And I intended then alſo to ſpeak to ſomebody elſe; you may gueſs whom I mean; but ſince that, I have heard ſuch things of you, that in the doubtfulneſs of their being true, no man will open his mouth for you. I will tell you ſome paſſages, and you ſhall do well to clear yourſelf of them. It is ſaid, the Univerſity of Copenhagen brought their Album unto you, deſiring you to write ſomething therein, and that you did "*Scribere in Albo*" theſe words,

——— *Manus hæc Inimica Tyrannis*
Enſe petit placidam ſub Libertate Quietem.

And put your name to it. This cannot chooſe but be publicly known, if it be true. It is alſo ſaid, that a Miniſter, who hath married a Lady Laurence, here at Chelſea, but now dwelling at Copenhagen, being there in company with you, ſaid, "I think

ink you were none of the late King's Judges, nor guilty of s death.' Meaning our King. 'Guilty! ſaid you, Do you call that guilt? Why it was the juſteſt and braveſt action that ever was done in England, or any where elſe.' With her words to the ſame effect. It is alſo ſaid, that you having ard of a deſign to ſeize upon you, or to cauſe you to be taken iſoner, you took notice of it to the King of Denmark himſelf, d ſaid, 'I hear there is a deſign to ſeize upon me; but who is it that hath that deſign? *Eſt ce notre Bandit?*' By which u are underſtood to mean the King. Beſides this, it is re-rted, that you have been heard to ſay many ſcornful and con-nptuous things of the King's perſon and family, which, un-s you can juſtify yourſelf, will hardly be forgiven or forgot-n; for ſuch perſonal offences make deeper impreſſions than blic actions, either of war or treaty." The reflections of s ſage and venerable Peer, are unqueſtionably juſt; and his fortunate, though glorious, ſon, did, in a great meaſure, no ubt, provoke his fate, by his intemperance of ſpeech, and cipitancy of conduct.

We muſt not conclude this article without taking notice of ſingularity of the type: it is obſervable, that all large capi-, and other diſtinguiſhing marks generally uſed in printing, wholly rejected. An innovation which, it muſt be confeſſ- gives the book an air of elegant ſimplicity, though, till the is accuſtomed to ſuch a naked appearance, the matter will appear ſo diſtinct to an impatient Reader.

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uſalem delivered, an Heroic Poem; tranſlated from the Italian of Torquato Taſſo. By Mr. Hoole. Continued.

THE Chevalier de Meré has obſerved, that though Homer neither deſcribed the face nor the ſhape of Helen, yet he left the world perſuaded, that ſhe was the greateſt beauty earth. Upon this principle, another French Critic has cen-ed that parade of deſcription which Taſſo makes on Armi-s appearance in the camp of the Chriſtians. 'Had ſhe, ſays captivated the whole army, and the General himſelf, by tking only a word or two, we ſhould have thought her more able. And the united charms of art and nature, with which Poet adorns her, by no means make ſo fine a picture as ima-ation is able to form.' Now it is true, that the power of her ſonal charms would have received a greater eclat, had ſhe ied her point without the aid of eloquence: but the French-n did not conſider, that it was neceſſary that Armida ſhould relate

relate her ſtory for the illuſtration of the event, and that it would have been utterly abſurd for an army to follow a weeping girl, without knowing either the cauſe of her grievance, or the means of redreſſing it. Beſide, we preſume there is not one Reader of Taſſo, that would be willing to loſe a ſingle line in the ſpeech of Armida. The whole of that ſpeech is conducted with the greateſt art. It is replete with the ſtrongeſt pathos, and the moſt high-wrought deſcription. Thus ſhe addreſſes herſelf to Godfrey:

To thee, O mighty Chief, I fly for aid,
An ill-ſtarr'd orphan, and a helpleſs maid!
O! let theſe tears that have thy feet bedew'd,
Prevent th' effuſion of my guiltleſs blood!
O! by thoſe feet that tread the proud in duſt!
By that right hand that ever helps the juſt!
By all the laurels that thy arms have won!
By every temple in yon hallow'd town!
In pity grant what thou alone can'ſt give;
Reſtore my crown, in ſafety bid me live!

When Godfrey gives her no hope of aſſiſtance, till Jeruſalem ſhould be delivered, her complaints are in the laſt degree affecting:

Ah, wretch! did ever Heaven on one beſtow
A life ſo fix'd in never-ending woe;
That others e'en their nature ſhall forget,
Ere I ſubdue the rigour of my fate!
Why ſhould I weep, ſince hopes no more remain,
And prayers aſſail the human breaſt in vain?
Or will my ſavage foe his ears incline
To prayers that fail to move a breaſt like thine?
Yet think not that my words thy heart accuſe,
Whoſe firm reſolves ſo ſmall an aid refuſe.
Heav'n I accuſe, from thence my ſorrows flow:
Heav'n ſteels thy heart againſt a virgin's woe.
Not thou, O Chief! but fate this aid denies:—
Then let me view no more the hated ſkies.
Was't not enough to loſe (relentleſs doom!)
My tender parents in their early bloom?
But, exil'd, muſt I lead a wandering life,
Or fall a victim to the murderer's knife?
Since the chaſte laws, by which our ſex is tied,
Amid your camp forbid me to reſide,
Where ſhall I fly? What friendly powers engage?
How ſave my perſon from the tyrant's rage?

The appearance which the Poet gives her, after this ſpeech, is extremely ſtriking, and the Tranſlator has done it juſtice:

She ceas'd, and turn'd aſide with regal grace,
A generous ardor kindling in her face:
Diſdain and ſorrow ſeem her breaſt to rend,
While from her eyes the copious tears deſcend,

And

And trickling down her lovely viſage run,
Like lucid pearls tranſparent to the ſun!
O'er her fair cheeks the cryſtal moiſture flows,
Where lillies ming'e with the neighbouring roſe.

With reſpect to the deſcription of her perſon (the other circumſtance to which the Critic objects) we doubt whether even agination could form a finer picture:

Not Argos, Cyprus, or the Delian coaſt
Could e'er a form, or mien, ſo lovely boaſt.
Now thro' her ſnowy veil, half hid from ſight,
Her golden locks diffuſe a doubtful light;
And now, unveil'd, in open view ſhe *ſhew'd:*
So Phoebus glimmers thro' a fleecy cloud,
So from the cloud again redeems his ray,
And ſheds new glories on the face of day.
In wavy curls her lovely treſſes flow,
And catch new graces as the zephyrs blow.
Declin'd on earth, her modeſt look denies,
To ſhew the ſtarry luſtre of her eyes:
O'er her fair face a roſy bloom is ſpread,
And ſtains her iv'ry ſkin with lovely red.
Soft-breathing ſweets her opening lips diſcloſe;
The native odours of the budding roſe!
Her boſom bare diſplays its ſnowy charms,
Where Cupid frames, and points his fiery arms.
Her ſmooth and ſwelling breaſts are part reveal'd.
And part beneath her envious veſt conceal'd.

: circumſtance of Cupid's pointing his darts on Armida's bo-, is not ſo extraordinary, becauſe it is eaſily imagined; but re the Poet obſerves, that thoſe darts were rendered more erful by being tempered in pity, the thought is artful and nious:

In pity's flame ſhe tempers Cupid's dart,
To pierce the Warrior's unreſiſting heart.

cannot, however, approve of Armida's introducing a ſimile n ſhe is relating the circumſtances of her diſtreſs. We are to expect abſtracted, or comparative, thinking, in a mind eſt with ſorrow:

And as my tardy feet their courſe purſu'd,
With longing looks my lov'd, loſt home I view'd.
So ſeems a ſhip by ſudden tempeſts toſt,
And torn unwilling from its friendly coaſt.

is not eaſy to determine whether Taſſo excels more in deing the horrors of the martial combat, or in painting the er paſſion of love. He was himſelf well acquainted with , and from his own experience he undoubtedly derived much his excellence. The engagement between Tancred and Argantes,

The fiſhes thro' theſe cryſtal waters glide,
And birds, with wings, the yielding air divide.

In the ſeventh book, from whence the above extract is taken, the deſcription of Argantes arming for the combat, is ſublime and animated.

As ſhaking terrors from his blazing hair,
A ſanguine comet gleams thro' duſky air,
To ruin States, and dire diſeaſes ſpread,
And baleful light on purple Tyrants ſhed:
So flam'd the Chief in arms, and ſparkling ire,
He roll'd his eyes ſuffus'd with blood and fire:
His dreadful threats the firmeſt hearts control'd,
And with a look he wither'd all the bold:
With horrid ſhout he ſhook his naked blade,
And ſmote th' impaſſive air, and empty ſhade.

The ſpeech of Argillan, in the eighth book (which is intended to incite the Chriſtians againſt Godfrey, upon a ſuppoſition that he had cauſed Rinaldo to be put to death) is extremely artful, and worked up with that kind of pathos which is ſo well calculated to influence the multitude. Some parts of it will remind the Reader of Anthony's ſpeech over the body of Cæſar, in Shakeſpeare.

High o'er the brave Rinaldo's arms he ſtood,
And with theſe words inflam'd the liſtening crowd.
'Shall then a ſavage race, whoſe barb'rous mind,
No laws can govern, and no arts can bind,
Shall theſe, inſatiate ſtill of wealth and blood,
Lay on our willing necks the *ſhameful* load?
Such are the ſufferings, and the *ſhameful* ſcorn,
Which, ſeven long years, our paſſive band has borne.
That diſtant Rome may bluſh to hear our *ſhame*,
And future times reproach th' Italian name.
Why ſhould I here of gallant Tancred tell,
When by his arms and arts Cilicia fell;
How the baſe Frank by treaſon ſeiz'd the land,
And fraud uſurp'd the prize which valour gain'd.
Nor need I tell, when dangerous deeds require
The boldeſt hands, and claim the Warrior's fire,
Firſt in the field the flames and ſword we bear,
And 'midſt a thouſand deaths provoke the war:
The battle o'er, when bloody tumults ceaſe,
And ſpoils and laurels crown the ſoldier's peace;
In vain our merits equal ſhare may claim;
Theirs are the lands, the triumphs, wealth, and fame.
Theſe inſults once might well our thoughts engage,
Theſe ſufferings juſtly might demand our rage:
But now I name thoſe lighter wrongs no more,
This laſt dire act ſurpaſſes all before.

n vain divine and human laws withſtand,
ehold Rinaldo murder'd by their hand!
ut Heav'ns dread thunders fix not yet their doom,
or earth receives them in her opening womb!
Rinaldo have they ſlain, the ſoldier's boaſt,
Guard of our faith, and buckler of our hoſt!
And lies he unreveng'd?—to changing ſkies
All pale, neglected, unreveng'd he lies!

: following deſcription of a Warrior, in the ninth book, t unpardonably hyperbolical:

Rapid he moves; far leſs impetuous raves
A tempeſt burſting from the mountain caves:
A foaming flood that trees and cots o'erturns;
The lightning's flaſh that towers and cities burns;
Earthquakes that fill with horror every age,
Are but a faint reſemblance of his rage!

the compariſon of Godfrey's collecting his forces, from diſt parts, into one formidable body, to the progreſſive courſe he Po, is juſt and beautiful:

And as he march'd the diſtant fight to gain,
Supplies were added to his eager train;
'Till now a powerful, numerous band he led,
And ſaw where Solyman the ſlaughter ſpread.

So where the Po firſt leaves his native hills,
His river ſcarce the ſcanty channel fills;
But as new ſtreams he gathers in his courſe,
He ſwells his waves, and riſes in his force;
Above the banks his horned front he ſhews,
And o'er the level meads triumphant flows;
Thro' many currents makes his rapid way;
And carries war, not tribute, to the ſea.

The thought in the laſt verſe is very happy, and the contraſt is ine; but a French Poet, who has borrowed the thought, has nade a bungling piece of work of it:

Le Tigre écumeaux, et bruyant
Se pourſuivant toûjours, et toûjours ſe fuyant,
De ſa fougueuſe courſe étonne ſon rivage,
Et porte pour tribut à la mer un orage.

The Antitheſis of *guerra* and *tributo* in the Italian, has an effect which is totally loſt in the French, by contracting *orage* with *tribut*.

Taſſo has exerted all the powers of invention to diverſify the circumſtances of death. In this, indeed, he has purſued the ſteps of Homer; but to deſcribe ſo minutely the horrid variety of murder, muſt rather create diſguſt than afford entertainment. What pleaſure can a civilized mind receive from ſuch a ſhocking picture as the following verſes exhibit?

In his right eye the fatal arrow drove,
Thro' all the optic nerves its paſſage tore,
And iſſued at his nape beſmear'd with gore.

Homer was more juſtifiable in dwelling upon ſuch deſcriptions, becauſe he wrote at a time when the ferocity of mankind took a horrid pleaſure in them. But it is undoubtedly a proof of falſe taſte in a Modern, to copy him in ſuch circumſtances.

Though Taſſo is not *always* happy in the choice and application of his ſimilies, yet many of them are juſtly applied, and ſublimely imagined. Such is the following ſimile, applied to Tancred and Clorinda, when weary with long fighting, but ſtill exerting the feeble efforts of exhauſted ſtrength;

So ſeems the Ægean ſea, the tempeſt paſs'd,
That here and there its troubled waters caſt;
It ſtill preſerves the fury gain'd before,
And rolls the ſounding billows to the ſhore.

The powers of a Maſter are viſible in the ſlighteſt ſketches: had Taſſo never written more than the above ſimile, and the verſes that introduce it, he would have given ſufficient proof that he was a great Poet.

The event of the combat between Tancred and Clorinda is deſcribed in ſuch a maſterly manner, that in juſtice to Taſſo, as we have undertaken a general criticiſm on this celebrated poem, we muſt not omit it:

But now the *fatal* hour appears *at hand*,
In which the *Fates* Clorinda's life demand.
Full at her boſom Tancred aim'd the ſword,
The thirſty ſteel her lovely boſom gor'd:
The ſanguine current ſtain'd with bluſhing red
Th' embroider'd veſt that o'er her arms was ſpread.
The Maid perceives *her end approaching near*,
She feels her feet refuſe their weight to bear.
But ſtill the Chriſtian Knight purſues the blow,
And threats, and preſſes cloſe his vanquiſh'd foe.
She, as ſhe falls, her voice, unhappy! rears,
And her laſt ſuit with moving tone prefers.
Some pitying angel form'd her laſt deſire,
Where Faith, and Hope, and Charity conſpire!
On the fair rebel Heav'n ſuch grace beſtow'd,
And now in death requir'd the faith ſhe ow'd.

'Tis thine, my friend, I pardon thee the ſtroke—
O! let me pardon too from thee invoke!—
Not for this mortal frame I urge my pray'r,
For this I know no fear, and aſk no care.
No; for my ſoul alone I pity crave,
O! cleanſe my follies in the ſacred wave*!

* She aſked for baptiſm.

Feebly

Feebly ſhe ſpoke; the mournful ſounds impart
A tender feeling to the Victor's heart;
At once they quench his wrath in ſoft ſurprize,
And call the tear of pity from his eyes.

Not *far* from thence, *there fell* a purling rill,
That gently murmur'd down the *neighb'ring* hill;
There, in his caſque, the limpid ſtream he took,
Then ſad, and penſive haſten'd from the brook.
His hands now trembled, while her helm he rear'd,
Ere yet the features of his foe appear'd!—
He ſees!—he knows!—and ſenſeleſs ſtands the Knight,
O fatal knowlege!—O diſtracting ſight!
Yet ſtill he lives, and rous'd with holy zeal,
Prepares the laſt ſad duty to fulfill.
While from his lips he gave the words of grace,
A ſmile of tranſport brighten'd in her face:
Rejoic'd in death, ſhe ſeem'd her joy to tell,
And bade for heaven the empty world farewell.
A lovely paleneſs o'er her features flew,
As violets mix'd with lillies blend their hue.
Her eyes to heav'n the dying virgin rais'd,
The heav'ns, and ſun, with kindly pity gaz'd;
Her clay-cold hand, the pledge of laſting peace,
She gave the Chief; her lips their muſic ceaſe.
So life departing left her lovely breaſt,
So ſeem'd the virgin lull'd to ſilent reſt!

Soon as he found her gentle ſpirit fled,
His firmneſs vaniſh'd o'er the ſenſeleſs dead.
Wild with his fate, and frantic with his pain,
To raging grief he now reſigns the rein.
No more the ſpirits fortify the heart,
A mortal coldneſs ſeizes every part.
Speechleſs and pale, like her, the Warrior lay,
And look'd a bloody corpſe of lifeleſs clay!

ien Tancred "awakes from his trance," and beholds once e the dead body of Clorinda, his expreſſions and actions are ı as one would expect from a perſon under the united influ- : of grief and remorſe:

Dire as this hand, theſe eyes no pity know,
That gave the *wound*, and theſe ſurvey the *blow!*
Tearleſs they view!—ſince tears are here deny'd,
Then pour, my guilty *blood* a *ſanguine* tide!

He ceas'd: and groaning with his inmoſt breath,
Fix'd in deſpair, and reſolute on death,
Each bandage ſtrait with frantic paſſion tore:
Forth guſh'd from every wound the ſpouting gore.

appearance at the tomb of Clorinda, when he comes to the laſt duties to her remains, is equally natural and af- ing:

Now Tancred ſought the tomb *his dues to pay* *,
Where, cold in death, her precious reliques lay.
Soon as he reach'd the pile in which enſhrin'd
Repos'd the treaſure of his tortur'd mind;
All pale and ſpeechleſs *for a while* he ſtood,
A while, with eyes unmov'd, the marble view'd:
At length releas'd the guſhing torrents broke—

But has the Poet been as true to nature in the ſpeech that Tancred makes over the tomb? Has he not refined too much for the diſtreſs of weeping love?

O tomb rever'd! where all my hopes are laid;
O'er which my eyes ſuch copious ſorrows ſhed;
Thou bear'ſt not in thy womb a lifeleſs frame,
There love ſtill dwells, and lights his wonted flame!

Perhaps the fineſſe does not appear ſo ſtrongly in the tranſlation as in the original.

O ſaſſo amato et honorato tanto
Che d' entro hai le mie fiamme, e fuori il Pianto:
Non di Morte ſei Tu; ma di vivaci
Ceneri Albergo ove é ripoſto amore.

When the fatal news was brought to Jeruſalem, that Clorinda was ſlain by the hand of Tancred, Argantes vows vengeance on the Chriſtian, in that outrageous blaſpheming manner ſo peculiar to his character; after which the twelfth book cloſes thus:

* He ſpoke: well pleas'd his ſpeech the Syrians hear,
And loud applauſes rend the ſounding air,
The hopes of vengeance all their pains relieve,
Each calms his ſorrow, and forgets to grieve.
[O empty words! O heav'n in vain adjur'd!
Far other end diſpoſing Fate enſur'd!
For ſoon ſubdued the Pagan Boaſter dies—
By him who now in thought beneath his proweſs lies.†]

Whether the verſes from which the two laſt couplets are tranſlated, were really written by Taſſo, is a doubt with us; becauſe we have hitherto met with nothing ſo injudicious from his pen. The effect they produce is the worſt that can be in an heroic poem; for the ſuſpence of the Reader is taken off with reſpect to an event no leſs important than that of the combat of two principal Heroes, and this too, a long time before the combat begins.

The thirteenth book opens, and the enchanted foreſt appears; but we muſt not here venture into it. The prodigious invention and ſublimity of this book, and all the objects of the greater

* One might think, from the Tranſlator's expreſſion, that Tancred came to pay the Parſon for Clorinda's funeral.

† Argantes.

criticiſm

which it contains, would extend the preſent article too
'e muſt, therefore, beg the Reader's indulgence for one
more on this celebrated poem, with which we ſhall
:.

[*The Remainder in our next.*]

ſiaſtical Law. By Richard Burn, L. L. D. *Concluded.*

VING, in the laſt month's Publication, opened to our
Readers a view of the Author's plan, and expreſſed our
nt with regard to the general method and deſign of the
we now proceed to take notice of ſuch intereſting heads
afford matter of information and entertainment. Of this
is title, the *Biſhops*, of which the Writer treats under the
ng diviſions. 1. Of Archbiſhops and Biſhops in gene-
. Form and manner of making and conſecrating Arch-
; and Biſhops. 3. Concerning Reſidence at their cathe-
4. Concerning their Attendance in Parliament. 5. Spi-
ies of Biſhops in the time of vacation. 6. Temporalities
hopricks in the time of vacation. 7. Archbiſhops Juriſ-
ı over their provincial Biſhops. 8. Of Suffragan Bi-
9. Of Coadjutors.

der the fourth diviſion, many curious litigated points re-
ıg their parliamentary capacity, are fully and accurately
ed. Firſt, the reverend Writer enquires, how far an act
rliament made without the Biſhops is good?

As to their right in general to ſit and vote in Parliament:
ıath been carried ſo far by ſome, that they have aſſerted,
n act made in Parliament, where the Biſhops have not been
ıt, is not good. But this, Lord Coke ſeemeth to have ſet
proper and clear light.

There are divers acts of Parliament, ſays he, which ap-
to have been made by the King, Lords temporal, and Com-
s, without the Lords ſpiritual, and it hath been objected,
ſuch are not acts of Parliament; and for authority, the
of Parliament in the 21 Rich. II. is cited, where it is ſaid,
divers judgments were heretofore undone, for that the
gy were not preſent. To this ſome have anſwered, that a
iament may be holden by the King, the Nobles, and Com-
ns, and never call the Prelates to it. But we hold the con-
y to both theſe, and ſhall make it manifeſt by records of Par-
ıent; firſt, that the Biſhops ought to be called to Parlia-
ıt; and then ſecondly, we ſhall ſhew, where acts of Parlia-
ıt are good without them. To the firſt, every Biſhop hath

a barony, in reſpect whereof, according to the law and cuſtom of Parliament, he ought to be ſummoned to the Parliament, as well as any of the Nobles of the realm.

"To the ſecond, if they voluntarily abſent themſelves, then may the King, the Nobles, and Commons, make an act of Parliament without them; as where an Offender is to be attainted of high treaſon, or felony, and the Biſhops abſent themſelves, and the act proceeds, the act is good and perfect.

"Likewiſe, if they be preſent, and refuſe to give any voices, and the act proceeds, the act of Parliament is good without them. Alſo, where the voices in Parliament ought to be abſolute, either in the affirmative or negative, and they give their voices with limitation or condition, and the act proceeds, the act is good, for their conditional voices are no voices."

To prove theſe propoſitions, the Writer produces examples out of the records and rolls of Parliament. He then proceeds to enquire, whether they ſit in Parliament in their temporal capacity only?

'Concerning the point, Whether they ſit in Parliament in their temporal capacity only, by reaſon of their temporal baronies, or in their ſpiritual capacity alſo, as Biſhops, the ſubſtance of what hath been ſaid ſeemeth to be as followeth:

'Lord Coke ſaith, the Lords ſpiritual, viz. the Archbiſhops and Biſhops, being twenty-four in number, ſit in Parliament by ſucceſſion, in reſpect of their counties, or baronies, parcel of their biſhopricks. And every one of theſe, when any Parliament is to be holden, ought *ex debito juſtitiæ* to have a writ of ſummons. And they may make their proxy as other Lords of Parliament. 1 Inſt. 97. 4 Inſt. 12. And again, every Archbiſhoprick and Biſhoprick in England, are of the King's foundation, and holden of the King, *per baroniam*, and in this right the Archbiſhops and Biſhops are Lords of Parliament, and this is a right of great honour that the church now hath. 2 Inſt. 3.

'Unto which may be added, what Lord Hale delivers, in a manuſcript treatiſe, touching the right of the Crown, as ſet forth by the very learned Dr. Warburton, Biſhop of Glouceſter, in his "Alliance between Church and State," page 131. as follows:——The Biſhops ſit in the Houſe of Peers, by uſage and cuſtom; which I therefore call uſage, becauſe they had it not by expreſs charter, for then we ſhould find ſome; neither had they it by tenure; for, regularly, their tenure was in free alms, and not *per baroniam:* and, therefore, it is clear, they were not Barons in reſpect of their poſſeſſions, but their poſſeſſions were called baronies, becauſe they were the poſſeſſions of cuſtomary Barons. Beſides it is evident, that the writ of ſummons

ually went *electo et confirmato*, before any reſtitution of poralities, ſo that their poſſeſſions were not the cauſe of mmons. Neither are they Barons by preſcription, for it nt, that as well the lately erected Biſhops, as Glouceſter, &c. had voice in Parliament, and yet erected within memory, and without any ſpecial words in the erection to intitle them to it. So that it is a privilege by uſage d to the epiſcopal dignity within the realm; not to their which they acquire by conſecration; not to their perſons, reſpect to their perſons, they are not Barons, nor to be ; Barons, but to their incorporation and dignity epiſ-

next material conſideration which occurs is, Whether s may vote in caſes of blood?

/ a canon of the Council of Toledo, no Biſhop, or Ab- r any of the Clergy, was to be a Judge in caſe of life or Gibſ. 125. This canon is ſaid to have been introduced ngland by Archbiſhop Lanfrank; and confirmed in a Sy- eld at London, and made a ſtanding rule of the Engliſh h. Id.

nd this the Clergy claimed as an exemption and privilege, ſteemed their attendance in Parliament, generally as a of eccleſiaſtical ſlavery. Id.

And in the caſe before us, as they did apprehend themſelves an indiſpenſible obligation to the canon, the King gave leave to withdraw: nevertheleſs, by the eleventh Conſti- ı of Clarendon, they were required to be preſent until ient was to be given. Id.

Afterwards, by a Conſtitution of Archbiſhop Langton, it njoined, that no Clergyman ſhould exerciſe ſecular juriſ- n, eſpecially in caſes of blood. Lind. 269.

And by a Conſtitution of Othobon:—"In caſes of blood, hich judgment of death, or mutilation of members, is , we enjoin, that none of the Clergy preſume to be a Judge ſſeſſor; on pain that beſides the ſuſpenſion from his office, h he ſhall, *ipſo facto*, incur, he ſhall be otherwiſe puniſhed ding to the diſcretion of his Superior, from which ſentence ſpenſion he ſhall in no wiſe be abſolved, unleſs he firſt make npetent ſatisfaction." Othob. Athon. 92. And in conſe- ce of the aforeſaid canons, the Archbiſhops and Biſhops wont to withdraw when cauſes of blood were to be heard: a proteſtation, nevertheleſs, that ſuch abſence ſhould not y infringement of their right to ſit and vote in ſuch caſes e canons were out of the queſtion. Gibſ. 125. And in there are ſeveral inſtances wherein Biſhops did ſit and vote,

or wherein their right was acknowleged to ſit and vote in like caſes.'

The Author then produces ſeveral inſtances of this kind from the early reigns, and then proceeds to take notice of what Lord Coke has advanced in oppoſition to theſe authorities.

'Nevertheleſs, Lord Coke ſays generally, In caſes of trial for treaſon, miſpriſion of treaſon, or felony, the Lords ſpiritual muſt withdraw, and make their proxies. 3 Inſt. 31.

'But Dr. Gibſon obſerves, that when the Biſhops entered their proteſtation, and withdrew, neither the temporal nor ſpiritual Lords underſtood them to be under any engagement to withdraw, from any law of the land. And much leſs can it be pretended, he ſays, that they are under any legal obligation in our reformed church; ſince the canon itſelf (ſpeaking of the canon of the council of Toledo) at firſt founded in ſuperſtition, and now probably aboliſhed by law, as being to the damage or hurt of the King's prerogative royal, was diſregarded for a long time after the Reformation. It is true, in the tumultuous times of King Charles the firſt, this advantage, among many others, was taken and inſiſted on, againſt the eccleſiaſtical ſtate. But when it came to be a queſtion in the reign of King Charles the ſecond, the moſt eminent Civilians of that time were adviſed with by the Biſhops in convocation, and unanimouſly gave an opinion under their hands, that by their ſtaying in the Houſe of Lords, while caſes of high treaſon were in agitation there, they were in no danger of irregularity; which was the ancient penalty annexed to the canon. Gibſ. 125. And Mr. Hawkins ſpeaking of this matter, ſaith thus; It is agreed, that at a trial before the Houſe of Peers, every temporal Lord who hath a right to vote in that houſe, hath a right to paſs on ſuch trial. But it is ſaid, in the Year book of 10 Ed. 4. 6. that upon the trial of a Peer in Parliament, the Biſhops ſhall make a Procurator, becauſe they cannot conſent to the death of a man; but this is ſaid to be wholly grounded on a canon not in force at this day; neither do I find (ſays he) any precedent wherein they have been excluded againſt their conſent, or have withdrawn themſelves without a proteſtation of their right, or making a proxy; and the judgment againſt the Spencers, was expreſsly reverſed for this reaſon, among others, becauſe the Biſhops were not preſent; and in the precedents chiefly inſiſted on of the other ſide, it is not expreſsly ſaid, that they were not preſent, and it doth not clearly appear, but that they might be included under the word Peers. However, it hath been always admitted, that they have a right to vote in a bill of attainder; alſo in the Earl of Danby's caſe, they were adjudged by the Houſe

ls, to have a right to vote in queſtions previous to the
a Peer; tho' this was ſtrongly oppoſed by the Houſe of
ns. And their right to vote at the trial itſelf, if they
t, ſeems fully implied in the Statute of the 7 W. c. 3.
nacteth, that upon the trial of any Peer or Peereſs for
or miſpriſion, all the Peers who have a right to ſit and
Parliament, ſhall be ſummoned, twenty days at leaſt
every ſuch trial, to appear at every ſuch trial, and that
'eer ſo ſummoned and appearing, ſhall vote in the trial,
ich Peer firſt taking the oaths of allegiance and ſupre-
and ſubſcribing and repeating the declaration againſt
2 Haw. 423.'

e laſt place he conſiders, Whether Biſhops ſhall be tried
Lords in Parliament, or by a Jury?

r. Gibſon ſaith, the Lords ſpiritual enjoy the ſame legal
ges, trial by Peers excepted, if they have not that alſo,
e temporal Barons do enjoy, as to have a day of grace,
g in the King's foreſts, and the like. Gibſ. 133. Tr.
s. 10.

r William Staundforde ſaith thus: Dutcheſſes, Count-
and Baroneſſes ſhall be tried as Peers of the realm, but ſo
ot Biſhops: for none of the Statutes relating thereunto
een put in uſe to extend to Biſhops, albeit they enjoy the
of Lords of Parliament; for they have not this name by
of nobility, but by reaſon of their office, and have not a
in Parliament in reſpect of their nobility, but in reſpect of
oſſeſſion, viz. the ancient baronies annexed to their dig-
Stamf. 153.

nd the late Mr. Madox, in a manuſcript now in the Britiſh
um, concerning the antiquity of paſſing bills in Parlia-
ſpeaking of this matter of Biſhops ſays, that out of Par-
nt, their honour not being inheritable, they are to be tried
dinary Freeholders.

On the other hand, Mr. Hawkins obſerves as follows:—
ſaid by Staundforde and Coke, that thoſe who are Lords
rliament, not in reſpect of nobility, but of their baronies,
1 they hold of the Crown, as Biſhops now do, and ſome
ts and Priors did formerly, are not within the intent of
na Charta, to be tried by the Peers. And Selden ſeems
, that this is the only privilege which Biſhops have not in
non with other Peers. And thoſe who ſeem moſt for the
ary opinion, admit that the law hath been generally ſo
1. Neither do they produce any precedent where a Biſhop
bbot hath been tried by the Peers upon a commiſſion; but,
ie contrary, admit that there are two precedents of their
being

being tried by the country, or a Jury. And it is ſaid by others, that there are divers precedents of this kind; yet Selden, with his utmoſt diligence, ſeems able to produce but two, which clearly and fully come up to his point, viz. thoſe of Archbiſhop Cranmer and Biſhop Eiſher. However, it ſeems to be agreed, that while the Parliament is ſitting, a Biſhop ſhall be tried by the Peers. 2 Haw. 424.

'Finally, Lord Chief Baron Gilbert, in his treatiſe on the Court of Exchequer, page 40, ſays thus:—"The Biſhops generally claimed an eccleſiaſtical privilege, to be tried only by the Archbiſhop as their Ordinary, therefore in the caſe of Mark Biſhop of Carliſle, where this challenge was made of the liberties of the church, and over-ruled, he did not challenge his peerage. And ſo was the caſe of Fiſher, Biſhop of Rocheſter, in Henry the eighth's time. For they would not make any challenge to be tried by their Peers; for that would have admitted a temporal juriſdiction. So by *non uſer* of any right of being tried by their Peers in capital caſes, theſe Biſhops, who held *per baroniam*, and had conſequently a privilege to have ſuch a trial, totally loſt the ſame, and are tried by a common Jury.'

Throughout the courſe of theſe enquiries, the Writer has, with great intelligence and impartiality, collected and ſtated the ſeveral authorities relative to each particular.

The next obſervable title is *Church*. This head he very properly opens by ſtating and reconciling the ſeveral opinions of Lord Coke and Dr. Gibſon. The former ſays, 'by the common law and general cuſtom of the realm, it was lawful for Biſhops, Earls and Barons to build churches or chapels within their fees; and hereof King John informed Pope Innocent the third (naming only *honoris cauſa*, the Biſhops and Baronage of England, albeit this liberty extended to all) with requeſt, that this liberty to the Baronage might be confirmed.

'But Dr. Gibſon obſerveth on the contrary, that no perſon may erect a church without the leave and conſent of the Biſhop. And this he ſays, is agreeable both to the rules of the civil and canon law, and was made an expreſs law of the church of England, many years before the reign of King John, viz. in the council of Weſtminſter, in the time of King Stephen.'

Theſe two aſſertions, our Author obſerves, are not contradictory; for the one ſays only, that by the civil and canon law it might not be done; and the other ſays, that it might be done by the common law: although Lord Coke produceth no inſtances before the reign of King John, or after, of churches erected without the licence of the Dioceſan. And it ſeemeth to amount to the ſame thing, ſo long as the Biſhop hath power (unto

vhich Lord Coke aſſenteth) after the church is erected to ld or deny the conſecration.——

ancient method of founding churches was, after the :rs had made their application to the Biſhop of the dio- nd had his licence, the Biſhop or his Commiſſioners ſet oſs, and ſet forth the ground where the church was to be and then the Founders might proceed in the building of rch: and when the church was finiſhed, the Biſhop was ecrate it, but not till it was endowed; and before, the ſa- ts were not to be adminiſtered in it.

s head is branched out into many diviſions, which are too ous, and too copiouſly treated, to be reduced within our we therefore proceed to the next title, *Colleges*, which is y new, the law relative to them having never yet been ed by any one. The reverend Writer hath ſpared no pains ler this title full and compleat: inſomuch, that the mat- us, appears rather redundant. Colleges in the univer- e obſerves, generally are lay corporations, although the ers of the college may be all ſpiritual. Under this title, riter has collected ſeveral curious modern caſes, which, me exceptions, ſeem to be very fully and faithfully re-

Of theſe the principal are, the caſe concerning the Bi- f Ely's right, as Viſitor of St. John's college in Cam- , to judge of the election of Fellows: wherein the opi- f the court, in favour of the Biſhop's right, was deliver- Lord Mansfield, with that clearneſs and perſpicuity ſo pe- o his Lordſhip.

caſe likewiſe between Thomas Baſket and the Univerſity nbridge, concerning the right of printing acts of Parlia- &c. is not leſs remarkable. Mr. Yorke, then Sollicitor ttorney General, was Council for the Univerſity, and that pliſhed Scholar and able Lawyer exhauſted all the learning s ſubject, as appears from his argument which the reve- Writer has given at large. Nevertheleſs, we can by no approve of this method of reporting caſes: for where it ght proper to preſerve the arguments of Council, they to be ſtated on both ſides. Neither are we perſuaded, that between the King's Printer and a lay Corporation, about ter of lay property, can properly come under a treatiſe of *aſtical Law*, though ſome of the parties in the cauſe may e to be Eccleſiaſtics. We muſt obſerve likewiſe, that me objections may be made to ſeveral other parts of the which do not properly fall under the profeſſed ſubject of volumes.

e next material article is *Convocation*; of which the Au- ives a very accurate hiſtorical account, for which we refer

the Reader to the Book itſelf; proceeding to title, *Courts*; in which the Author, though with great modeſty and moderation, taxes the Lords Chief Juſtices Coke, Hale, and Holt, with ſhewing ſome kind of prejudice whenever they touch upon the eccleſiaſtical juriſdiction.

Upon this ſubject we have in part expreſſed our ſentiments in the Introduction. We will only add, that conſidering the encroaching ſpirit of the Clergy in former times, it cannot be matter of ſurprize, that men who had any concern for religious and civil liberty, ſhould be prejudiced againſt eccleſiaſtical juriſdiction. We rejoice with our reverend and worthy Author, that 'Perſecution is departed to its native hell.' But we muſt take the liberty to remind him, that if they whoſe intereſt it is to perſecute, ſhould once more be armed with power, we know not how ſoon their zeal may tempt them to fetch back the horrid fiend.

From the next title, *Curates*, we may collect, that ſcarce a Curate in England of an augmented chapel, is legally qualified.

Under title, *Diſſenters*, we meet with a curious caſe lately adjudged, between Allen Evans, Eſq; and the Chamberlain of London, on an action brought in the Sheriff's court, upon a bye-law, for refuſing to ſerve the office of Sheriff of London. The opinions of the Judges Foſter and Wilmot are very fully reported, and are well worth reading: though, upon the whole, we deem this one of the caſes which do not properly appertain to the ſubject of Eccleſiaſtical Law.

Title, *Holidays*, preſents us with ſome obſervable differences between the Form of Prayer uſed on the 29th day of May, during the reign of King Charles the ſecond, and the form which is now uſed, as altered by King James the ſecond. The following ſentence is ſufficient to ſhew the ſpirit of the latter. 'Strengthen 'the hands of our now moſt gracious Sovereign, and all that 'are put in authority under him, with judgment and juſtice, 'to cut off all ſuch workers of iniquity, as turn religion into 'rebellion, and faith into faction; that they may never again 'prevail againſt us, nor triumph in the ruin of monarchy, and 'thy church among us.' We cannot read this without calling to mind, the judgment and juſtice of Judge Jefferies: however it is beſt to copy our Author's prudence, and leave the Reader to his own reflections.

Title, *Lapſe*, we think rather imperfect: but the next title, which is *Leaſes*, is treated ſomewhat copiouſly, and affords many acute and uſeful obſervations. The ſame may be ſaid of title *Marr* very full, and very ſkilfully analyzed. The Wri Who may marry. 2. Of marriage contracts

3. Of bans. 4. Of licence. 5. When and where to emnized, and therein of clandeſtine marriages. 6. Form emnization. 7. Fee for marriage. 8. Regiſter of mar- 9. Certificate of marriage. 10. Trial of marriage. Divorce. 12. Alimony. 13. Elopement.

e following particulars under the firſt head, which contain r of information as well as curioſity on this ſubject, where- ery one is intereſted, may not be unwelcome to our rs.

ey which be dumb, and cannot ſpeak, may contract ma- ıy by ſigns; which marriage is lawful and available to all s.

e who is an idiot from his birth, may conſent in marriage, is iſſue ſhall be legitimate.

the ancient law of England, if any Chriſtian man did with a woman that was a Jew, or a Chriſtian woman did with a Jew, it was felony, and the party ſo offending l be burnt alive.—But where both parties are Jews, they owed to marry.

the civil law, the woman is forbidden to marry again with- year (as it is called) of mourning, unleſs there is a ſpe- ſpenſation from the Prince; by reaſon of the uncertainty ich huſband the iſſue may belong, and becauſe a reverential ıing, and pious regard to the memory of her deceaſed huſ- is in decency expected. But the divine and the canon eave no ſuch injunctions. Alſo by the common law of ınd, a woman is not prohibited from marrying at any time her huſband's death.

ıe following conſtitutions likewiſe, we apprehend, will not unentertaining.

NGTON. Perſons beneficed or in holy orders, ſhall not pre- to keep concubines publicly in their houſes, nor elſewhere have public acceſs to them with ſcandal. If the concu- after public admonition, ſhall not depart, they ſhall be ed from the churches which they ſhall ſo preſume to de- and they ſhall not be admitted to the ſacraments. And y ſhall perſiſt, let them be excommunicated, and the ſecu- n invoked againſt them. And the Clerks after canonical ıition, ſhall be deprived of their office and benefice.

NGTON. If Churchmen leave ought by their wills to con- es, it ſhall go to the church.

EATHERSHEAD. Clergymen under the office of Subdeacon :eep their wives; but Subdeacons or above, ſhall leave their :n, whether ſuch women do conſent to it or not.

Otho,

OTHO. Clergymen who publicly keep concubines, ſhall put them away, on pain of ſuſpenſion from their office and benefice.

OTHOBON. None ſhall let houſes to Clerks who keep concubines.

Several acts of parliament likewiſe are recited which were made to reſtrain incontinence in Prieſts. Of theſe, the moſt remarkable is the 31 Hen. 8. c. 14. which enacts, that "A Prieſt keeping company with a wife, to the evil example of other perſons; ſhall be guilty of felony, as ſhall alſo the woman. And if any Prieſt ſhall keep a concubine, to the evil example of other perſons; he ſhall forfeit his goods and ſpiritual promotions, and be impriſoned during the King's pleaſure; and if he ſhall again offend, he ſhall be guilty of felony. And the woman ſhall have the like puniſhment as the Prieſts."

The ſpirit and morality of this act are extremely obſervable. In thoſe days, matrimony ſeems to have been a more grievous offence than concubinage. The penalties, however, on both offences inflicted by this ſtrange ſtatute, are mitigated by the 32 Hen. 8. c. 10. which is repealed as to wives by the 2 and 3 Ed. 6. c. 21. but continues in force as to concubines.

In the title concerning *Ordination*, which is a very important head, the Author is extremely copious. The ſeveral diviſions of this ſubject conclude with Archbiſhop Wake's directions to the Biſhops of his province, in relation to orders. 'Whilſt theſe directions, our Author adds, continue to be the rule in practice, there are theſe five inſtruments to be tranſmitted to the Biſhop, at leaſt twenty days before the time of ordination, by every perſon deſiring to be ordained.

'Firſt, A ſignification of his name and place of abode. 2. A certificate of publication having been made in the church, of his deſign to enter into holy orders. 3. Letters teſtimonial of his good life and behaviour. 4. Certificate of his age. 5. The title upon which he is to be ordained. And, moreover, if he comes for Prieſts orders, he muſt exhibit to the Biſhop his letters of orders for Deacon.'

Under the head enumerating the *Privileges and Reſtraints of the Clergy*, we meet with the following curious and whimſical conſtitution of Archbiſhop Stratford, in the year 1343.

'The outward habit often ſhews the inward diſpoſition; and tho' the behaviour of the clergy ought to be the inſtruction of the laity, yet the prevailing exceſſes of the clergy, as to tonſure, garments and trappings, give abominable ſcandal to the people; becauſe ſuch as have dignities, parſonages, honourable prebends, and benefices with cure, and even men in holy orders, ſcorn the

ſure (which is the mark of perfection, and of the hea-
kingdom) and diſtinguiſh themſelves with hair hanging
to their ſhoulders, in an effeminate manner, and apparel
lves like ſoldiers rather than clerks, with an upper jump
cably ſhort, with exceſſive wide or long ſleeves, not co-
the elbows, but hanging down; their hair curled and
red, and caps with tippets of a wonderful length; with
beards, and rings on their fingers; girt with girdles ex-
ng large and coſtly, having purſes enamelled with figures
arious ſculptures gilt, hanging with knives (like ſwords)
en view, their ſhoes chequered with red and green, ex-
ng long, and variouſly indented; with croppers to their
es, and horns hanging at the necks of their horſes, and
s furred on the edges, contrary to the canonical ſanctions,
iat there is no diſtinction between clerks and laics, which
ereth them unworthy of the privilege of their order: we
efore, to obviate theſe miſcarriages, as well of the Maſters
Scholars within the univerſities of our province, as of thoſe
iout, with the approbation of this ſacred council, do ordain,
all beneficed men, thoſe eſpecially in holy orders, in our
vince, have their tonſure as comports with the ſtate of cler-
nen, and if any of them do exceed by going in a remarkably
rt and cloſe upper garment, with long or unreaſonably wide
ves, not covering the elbow but hanging down, with
r unclipped, long beards, with rings on their fingers in pub-
(excepting thoſe of honour and dignity) or exceed in any
rticular before expreſſed, ſuch of them as have benefices, unleſs
ithin ſix month's time they ſhall effectually reform upon admo-
ition given, ſhall incur ſuſpenſion from their office, *ipſo facto*;
nd if they continue under it for three months, they ſhall from
iat time be ſuſpended from their benefice, *ipſo jure*, without
ny further admonition: and they ſhall not be abſolved from
his ſentence by their Dioceſans, till they pay the fifth part of
one year's profit of their benefices, to be diſtributed to the poor.
If they be unbeneficed, they ſhall be diſabled from obtaining a
benefice for four months; and ſuch as are ſtudents in the uni-
verſities, and paſs for clerks, if they do not effectually abſtain
from the premiſes, ſhall be, *ipſo facto*, diſabled from taking any
eccleſiaſtical degrees or honours in thoſe univerſities, till by
their behaviour they give proof of their diſcretion as becometh
ſcholars. Yet by this conſtitution we intend not to abridge
clerks of open wide ſurcoats, called table-coats, with fitting
ſleeves, to be uſed at ſeaſonable times and places, nor of ſhort
and cloſe garments, whilſt they are travelling in the country,
at their own diſcretion. Lind. 122.'

Likewiſe by the ſeventy fourth canon of the canons made in the year 1603, eccleſiaſtics are forbid 'to wear any coife or wrought

wrought night cap, but only plain night caps of black ſilk, ſatten, or velvet. In private houſes and in their ſtudies, they may uſe any comely and ſcholar-like apparel, provided that it be not cut or pinkt; and in public not to go in their doublet and hoſe, without coats or caſſocks. And not to wear *any light coloured ſtockings.*'

Theſe regulations, no doubt, are unknown to many of our ſpruce Divines, who wear their own ſhort locks curled and powdered, with their toupees a la Broſſe, their hat in the Nivernois cock, their legs cloathed in figured French hoſe, their boſoms glittering with a diamond heart, and their fingers bedecked with all the jewels of the Eaſt. Who can ſee one of theſe reverend *petit Maitres* labouring through a ſermon, which never made them ſweat in the compoſition, and, as they fan their roſy cheeks, diſplaying all their glittering ornaments, without thinking of Juvenal's Criſpinus:

Ventilet æſtivum Digitis ſudantibus aurum,
Nec ſufferre queat majoris ponderq gemmæ.

In ſhort, there have been Fops in all ages, and of all profeſſions; but as foppery moſt infallibly denotes a levity of mind, clergymen of all others ſhould avoid the appearance.

We have not room to take notice of many other material heads; and can only obſerve in general, that titles, *Simony*, *Tithes*, and *Wills*, &c. are treated in a very diſtinct and copious manner. What is moſt new and obſervable under the latter head, is the account of *particular Cuſtoms* concerning the diſtributing of Inteſtates effects; the matter collected on this ſubject being more full and ſatisfactory than any thing we remember to have met with in any former treatiſe.

It would be unjuſt not to take notice, that under the title *Supremacy*, our Author hath inſerted the acts of Settlement paſſed at the Revolution, which are omitted in Gibſon's Codex, and that he has made ſuch pertinent and liberal reflections on thoſe acts as do honour to his character, both as a ſenſible Writer, and as a free Subject.

We muſt not forget to remark likewiſe, that under title *Articles*, there are ſome obſervations very intereſting to the Clergy, implying how far they are bound, by act of Parliament, to ſubſcribe the articles.

Upon the whole, theſe volumes have real merit, and may be conſidered as a valuable acceſſion to the ſtock of juridical learning, notwithſtanding ſome redundancies and imperfections which are very excuſable in ſo long a work, the materials of which lay ſo wide, ſcattered, and undigeſted.

The

s of M. de Voltaire. Tranſlated from the French. With historical and critical. By Dr. Smollet, the Rev. Mr. lin, and others. 12mo. in monthly volumes*, 3s. each. bery, &c.

vould have been natural enough for a perſon who paid an al attention to what paſſed in the literary as well as in the y world during our late war with France, to ſuppoſe a ſpirit ulation in our Authors and Generals, to diſtinguiſh them- in deſtroying the reputation of our rivals in arts and arms. n it is, that, in their ſeparate departments, they ſeem to cted with equal vigour and ſucceſs: for if the ſuperior ge of our ſoldiers, hath made their braveſt troops appear to re poltroons, the undaunted boldneſs of our tranſlators, hath their greateſt wits ſeem no better than arrant blockheads. mé of war, indeed, all this might be held lawful; and à an might produce in its juſtification the authority of Gro- of Puffendorf, of Burlamaqui, &c. all of whom agree in legality of taking what meaſures we can to diſtreſs and an- the enemy. But when a peace is formally concluded, we l it to be unjuſt not to ſheath the pen with the ſword: And the tranſlators of poor Voltaire, ſtill go on to triumph over ir mangled and expiring victim. Alas! What muſt not a iter of ſo much ſenſibility feel, while his reputation thus lies etched for years together on the rack, receiving every month a ſh wound in its vitals, which it is yet doomed to ſurvive, in e miſerable expectation of the final ſtroke which is to end its iſtence? What adds to the inhumanity of this treatment is, iat it is countenanced by men of character, and carried on by nknown and deſperate bravoes, under the ſanction of reſpecta- le names. Illiberal practices, however, in men of liberal pro- eſſions, are the moſt reprehenſible of all others. The ſins of gnorance and incapacity are venial, in compariſon of thoſe which are committed in direct oppoſition to our better know- ledge, and the dictates of an enlightened underſtanding. What then ſhall be ſaid of the miſconduct of thoſe writers, who, giving into the low and venal arts of mercenary traders, meanly proſti- tute their names and characters to the purpoſes of impoſition and deceit? It was not uncommon with the *Curls* of the laſt age, oc- caſionally to make free with an author's ſirname, when they wanted to clear their ſhelves of unvendible traſh. But for a writer of reputation (and no other will ſerve the purpoſe) to conſent to be made the forehorſe in the team of dulneſs, and let out his name and fame, to countenance the productions of ano-

* Twenty ſeven volumes of this tranſlation are already publiſhed: the remainder uncertain.

nymous blunderers, is making a ſtrange, and moſt illiberal, ſacrifice to Mammon. But the truth is, we are become ſo entirely a trading nation, that every thing is bought and ſold amongſt us; even the muſes are as arrant proſtitutes for gain, as any nine proſtitutes on the town; and the God of verſe himſelf as very a Jew, as any in Change-a'ly. Writers indeed have been formerly accuſed of proſtituting their talents, and of bartering their judgment and opinions for profit: but to ſell even their vanity, to traffick with their very exiſtence, and give up their title to immortality, for the paultry conſideration of bookſeller's pay, is a phenomenon peculiar to this age of corruption and venality. So refined, it is true, are our modern improvements in trade, that the produce of the ideal world is brought to market as well as the more palpable objects of material commerce: thus the honour of a ſoldier, the popularity of a patriot, and the reputation of an author, are as ſtaple commodities in their reſpective places of ſale, as a bale of cloth at Blackwell-Hall. In a word, the diſtinction which hath hitherto ſubſiſted between the liberal and illiberal arts, ſeems in great danger of being ſoon entirely aboliſhed. It is ſeriouſly but an ill return that ſome writers make to the world for the favourable reception their own works have met with, when they make uſe of the reputation they have acquired, to impoſe on the publick the wretched compoſitions, or the patched and pye-bald compilations of others. It is, farther, not impoſſible that ſome of theſe writers, notwithſtanding their prudential ſyſtem of making hay while the ſun ſhines, and their ſo readily adopting the maxim of the ſatyriſt,

> The intrinſic value of any thing,
> Is juſt as much as it will bring:

may live to find themſelves miſtaken in their calculation of profit; when they may at leiſure reflect on the fable of loſt reputation, and find to their coſt, that fame is eaſier acquired at firſt, than afterwards regained.

It is poſſible that the gentlemen whoſe names are prefixed to this tranſlation, do not think themſelves accountable for the execution of the whole, as other hands are confeſſedly engaged in it: the reaſon, however, for prefixing their names to the work cannot be miſtaken by the moſt ſimple reader, ſo that if they do not look upon themſelves as reſponſible in this particular, they muſt plead guilty to the charge brought againſt them above. They are at liberty, doubtleſs, to ſubmit to which imputation they pleaſe: as to our part, juſtice to the public and to the author, obliges us to conſider impartially both the deſign and the execution of the tranſlation now before us.

'The works of M. de Voltaire, ſay our tranſlators, having made their firſt appearance in detached pieces, were partly tranſlated

ıſlated into the Engliſh language, ſeparately by different hands, h different degrees of merit, publiſhed in various parcels, ac-ding to the reſpective ſchemes and abilities of the different edi-s and tranſlators, who ſelected from the whole ſuch pieces ly as they imagined would beſt ſuit their particular purpoſes. ius the tranſlation of Voltaire's works hath been left incom-te with reſpect to the general plan, as well as irregular in gard to the printing, and paper, the ſize and execution of the parate volumes. It may alſo be pronounced defective in other ſenſe. Our Author's imagination is ſo warm and im-tuous, that it often tranſports him from image to image, and om ſentiment to ſentiment, with ſuch rapidity as obliges him leave the picture half-diſcloſed, and the connection unex-lained. In his proſe-writings, he uſually burſts into the ibject and throws a glare of light on ſome particular part, as if e took it for granted, that the Reader had before conſidered it n every other attitude and point of view. This velocity of mpulſe, added to a remarkable paſſion for peculiarity in point of ſentiment, hath hurried him into ſome obſcurities, inadver-encies, and errors, eſpecially in the execution of his hiſtorical racts, which of all his works are the moſt univerſally read for entertainment and inſtruction. In order therefore to do juſtice to his merit, and at the ſame time to ſupply his defects, we propoſe to publiſh a complete and regular tranſlation of all his works, illuſtrated with notes hiſtorical and critical, which may correct his miſtakes, elucidate his obſcurities, point out his beauties, and explain his alluſions to the ſatisfaction of the public.'

Such, reader, is the profeſſed deſign of the tranſlators of this work: how far they have been attentive, or able, to point out M. de Voltaire's inadvertencies and errors, to correct his miſtakes, or elucidate his obſcurities, will appear ſufficiently in the courſe of this article.

It would be an endleſs taſk, as it might be thought an invidious one in us, to ſelect all the little errors and accidental miſtakes, that might naturally eſcape in ſo extenſive a publication; and indeed this is very far from being our intention, tho' we have obſerved ſome very curious happen; but when the tranſlator of an eminent author gives himſelf airs of ſuperiority over the original, he ſhould not only take care to be perfectly in the right, but alſo to give the reader a very ſatisfactory reaſon for condemning or diſſenting from his author. And yet, in the 144th page of the very firſt volume of this work, we have a moſt glaring inſtance of the temerity of the ſelf-ſufficient editors. M. de Voltaire is giving an account of ſome remarkable cuſtoms in the time of Charlemagne, and particularly of the method

method of the parties purging themſelves by oath, in criminal cauſes, and the conſequences attending that purgation. "When both parties, ſays he, oppoſed oath to oath, the cauſe was ſometimes determined by duel, either with a pointed iron, or with the ſword, to extremity *. Theſe duels were called, as every body knows, the judgment of God: ſuch was the name beſtowed upon one of the moſt deplorable follies of that barbarous government. The accuſed were *likewiſe* ſubjected to the proof, by cold water, boiling water, *and* [or] red hot iron. The celebrated Stephen Baluze has collected all the antient ceremonies of thoſe trials. They began with the maſs, and the defendant received the communion. The cold water was firſt bleſſed, and then exorciſed. The accuſed perſon being *fettered* ‡, was thrown into the water: if he ſunk to the bottom he was deemed innocent; if he floated he was pronounced guilty. Mr. de Fleury, in his eccleſiaſtical hiſtory, ſays, it was a ſure method of not finding any perſon criminal. For my own part, I dare believe it was a method by which many innocent perſons periſhed. There are men whoſe cheſts are ſo large, and whoſe lungs are ſo light, that they will not ſink to the bottom, eſpecially when they are bound with many turns of a thick rope, which, together with the body, forms a volume ſpecifically lighter than water." The remark here made by M. de Voltaire, in contradiction to Fleury, is pertinent, juſt, and ſagacious; notwithſtanding which our tranſlators take upon them to play the hypercritic in the following manner. 'This, ſay they, is a childiſh obſervation, which will not hold true in fact. Our author [meaning Voltaire] ſeems to be but little acquainted with natural philoſophy; for he ſays, *forms a volume leſs heavy than an equal quantity of water*. Now it is well known that the quantity of water is altogether out of the queſtion, with reſpect to bodies immerſed, whether they are put into a tub of twenty inches diameter, or plunged into the Atlantic ocean.'

Never ſurely did tranſlator or ſcholiaſt more raſhly expoſe himſelf than the tranſlator of this paſſage, and the writer of the comment thereon. In the text itſelf we are firſt told that the accuſed perſon is thrown into the water *fettered*; and afterwards that his being bound with many turns of a thick rope, makes him ſpecifically lighter than water. Now nothing but a very

* It is to be obſerved, we make uſe of the words of the tranſlation; the original is *tantôt a fer énoulu tantôt à outrance*.

‡ *Garotté*, bound or tied with cords. The reader will obſerve by the context, how eſſential is the diſtinction in this place, between being *fettered* and bound with cords; the one evidently tending to make the perſon ſink, and the other to buoy him up, and make him ſwim.

ſuperficial

erficial acquaintance with the French language, an utter inat-
ition to what he was writing, and a total ignorance of the
bject, could poſſibly have cauſed any writer to have thus tranſ-
ed the above paſſage. A man who is fettered muſt have light
ters indeed to be on the whole ſpecifically lighter than water,
t if bound many times round with a thick rope, there are few
en who would not be much more ſo. The obſervation of M.
Voltaire, is therefore, as we before obſerved, very pertinent,
id truly philoſophical. With what aſſurance, therefore, is it
iat the commentator takes upon him to ſay, that the remark is
ildiſh, and that the author ſeems to be but little acquainted
ith natural philoſophy? By what he ſays alſo of its being the
me thing with reſpect to bodies immerſed, whether they are
ut into a tub of twenty inches diameter, or plunged into the
tlantic ocean, it is plain that he quite miſtook the caſe, and
nſtead of being able to correct his author's errors, and elucidate
his obſcurities, he did not know what Mr. Voltaire was writing
about. It is indeed ſomewhat ſurprizing, that a tranſlator ſhould
have ſo little prudence, as to take upon him to cenſure his author
in matters with which he muſt be conſcious he is himſelf but ſu-
perficially acquainted! yet ſo it is, that, as if this Gentleman
was determined to miſs no opportunity of expoſing his author,
he is perpetually on the catch to find Mr. Voltaire tripping in
the juſtice of his reflections. Thus in vol. 3. page 101, the au-
thor obſerves, concerning the ſiege of Conſtantinople, that "it
is rather doubtful, what is ſaid of Mahomet's making uſe of
cannon that carried balls of two hundred pounds weight. The
conquered always exaggerate matters. It is plain that one of
theſe balls would require near an hundred weight of powder
to throw it to any diſtance. Now ſuch a quantity of powder
could never be fired all at once, and the ball would be diſcharged
from the cannon before the *fifteenth* part of the powder could
take fire, conſequently it would have very little effect."

On this paſſage our annotator takes his author to taſk as fol-
lows. 'This is not true in fact; if it were, the ſame would
happen in a charge of one pound, as well as in one of an hundred,
becauſe the proportion of reſiſtance is the ſame in both; and we
ſee every day ſhells of five times that weight diſcharged from
Mortars with the full effect of the powder.' What the learned
ſcholiaſt means by the proportion of reſiſtance in firing a charge
of one pound, and another of an hundred, we cannot divine;
but that the ball is frequently diſcharged from the piece without
firing all the powder, is fact, be the charge what it will; and we
will venture to ſay the greater the charge of powder, ſuppoſing
it always proportioned to the ball, the more of it would remain
unfired after the diſcharge. There is alſo a very wide difference
between

between the charge required to throw a cannon ball and a bomb-ſhell. The quantity of powder uſually employed to charge mortars, being much leſs in proportion to the weight of the ſhell, than that made uſe of to load cannon, is in proportion to the weight of the ball. We ſhould be very glad alſo to know where our ſcholiaſt can ſee every day ſhells half a ton weight diſcharged from Mortars; and then to know by what means he is certain it is done with the *full effect* of the powder.

We might bring many other ſimilar inſtances from the notes *, annexed to the hiſtorical pieces contained in this work, of the miſtaken preſumption of the tranſlators: but theſe may ſufficiently ſerve to ſhew how far their ſkill in the arts and ſciences is ſuperior to that of the *childiſh* and *ignorant* Mr. de Voltaire. With what contempt muſt not ſuch a writer look down upon the carping hypercritic, who with the ſtrength of a boy would correct the labours of an Hercules!

But we cannot ſufficiently expreſs our concern at the groſs treatment this celebrated writer has met with at the hands of his tranſlators and correctors, when we ſee them miſtaking the original text, and cenſuring the author for the blunders of their own miſapprehenſion. Nay ſo ſtrangely hath this Engliſh edition of Voltaire been manufactured, that it appears evidently in many places that the tranſlator and commentator had different ideas of the ſame paſſage. Thus in page 184 of the 4th volume, it is ſaid, "Columbus, ſtruck with the wonderful expeditions of the Portugueze, imagined that ſomething greater might be done: and from a bare inſpection of the map of our world, concluded that *there muſt be another*, which might be found by ſailing *always* weſt." On this paſſage, it is thus pertinently obſerved, and very wittily aſked; 'What! did he by ſurveying a map of this world, believe there ſhould be another in it? This would have been a ſtrange inference indeed.' A very ſtrange one truly! and what could never have been ſuggeſted, but by a wrong-headed critic, miſlead by as bungling a tranſlator. The original runs thus, *Colombe frappé des entreprises des Portugais, concut qu' on pouvait faire quelque choſe de plus grand: et par la ſeule inſpection d' une carte de notre univerſe, jugea qu' il devait y en avoir un autre, & qu' on le trouverait en voyagant toujours vers l' occident.* Thus we ſee the tranſlator, by confining himſelf literally to the text, hath made nonſenſe of it, and hath thereby given the annotator an opportunity of diſplaying his abilities.

Again, page 100, vol. 3, the hiſtorian having mentioned the improbable tales related of the cruelty of Mahomet, he obſerves,

* It is to be obſerved, however, that ſome of the notes are the author's, tho' no diſtinction is made between them and thoſe of the tranſlators.

"that

that theſe cruelties, tho' exerciſed by us upon animals, to an-
er certain purpoſes, are never practiſed by mankind upon one
other, unleſs in the heat of fury and revenge, or agreeable to
e law of arms." Here the ſcholiaſt obſerves, 'We cannot
adily conceive our author's meaning in this place: ſurely the
w of arms cannot in any nation, authoriſe the wanton exer-
ſe of cruelties, or barbarity.' The reaſon why our annotator
d not readily conceive the meaning of his author in this place,
ppears to be evidently that he did not read him. The tranſlator
aving left out a qualifying expreſſion, which muſt neceſſarily
ave removed the difficulty, at which this nice and accurate critic
ſeems to boggle. The author ſays, *Ces barbaries que nous exer-
ons ſur les animaux, les hommes ne les exercent, ſur les hommes que
ans le fureur des vengeances ou dans* ce qu' on appelle *le droit de
a guerre.* Now nothing but the fortunate omiſſion of *ce qu' on
ppelle* in the tranſlation, could poſſibly have left an opening for
he ſcholiaſt to give us this inſtance of his critical ſagacity.

We cannot omit a ſimilar miſpriſion and omiſſion in the tranſ-
lator, which hath afforded room for a farther correction of this
very inaccurate hiſtorian, in regard to the nature of a deſpotic
government. After giving an account of the ſeveral coun-
cils and courts of juſtice in China, our author ſays, "It is im-
poſſible that, under ſuch an adminiſtration, an emperor can ever
exerciſe arbitrary power. He has indeed the making of the ge-
neral laws †; but by the conſtitution of the ſtate, he can do
nothing without firſt conſulting men learned in the laws, and
choſen by ſufferage. Although the emperor's ſubjects always
proſtrate themſelves before him as if he were a God, and that
the leaſt failure in reſpect to his perſon is puniſhed [according to
law*] as an act of ſacrilege; ſtill this does not prove his govern-
ment to be deſpotic and arbitrary. A deſpotic government would
be that where the prince may, without infringing the laws, de-
prive a ſubject of his fortune or life without form of trial; and
for no other reaſon than that it is his will. Now if ever there
was a ſtate in which the life, honour, and fortune of the ſub-
ject was under the protection of the laws, it is that of China."

For our parts, we thought that Mr. de Voltaire, was, in this
paſſage, very intelligible; but behold, our emendator thinks it
neceſſary to acquaint the reader, that 'the Prince is deſpotic
who aſſents to laws made for the regulation of his ſubjects; but
can himſelf diſpenſe with thoſe laws for his own convenience or
caprice, without being called in queſtion. That is a deſpotic
government in which the people are bound by certain laws, but

† The original is *Les loix generales emanent de lui.*

* *Selon la loi*, ſays the original. A very material expreſſion in this ſentence! and wherefore omitted?

the

the prince is bound by none.' A very ſententious and accurate definition truly! but how doth it ſerve to elucidate, diſprove, or confirm the text? It does not appear according to Mr. de Voltaire's account, that an emperor of China can diſpenſe with the laws. And as to the ſcholiaſt's definition of a deſpotic government, we do not ſee any eſſential difference between it and that of Voltaire. In countries where the will of the prince conſtitutes the law, he cannot infringe the laws by doing what he will; becauſe his preſent will, with regard to himſelf at leaſt, annulls every contradictory preceding one; and he is exactly in the ſame caſe as a prince who is, according to our annotator, bound by none.

The ambition of our tranſlators to diſplay a degree of knowledge ſuperior to their author, is not confined to matters of ſcience; their acquaintance with hiſtorical facts, and their diſcernment in the ſtudy of mankind, break forth not unfrequently with a very uncommon degree of aſſurance. Poor Mr. de Voltaire is almoſt always *egregiouſly miſtaken*, when he treats of the Engliſh hiſtory, and hath committed a horrible blunder in comparing the ſtriped buſkins of Charlemagne with the tartan hoſe of the Scotch highlanders. It had not been amiſs, however, if our commentators, when they differed from their author, had given ſome reaſon for their diſſent; eſpecially as they are ſo modeſt as to think it quite neceſſary in him to do ſo. It is nevertheleſs very common with them to contradict the facts advanced, and motives ſuggeſted by the hiſtorian, without deigning to give any other reaſon for it than their own *ipſe dixit*. Thus the hiſtorian, ſpeaking of the great number of kings, queens, and princeſſes, that formerly ended their days in cloiſters in England, adds, "it is probable that they cauſed themſelves, in their laſt moments to be clad in religious habits, and perhaps to be carried into convents: but it is hardly credible that, in good health, they actually renounced the affairs of the public, in order to live the life of a recluſe." To this plauſible, tho' not altogether well-founded, reflection, our ſcholiaſt very laconically anſwers. 'It is true, nevertheleſs;' as if he had been perſonally acquainted with the parties, and had a right to be credited on his own aſſertion. Surely a writer of Voltaire's reputation required a little more deference! Again the hiſtorian, in ſpeaking of the Emperor Conſtantine obſerves, that it is difficult to diſcern the real character of a prince, whom one party has deſcribed as the moſt criminal, and the other as the moſt virtuous of mankind. "If we ſuppoſe, continues he, that he made every thing ſubſervient to what he thought his own intereſt, we ſhall not be miſtaken." On this occaſion, the annotator takes upon him to charge the hiſtorian 'with having given a very invidious and unjuſt repreſentation of facts, calculated to

aſperſe

erſe the memory of a great prince, who hath been ſo re-
rkably celebrated for his generoſity and moderation.' Now,
at end Mr. de Voltaire might have to anſwer in thus miſrepre-
ting the character of Conſtantine, we know not; but we
nk his reflection a very probable one. No, ſays the angry
oliaſt, 'the human mind is very capable of ſentiments and
igns that cannot be reduced to this narrow ſtandard: but this
a truth, which to *ſordid ſouls*, is altogether incomprehenſible.'
'e ſhould be glad to know to whom the appellation of *ſordid*
ul is to be applied, if not to the hiſtorian; in which caſe, we
eſume, the reader will not be at a loſs what to think of theſe,
s tranſlators and ſcholiaſts. They freely charge their author with
artiality and inconſiſtency; but how far they ſtand excuſeable
emſelves, may be gathered from their remarks on the ſubject
f Conſtantine alone. We have mentioned above how ready
he annotator was to cenſure the hiſtorian, tho' unjuſtly, for
uppoſing the right of war gave men the right to be cruel to their
nemies; and yet he defends the inhumanity of Conſtantine,
gainſt the cenſure paſſed on that emperor by M. de Voltaire.
Conſtantine, ſays the latter, "is extolled to the ſkies, for
having expoſed to wild beaſts, in the Circus, all the chiefs of
the Franks, and the priſoners he took in an expedition to the
Rhine; ſuch was the treatment offered to the predeceſſors of
Clovis and Charlemagne. The writers who have been ſo baſe
as to applaud cruel actions, have at leaſt eſtabliſhed the facts, and
ſenſible Readers judge of them by the light of their own under-
ſtanding." On this our commentator, 'It was abſolutely neceſ-
ſary to practice uncommon ſeverity againſt thoſe barbarians, who
were bound by no treaties, and reſtrained by no ſentiments of
humanity. They made continual irruptions into the empire,
ravaging the country with fire and ſword, and committing the
moſt ſavage acts of cruelty and outrage. They were brutal as
the beaſts in the field, and deſervedly hunted down as the ene-
mies of mankind.'——Hunted down! where? On the ſpot
where they committed theſe ravages? This might have been
expedient, and would have been more excuſeable, if not alto-
gether juſt; but to take them alive, and carry them captive to
be hunted down in the Circus, for the entertainment of the mul-
titude! What was this but that wanton exerciſe of cruelty,
which our ſcrupulous ſcholiaſt objected to above? This we are
very certain of, that it was in no wiſe becoming a character
which is repreſented as *a pattern of mercy and benevolence.*

In deſcribing the character of Oliver Cromwell, Mr. de Vol-
taire ſays, "It is falſe what ſome writers pretend to tell us, that
he played the enthuſiaſt and falſe prophet on his death-bed."
Here the ſcholiaſt affects to treat his author with ſome deference.

'Begging

'Begging our author's pardon, ſays he, Cromwell had been an enthuſiaſt from the beginning, and became ſo much a prophet on his death-bed, that even when the phyſicians deſpaired of his life, I tell you, (cries he) I ſhall not die of this diſtemper: favourable anſwers have been returned from heaven, not only to my own ſupplications, but likewiſe to thoſe of the godly, who carry on a more intimate correſpondence with the Lord.' We ſhall not take upon us to determine concerning the reality of the fact; but we will venture to ſay, that the ſcholiaſt muſt not only be moſt egregiouſly miſtaken, but muſt be very ignorant both of hiſtory and mankind, if he can believe that Cromwell, whatever he might be at his firſt ſetting out in life, was ſincere in his fanaticiſm long afterwards.

Were we not fearful of being tireſome to our readers, we might proceed much farther in pointing out the ſtrange incoherencies and abſurdities contained in the tranſlation of the hiſtorical parts of theſe volumes, and the notes attending it. But we muſt here diſmiſs this performance for the preſent. Thoſe who are deſirous of entering more particularly into the merits of the tranſlation, need only compare thoſe chapters and paſſages which are inſerted in the general hiſtory, with the ſame paſſages again inſerted in the annals of the empire, to be able to form a tolerable judgment, how unlike the copy is to the original, and how unequally executed it is in itſelf.

We ſhall conſider the tranſlation of the poetical works and miſcellaneous pieces, in a ſubſequent article: after which, having done with the tranſlators, we ſhall give a general review of all the works of the author, particularly ſuch as have not been already conſidered in the courſe of our undertaking.

A new and accurate Syſtem of Natural Hiſtory. Containing, I. *The Hiſtory of Quadrupedes, including amphibious Animals, Frogs, and Lizards, with their Properties and Uſes in Medicine.* II. *The Hiſtory of Birds, with the Method of bringing up thoſe of the ſinging Kind.* III. *The Hiſtory of Fiſhes and Serpents, including Sea Turtles, cruſtaceous and ſhell Fiſhes, with their medicinal Uſes.* IV. *The Hiſtory of Inſects, with their Properties and Uſes in Medicine.* V. *The Hiſtory of Waters, Earths, Stones, Foſſils, and Minerals, with their Virtues, Properties, and medicinal Uſes; to which is added, the Method in which Linnæus has treated theſe Subjects.* VI. *The Hiſtory of Vegetables, as well foreign as indigenous; including an account of the Roots, Barks, Woods, Leaves, Flowers, Fruits, Seeds, Reſins, Gums, and concreted*

reted Juices; as alſo their Properties, Virtues, and Uſes in Medicine; together with the Method of Cultivating thoſe planted in Gardens. In Six Volumes. By R. Brookes, M. D. Author of the General Practice of Phyſic. 12mo. 6 Vols.* 18s. Newbery.

WHILE the labours of a part of the learned world are exhauſted in the inveſtigation of obſcurity, and in attempts to make new diſcoveries, another claſs of Scholars is employed only in regiſtering their improvements, and in conveying them to mankind with greater perſpicuity or conciſeneſs. The Author of the preſent work may be placed among the latter, as he ſeems more qualified to teach the ſciences, than to improve them. He permits bolder ſpirits to go in queſt of new adventures; contented himſelf to drive a domeſtic trade with what they have happened to import.—To ſpeak without metaphor; Dr. Brookes may be conſidered as a uſeful Compiler, and as having judiciouſly lopped away thoſe exuberances which generally grow upon the efforts of inventive genius.

We may conſider the preſent performance as an abridgment of Natural Hiſtory; and it muſt be owned, that to bring this ſcience within juſt limits, if we conſider how it has long continued overgrown with falſhood, was rather a more uſeful taſk than to enlarge it. Although our Author, in his preface, mentions his having added to the ſcience, yet his chief merit ſeems to be the judgment he has ſhewn in retrenching what was not well aſcertained, than in ſupplying what was not known. Natural Hiſtory, as ſome teach it, is boundleſs; and ſuch as have undertaken the taſk of deſcribing minutely every object in the great Muſæum of Nature, have, after a long life, at laſt found themſelves ſcarce advanced beyond the very entrance. This was the caſe with Aldrovandus; who was himſelf ſenſible of the abyſs into which he was plunging. After ſeveral large folios exhauſted in the hiſtory of nature, death ſtopt him ſhort, in the beginning of his deſign. Mr. Buffon very juſtly complains of the prolixity of Aldrovandus, yet the French Naturaliſt, together with Mr. Daubenton, has already publiſhed nine quarto volumes of his hiſtory; which, however, does not yet comprehend the third part of even the quadrupedes. We ſhould be glad to know how many hundred volumes the whole of his work will make when compleated?

The work before us is divided into ſix volumes, for into ſo many claſſes the Author has thought proper to range the objects of nature. Theſe diviſions, however, we muſt obſerve, are

* Publiſhed alſo in monthly Volumes.

perfectly

perfectly arbitrary. The gradation from one order of beings to another, is ſo imperceptible, that it is impoſſible to lay the line that ſhall diſtinctly mark the boundaries of each. All ſuch diviſions as are made among the inhabitants of this globe, like the circles drawn by Aſtronomers on its ſurface, are the work, not of nature, but of ourſelves. This Author, therefore, has neglected modern ſyſtems, in which theſe diſtinctions chiefly abound, and has followed that of Ray; to whom this ſcience, in our opinion, owes its greateſt improvements. It is true, that Linnæus, Klein, and others, have claſſed natural objects with much greater aſſiduity and minuteneſs; but thoſe ſyſtematic diviſions, which were originally introduced with the ſcience, to aſſiſt the learner's memory, ſerve at preſent, by their number, to create embaraſment, and repreſs his curioſity. Before we have learned the names of theſe diviſions, we might, perhaps, have become maſters of a great part of the deſcriptions of nature itſelf. But ſome nations, and the Germans in particular, have ever diſcovered a greater propenſity to increaſe the language of ſcience than to extend its diſcoveries.

As our Author has avoided imitating modern Naturaliſts in the intricacy of his ſyſtem, ſo has he likewiſe ſteered clear of them in reſpect to another glaring abuſe. A Naturaliſt, when thoroughly enamoured of ſyſtem, is deſirous of giving every object in nature an equal place, and beſtows as much time in deſcribing the mole as the elephant, the pimpernel as the oak. In fact, the error is natural enough; as by his ſyſtem he is taught to call the pimpernel a kind of oak, and the mole a ſort of elephant. Pliny and Theophraſtus are never thus abſurd, but carry good ſenſe into all their enquiries. Such parts of Nature as had a more peculiar relation to the happineſs of man, were the chief objects of their inveſtigation. It ſeems the boaſt of many modern Botaniſts, to have a name for every plant; tho' otherwiſe utterly unknown; on the contrary, Pliny was content to relate the properties of the few plants he knew, and to let thoſe of whoſe virtues he was ignorant, remain unnamed, till farther experience ſhould raiſe them into notice. In the work before us we find all the names of animals, foſſils, minerals, indigenous plants, and the moſt remarkable exotics; but, in each claſs, thoſe are chiefly inſiſted upon which conduce to the purpoſes of health or pleaſure.

The firſt volume of this work, which contains the hiſtory of quadrupedes, amphibious animals, frogs, and lizards, begins with a preface, in which the Author aſſures us, that having himſelf been a Traveller, he has in perſon examined ſeveral of the exotic animals, and other productions, and compared them with the accounts of former Travellers. But tho' in ſome places he

ſeems to have made new diſcoveries, as in the deſcription of North American Bear, yet, in general, he follows Ray, ner, Jonſton, and Edwards, without quoting them upon y occaſion: blending their remarks together, ſo as to make uniform deſcription.

The preface is followed by an introduction, containing re-ks on the nature and way of living of quadrupedes in gene-

The deſcription of each particular ſpecies of quadrupedes ows next, in which the ſtyle is plain and conciſe. Readers uſtomed to the flowing manner of the French Naturaliſts, l not, perhaps, reliſh the drier deſcriptions of our Engliſh ſtorian. A Frenchman, for inſtance, would compare an hen h her chickens, to a Legiſlator at the head of a riſing colony, ile the tyrant kite is drawn as aiming at their ſacred lives and erties; Dr. Brookes is contented without ſuch fine allegory d ornaments. However, he obſerves, that though all ſciences ve a language peculiar to themſelves, and natural Philoſophy particular; yet, that a ſtyle enriched with metaphor, would loading the ſimplicity of nature with foreign and tawdry em-liſhments. But after all, we could wiſh that he had thrown ore life and variety into his manner, and imitated thoſe Painters ho, to give their pieces greater force, throw all their animals nto action. Nevertheleſs, few Naturaliſts will, perhaps, be of ur opinion in this particular.

The ſecond volume begins with miſcellaneous remarks upon birds in general. The Author has choſen Ray for his guide, and begins with obſerving, that 'though they are incapable of the ſame docility with terreſtrial animals, and are leſs imitative of human perfections, yet they far ſurpaſs fiſhes and inſects, both in the ſtructure of their bodies, and their ſagacity. As in mechanics the moſt curious machines are generally the moſt complicated, ſo it is in anatomy. The body of man preſents the greateſt variety upon diſſection, quadrupedes leſs perfectly formed in their ſimplicity of conformation; the mechaniſm of birds is ſtill leſs complex; fiſhes have yet fewer organs than they; while inſects more imperfectly than all, ſeem to unite the boundaries of animal and vegetable nature. Of man the moſt perfect animal, there are but two or three ſpecies; of quadrupedes the kinds are very numerous; in birds they are ſtill greater, and in inſects moſt of all.

'The variety of methods which nature has taken to furniſh the globe with creatures, perfectly formed to indulge all their peculiar appetites, deſerves our wonder; but wondering is not the way to grow wiſe.——In general, every bird reſorts to thoſe climates where its food is found in greateſt plenty, and always takes

care

care to hatch its young at thoſe places where, and in thoſe ſeaſons when, proviſions are in the greateſt abundance. The large birds, and thoſe of the aquatic kind, chuſe places as remote as poſſible from man, as their food is different from that which is cultivated by human induſtry; ſome birds which have only the ſerpent to fear, build their neſts in ſuch a manner, as to have them depending at the end of a ſmall bough, and the entrance from below; but the little birds which live upon fruits and corn, are found in greateſt plenty in the moſt populous countries, and are too often unwelcome intruders upon the fruits of human induſtry. In making their neſts therefore the little birds uſe every art to conceal them from man; while the greater birds uſe every precaution to render theirs inacceſſible to wild beaſts and vermine. The unerring inſtinct which guides every ſpecies in contriving the moſt proper habitation for hatching their young, demands our obſervation. In hot tropical climates, neſts of the ſame kind are made with leſs art, and of leſs warm materials than in the temperate zone, for the ſun in ſome meaſure aſſiſts the buſineſs of incubation.

'Of all birds the oſtrich is greateſt, and the American humming bird is leaſt. In theſe the gradations of nature are ſtrongly marked; for the oſtrich, in ſome reſpects, approaches the nature of that claſs of animals immediately placed above him, namely quadrupedes, being covered with hair, and incapable of flying; while the humming bird, on the other hand, approaches that of inſects. Theſe extremities of the ſpecies, however, are rather objects of human curioſity than uſe; it is the middle orders of birds which man has taken care to propagate and maintain, theſe largely adminiſter to his neceſſities and pleaſure, and ſome birds are even capable of attachment to the perſon that feeds them. How far they may be inſtructed by long aſſiduity, is obvious from a late inſtance of a Canary bird which was ſhewn in London, and which had been taught to pick up the letters at the word of command. Upon the whole, however, they are inferior to quadrupedes in their ſagacity; they are poſſeſſed of fewer of thoſe powers which look like reaſon, and ſeem in all their actions, rather impelled by inſtinct than guided by choice.'

The deſcription of the ſeveral ſpecies follows next; and at the end he ſubjoins a tranſlation of the ſyſtem of Linnæus, ſo that thoſe who are fonder of ſtudying names than things, may have ſomething to exerciſe their induſtry. Should a Learner, for inſtance, deſire to know ſomething of the bird of Paradiſe, let him apply to the ſyſtem of the great Swediſh Naturaliſt, and there he will be taught, that it is a bird of the raven kind, for it has like it a cultrated beak, and ſetaceous feathers at the baſe: this, it is true, will give him but a very imperfect idea of the bird

bird of Paradiſe, but a ſublime idea of the Philoſopher's learning. The truth is, the Swedes and the Germans, who of late have undertaken to improve Natural Hiſtory, ſeem to err as the Schoolmen did of old; both rank the objects of the natural and ideal world under certain claſſes or categories, and when aſked concerning any particular object, only tell you, to what claſs it belongs: and away they walk, filled with the vaſt idea of their own learned importance. Notwithſtanding, therefore, the indefatigable induſtry of our modern Rivals, (and truly they have been induſtrious enough!) we ſtill muſt think, that our own countrymen deſerve the preference; and the Reader who will be at the pains to compare the firſt part of this volume, which is compiled from Engliſh Naturaliſts, with the latter part, which is tranſlated from the labours of a Foreigner, will, perhaps, be of our opinion.

The four remaining volumes, which contain the hiſtory of fiſhes, inſects, minerals, and vegetables, are, like the other two, prefaced by introductory diſcourſes, each giving a general hiſtory of that part of nature which makes the ſubject of the volume. The remarks thrown into theſe prefatory diſcourſes, diſcover much obſervation, and an intimate acquaintance with writers on the ſubject: In theſe, however, as well as in the two former, there are ſome omiſſions and a few errors.

In regard to the numerous engravings with which this work is embelliſhed, as the dimenſions of them are ſo much reduced, in order to accommodate the plates to the ſize of a duodecimo page, the Reader will not ſuppoſe them to rival the excellence of Buffon's or Edwards's admirable figures. Some of them are indeed but very indifferent, while others are, perhaps, as well executed as could be expected in a publication intended for the *million.*

Of all writers, however, a naturaliſt is moſt liable to omiſſions and errors. The ſcience, tho' ſo very extenſive, is as yet in its incipient ſtate, and reſembling thoſe half-formed animals which the poets feign as juſt ſprung from the mud of the Nile, *Vix conſcius vitæ haud certa veſtigia tentat.* Much of natural hiſtory is drawn from the relations of travellers and ſeamen, who were either ignorant or credulous; we can hope, therefore, for nothing perfect in this ſcience, at leaſt for ſome years to come. The next age may poſſibly ſee it more complete, as it has lately become an object of royal protection. The emperor, the kings of France, Sweden, and Denmark, now ſeem vying with each other in ſending out men of learning into all parts, for the purpoſes of improving natural knowledge, and completing their reſpective cabinets which have already coſt immenſe ſums in furniſhing. But, in the preſent ſtate of the ſcience, the few omiſſions or errors of our Author are the more excuſable, as the means of convicting falſhood lie ſo remote, and the objects of enquiry are ſo numerous. To deal candidly

therefore

therefore between him and the public, he appears to have compiled a work with great labour, more for the purposes of use than ostentation, in a method neither wildly confused, nor dryly systematical. He has taken our own countrymen chiefly for his guides, who, to the honour of our nation, tho' unacquainted with royal munificence, have hitherto made the greatest advances in all parts of this science, the history of minerals only excepted. He seems to have as much accuracy as the opportunities of his information would admit, and perhaps more than many of those who have written before him. Thus far therefore this sensible compiler, tho' furnished with talents little superior to the rest of mankind, merits our applause; that applause which we have often been obliged to withold from the efforts of unchastised genius. There are some minds which always move slowly and safely in the right track; while others, with much greater powers, like unmanaged horses that run out of the course, the faster they go forward, the more they deviate from the goal.

An Inquiry into the Legality of pensions on the Irish Establishment. By Alexander Mc Auley, Esq. One of his Majesty's Council at Law for the Kingdom of Ireland. 8vo. 6d. Wilkie.

THERE cannot be a stronger instance of the folly and infatuation of the unthinking multitude, than their espousing the interests of particular men with extravagant enthusiasm, while measures of real importance pass totally unnoticed by them, or at least are slightly regarded. Unhappily such as do not think for themselves, are ignorant where their danger lies; they supply reason with rage: and being incapable of judging concerning the propriety of public measures, they are readily inflamed against those who direct them, whenever it is the interest of a discontented Party to practice on their passions.

There is no good without some allay of evil. The inestimable Liberty of the press is no doubt the surest Guardian of public rights. Yet at the same time the glut of political trash, which is daily disgorged from the press, does inconceiveable prejudice, in promoting indolence, and exciting contention. Too many, instead of attending to the duties of their profession, and increasing their property by a laudable industry, waste their time in poring over pages of personal abuse, and weakly imagine themselves interested to clamour for John or William. While the zealots on both sides worship golden images of their own imagination, they brand every man as a knave or fool, who has the discernment to discover, and the spirit to declare, that the idols of each party are composed of the same brazen materials. As

their

their opinions are not formed by the operation of their own intellects, they never part with one prejudice but to embrace another; and being unaccuſtomed to reaſon themſelves, they are ever impatient of contradiction. They are extravagant enough to preſume that their ſenſeleſs, intemperate diſputes, which only ſerve to render themſelves ridiculous and odious, have an influence over public meaſures: and when they ſee the ſtate in confuſion, they vainly ſuppoſe, like the fly upon the wheel, that the duſt is of their raiſing. It is to be lamented, however, that while theſe miſguided partizans follow purſuits to which their abilities are unequal, many of them tarniſh virtues which would render them amiable, and bury talents which would make them uſeful.

The little pamphlet before us, which has not yet gone through the firſt edition, is a recent inſtance of the inattention of the Multitude to points of the higheſt moment, with reſpect to their freedom and property, while they are wrangling about matters totally indifferent to either. We will venture to ſay, that all the political pieces combined, which have been publiſhed for years paſt, are not half ſo intereſting to the public, as this inquiry, which is penned with candour, and intelligence; and to which the author, who is a ſervant to the crown, has had the laudable ſpirit to affix his name.

'The ſubject,' ſays he, 'at firſt ſight ſeems delicate; but, on a cloſer inſpection, it appears otherwiſe. Enlarging the power or permanent proſperity of the crown beyond their true bounds, being equally hurtful to the inſeparable intereſts of the crown and nation. The love of my country, and my duty to the crown, both concur in moving me to ſpeak my ſentiments upon this occaſion without reſerve.

'Indeed freedom of ſpeech, upon this ſubject, muſt appear abſolutely neceſſary to every man who knows, that a very conſiderable part of that heavy load of penſions, now ſubſiſting on the Iriſh eſtabliſhment, has been impoſed in the laſt two months *; and that an unlimited power of granting penſions on that eſtabliſhment to the full amount of the Iriſh hereditary revenue, is claimed by miniſters on behalf of the crown.'

'The clear income of the hereditary revenue of Ireland, our author computes at four hundred and eleven thouſand, five hundred and fifteen pounds *per annum*. 'The danger to Ireland,' he continues, 'from an unlimited power in the Crown over this revenue (one year's income whereof is not much leſs than one half of the whole circulating money in that kingdom) I

* The Inquiry is dated June 1, 1763.

ſhall not enlarge upon. How far a power to apply an Iriſh fund, which already, in the infancy of Iriſh trade, amounts to ſo much, and may amount to double, perhaps treble that ſum, if Ireland lives to maturity; how far a power to apply ſo large a fund in penſions calculated for extending miniſterial influence, might in it's conſequences affect Great-Britain, let Britons judge.

'It is not pretended,' he adds, 'that the crown has any other than a public unalienable property in the Iriſh temporary duties, it appearing, by expreſs words, in the preambles of ſuch of theſe temporary grants as are not appropriated to particular uſes, that they are all intended for ſupport of government. There will appear as little pretence for a claim of private alienable property in the Iriſh hereditary duties, which are granted by act of parliament, when the acts granting theſe duties are conſidered.

'The grant of Exciſe clearly appears from the words of the preamble, to be intended for public uſes.——*For pay of the army, and defraying other public charges in defence and preſervation of this kingdom.* It is equally clear, from the words of the preamble in the act of tunnage and poundage, and additional poundage, that theſe branches of the revenue are alſo intended for public uſes;——*For protecting the trade of this kingdom at ſea, and augmenting the public revenue.*

'The hearth money alſo appears, by expreſs words in the preamble, to be intended as a *public revenue, for public charges and expences.*

'Although this preamble ſufficiently excludes all claim of private property in this branch of the Iriſh revenue, yet as it was granted in lieu of the Iriſh court of wards, then aboliſhed, wherein the crown had a private property; and as the penſions which had been charged on the profits of that court were very conſiderable; and as it might have been reaſonably apprehended, that the perſons who had loſt their penſions by the aboliſhing of that court, would endeavour to obtain recompenſe out of this new revenue; therefore, for the more effectual preventing of all ſuch attempts, the legiſlature, not content that penſions out of the revenue ſhould be only *voidable* by a law-ſuit, added a clauſe expreſly enacting, that all ſuch penſions ſhould be *void.*

'The act granting the revenue of ale licences, hath no preamble mentioning the uſes for which it was granted.

'The legiſlature, therefore, in order to obviate all pretence of private property in this branch of the Revenue, inſerted a clauſe, reſtraining the crown from charging it with penſions.

'The old poundage of Henry the 7th, from the antecedent grants of this tax, appears clearly intended for public uſes.—— The Iriſh quit rents and crown rents being reſerved on grants of lands wherein the crown had a private property; theſe rents were originally the private property of the crown: But by the Engliſh act of 11 and 12 William III, it is enacted that theſe rents *ſhall for ever hereafter remain and be, for the ſupport and maintenance of the government of Ireland; and that all penſions ſince the 13th of February* 1668, *charged, or hereafter to be charged thereon, ſhall be void.*

'There are but three branches of the Iriſh revenue which remain to be conſidered; priſage on wines, light-houſe duties, and the caſual revenue. I cannot find any acts of parliament granting the former: if there be none, the crown is to be conſidered as intitled to them by common law, and conſequently as having a private property therein. The crown has alſo a private property in a ſmall part of the caſual revenue, belonging to it by the common law, which is not diſtinguiſhed in the public accounts from ſuch parts of this branch of the revenue as are granted by acts of parliament.

'I do not find that the clear income of theſe three branches, (priſage on wines, light-houſe duties, and the caſual revenue) has ever amounted, in any one year, to fifteen thouſand pounds. ——If it be ſo, the private revenue of the crown in Ireland, (the only revenue in its nature chargeable with penſions) has never amounted to 15,000*l.* in any one year.——And the penſions on that eſtabliſhment, (excluſive of the French penſions, the military penſions, the penſions to widows of military officers, and the penſions granted under the diſguiſe of ſalaries annexed to uſeleſs offices —— a miniſterial ſtratagem of the moſt dangerous tendency) amounted to ſixty-four thouſand, one hundred and twenty-ſeven pounds *per annum*, at *Lady-day*, 1761. That they are ſince greatly increaſed is certain; altho' the exact amount of this increaſe is to remain a ſecret, until the next ſeſſion of the Iriſh parliament. But it is no ſecret that an unlimited power of increaſing them, for miniſterial purpoſes in either kingdom, is aſſerted and inſiſted on.

'The facts mentioned in this paper are indiſputable: The reaſoning ſeems grounded on eſtabliſhed principles of law and common ſenſe. If it be erroneous, the errors, no doubt, will ſpeedily be expoſed to public view, and I ſhall not be aſhamed to acknowledge conviction: if it be juſt, the conſequence is obvious—Not a ſingle Penſion on the Iriſh eſtabliſhment warranted by law——All clearly illegal. It is true the crown has an undoubted right to charge its private revenue with penſions of

any kind, for any term, or in perpetuity, to the full amount of this revenue. But it is equally true that the grant of any penſion not chargeable in law on the public revenues, and yet charged in fact on the revenues at large, (comprehending as well the public as the private revenue of the crown) is clearly againſt law: the crown is deceived in the grant; and therefore not bound by it.'

Having thus ſhewn theſe penſions to be illegal, the Inquirer, with great good ſenſe and moderation, remarks, that although the wiſdom of our anceſtors excluded penſions of all kinds, yet this univerſal excluſion may now, perhaps, admit of ſome exceptions; by a new law to be made for this purpoſe; enabling his Majeſty to charge the public Revenue of Ireland with certain penſions, under proper limitations.

The granting of reaſonable penſions to widows of military officers, being uſeful to the public; it ſeems clear, that ſuch penſions ought to be confirmed by act of parliament; and his Majeſty enabled to grant the like penſions for the future out of the public revenue. Penſions to civil officers, *really* ſuperannuated, ſeem to fall within the ſame reaſon. Penſions granted on principles of charity are propoſed to be confirmed in like manner. As to the penſions granted on the Iriſh eſtabliſhment to ſome branches of the royal family, the Inquirer, with regard to them, expreſſes himſelf with becoming loyalty and affection, and concludes the whole with the following ſpirited and pertinent Expoſtulations.

'Having taken the liberty to point out the ſeveral kinds of penſions on the Iriſh eſtabliſhment, that ſeem worthy of parliamentary confirmation; I ſhall crave a little farther indulgence to add ——If any penſions have been obtained on that eſtabliſhment, to ſerve the corrupt purpoſes of ambitious men;—If his majeſty's revenues of Ireland have been employed in penſions to debauch his majeſty's ſubjects of both kingdoms; —If the treaſure of Ireland has been expended in penſions for corrupting men of that kingdom to betray their country, and men of the neighbouring kingdom to betray both; —If Iriſh penſions have been procured to ſupport gameſters and gaming-houſes, promoting a vice which threatens national ruin:—If Iriſh penſions have been pilfered from the crown, to raiſe and maintain an unnatural power againſt the crown's vicegerent; —If penſions have been purloined out of the national treaſure of Ireland, under the maſk of ſalaries annexed to public offices uſeleſs to the nation; newly invented for the purpoſes of corruption; — If Ireland, juſt beginning to recover from the devaſtations of maſſacre and rebellion, be obſtructed in the progreſs of

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her cure by ſwarms of penſionary vultures preying on her vitals; —If by ſquandering the national ſubſtance of Ireland in a licentious unbounded profuſion of penſions, inſtead of employing it in nouriſhing and improving her infant agriculture, trade and manufactures; or in enlightening and reforming her poor ignorant, deluded, miſerable natives, (by nature moſt amiable, moſt valuable, moſt worthy of public attention)—If, by ſuch abuſe of the national ſubſtance, ſloth and naſtineſs, cold and hunger, nakedneſs and wretchedneſs, popery, depopulation and barbariſm ſtill maintain their ground; ſtill deform a country abounding with all the riches of nature, yet hitherto deſtined to beggary; — If ſuch penſions be found on the Iriſh eſtabliſhment, let ſuch be cut off, and let the perfidious adviſers be branded with indelible characters of public infamy, adequate, if poſſible, to the diſhonour of their crime.'

Such is the ſcope of this ſenſible Inquiry, which, though it contains more grievous accuſations than all the accumulated charges hitherto brought againſt a late adminiſtration, ſeems hitherto to have paſſed unnoticed, while every idle production, fraught with perſonal invective, and ſcurrilous anecdotes, is, to the ſcandal of the times, peruſed with avidity.

We have given more room to this article than we uſually allow to ſo ſmall a treatiſe: but it is our duty as Reviewers, to recommend books, not by their weight of paper, but their weight of intelligence.

We have only to add, that there is a kind of penſioning, not taken notice of by the Inquirer, which is perhaps as obnoxious as any which can be conceived:— We mean the practice of quartering penſioners on offices of real duty and utility. If the ſalaries appropriated to the diſcharge of ſuch offices are too large, public oeconomy demands that they ſhould be reduced: If the ſtipends are no more than adequate to the ſervices expected, it is infamous and unjuſt to quarter penſioners on ſuch officers. How can we expect men of abilities and integrity in any department, while the miſtreſs, pimp, or paraſite of a great man, is to be quartered upon them, and pampered in indolence out of the profits of their labour?

A new Engliſh tranſlation, from the original Hebrew, of the three firſt chapters of Geneſis; with marginal Illuſtrations, and notes critical and explanatory. By Abraham Dawſon, M. A. Rector of Ringsfield, Suffolk. 4to. 2s. 6d. Field.

ALL except thoſe who are weak and ſuperſtitious enough to credit the prodigies which have been related of Jewiſh accuracy and care, in tranſcribing and preſerving their ancient

writings, muſt be ſenſible, that through ſuch a length of time, and paſſing through ſo many hands, the Hebrew text of the Bible comes not to us *unchanged* or *uncorrupted*. A numerous collection, therefore, of the moſt ancient manuſcripts, with an exact and faithful collation of them, is juſtly deemed a very uſeful undertaking. But whoever reflects, that when this is done, we ſhall *ſtill* have the *text* very *defective*; or, whoever conſiders the *imperfection* of the Hebrew language, the *imperfect* ſtate, indeed, in which language muſt needs have been, in thoſe early ages, will be equally ſenſible, that *much more* is to be done before the ſenſe of many paſſages in the Old Teſtament can be tolerably aſcertained. For this we muſt be obliged to the labours and ingenuity of ſuch as are well acquainted alſo with the ancient *verſions* of the Hebrew text, it being evident, that ſome of them have been made from manuſcripts, loſt by time or accident, whoſe reading in many places, it is certain, were different, and, it is moſt probable, from their antiquity, leſs corrupted than the reading of any that are extant. And, amidſt this variety of readings, it is obvious what great *judgment*, and *critical* ſkill are requiſite duly to weigh the *authorities* of theſe manuſcripts and verſions, in order to aſcertain the true reading; after which alſo the *main* and moſt difficult matter ſtill remains, viz. to give the *true ſenſe* of the Author.

But, how great ſoever the difficulties in the way of a juſt tranſlation of the Hebrew into our own language, may be (from the great abilities requiſite for the undertaking) the ingenious and elaborate performance now under conſideration, convinceth us, that we ſhould not deſpair of ſeeing ſuch a tranſlation, or, at leaſt, a much *better* one than that of our common Bibles, did we not apprehend, that there are much greater difficulties, of *another kind*, in the way of it;—difficulties which are a diſcredit and ſcandal to thoſe that occaſion them. We preſume not to ſay in *whom* the fault lies, but we will be bold to affirm, that in *ſome*, an *indifference* to truth, in *others*, a *bigotted* attachment merely to form and cuſtom, and, in *too many*, a *daſtardly fear* of conſequences from a free circulation of truth, are the principal, the only inſuperable difficulties, (if unhappily they ſhould prove inſuperable) in the way of this important work. Pardon, Readers, our honeſt involuntary indignation on this ſubject, ſhould it ſeem to you to riſe beyond its juſt bounds. Let us now attend to our Author.

'I have endeavoured, ſays he, to tranſlate faithfully and exactly my Author, whoever he was; and whether you ſuppoſe him to have written the following account of the formation of things, and of the ſtate of our firſt Parents, under the immediate direction and inſpiration of God, or not. The diſcuſſing theſe

theſe and the like theological queſtions, was no part of my deſign; much leſs was the preſuming to decide them.——What I have attempted, is merely to give a new Engliſh verſion, as accurate a one as I could, of the three firſt chapters of Geneſis; and in the Notes to account for, and juſtify that verſion.'

A view of the work itſelf can alone give our Readers a juſt and compleat idea of the manner in which this deſign is executed. The Author ſhews himſelf to be a maſterly Interpreter of the Hebrew tongue, and a very juſt Critic; nor will his *fidelity* with reſpect to altering the text, his *care* in comparing it with the ancient verſions, and his ingenuous *caution* not to miſlead his Readers, be found at all inferior to the following repreſentation, which we give in his own words.

'I have carefully, ſays he, compared the preſent Hebrew with the Samaritan text, and with the ancient verſions; and have noted the variations; not indeed all, but ſuch as I judged to be the moſt material, and to afford a better reading than, or at leaſt equally good with, the preſent Hebrew: nor have I once ventured to ſuggeſt, much leſs have I made, any alteration in the text, without giving fair notice of it, and accounting for it; nay, ſo ſcrupulous have I been in this reſpect, that I have not, to the beſt of my knowlege, inſerted in the tranſlation a ſingle word, how neceſſary ſoever to compleat the ſenſe, to which there is not a correſponding word in the original, without remarking it in the Notes: and wherever any words are inſerted from the Samaritan, Septuagint, &c. as containing a reading different from, and in my judgment preferable to, the preſent one, ſuch words are diſtinguiſhed by being put in ſmall capitals.

'I have alſo generally tranſlated the ſame Hebrew by the ſame Engliſh word; but as this is impoſſible always to be done, when I have found myſelf obliged to depart from what is ſaid to be the uſual and primary ſignification of the Hebrew word, I have almoſt every where obſerved it in the Notes.

'Some, perhaps, may object, that "I have been too minute "and particular in theſe inſtances." It may be ſo: but I had much rather be blamed on this head, than for raſhneſs and taking too great liberties with ancient and venerable writings, with ſacred and inſpired ones, or, at leaſt, deemed to be ſo.'

It is now time to gratify the curioſity of our learned Readers with a ſpecimen or two of the work itſelf.

Chap. I. 29, 30. is thus rendered by our Author, viz. 'Behold I give to you every herb yielding ſeed which is upon the 'face of all the earth, and every tree bearing fruit and yielding 'ſeed:

'ſeed: they ſhall be to you for meat; even every beaſt of the 'earth, and every fowl of the heaven, and every thing that 'liveth and moveth upon the earth, AND every green herb do 'I give to you for meat.'

This ſo very different ſenſe and conſtruction from what our Tranſlators have given of this paſſage, he thus defends, in a note upon the words, "even every beaſt," &c.—'I can by no 'means think the ſenſe of this paſſage in the Engliſh to be the 'true one; as if it conveyed a grant to the brute creatures of the 'fruits of the ground for their food. It is not likely, that the 'Hiſtorian, after giving an account of the privileges of man, of 'his lordſhip over the earth with all its productions, and of his 'ſuperiority over all the other creatures which were ſubjected to 'his dominion and uſe, ſhould conclude this magnificent account 'with ſaying, that God had made the ſame ample grant of every 'green herb for meat to every beaſt of the earth, and to every 'fowl of the heaven, and to every thing that moveth upon the 'earth. If it be objected, that in my interpretation of the paſ-'ſage, no notice is taken of, *l*, prefixt to *chl* three ſeveral times: —Perhaps it might not be originally in the text, but foiſted in from the preceding word, *lachle*. But to let this conjecture paſs for nothing, and ſuppoſing it to have been always in the text; it is well known to be uſed in various and very different ſenſes, and cannot every where be rendered according to what is ſaid to be its primary and uſual ſignification, viz. To—For.—One inſtance amongſt many which might be brought, is verſe 2d, where it is rendered in Engl.—from—*lnim*, from the waters——and in Sept. ὡς: nay, it is known to be redundant, and to be prefixt to the Nominative and the Accuſative, as well as to the Dative Caſe. It may be objected too, that I have inſerted, AND, before, every green herb—and alſo the words—do I give to you —neither of which are in the original. As for the Conjunctive Particle, *ou*, it is known to be ſo often redundant, and ſo often omitted, that no apology needs to be made for inſerting it here; eſpecially ſeeing it occurs in Sept. ὡς πάντα χόρτον, &c.——As for the words—do I give to you—they are repeated from the foregoing ſentence. So Procopius—"*Omnem herbam viridem dedi vobis in cibum.*"—The Engl. judging the place to be defective, has ſupplied it with the Verb, but has ſuppreſſed, without any good reaſon, the Pronoun which in the foregoing ſentence ſtands connected with it. Let it be obſerved farther, that the Prepoſition, *l*, prefixt to *chl* three times, may perhaps retain in ſome meaſure its proper and primary ſignification, and the Hiſtorian might intend to denote by it the extent and amplitude of the grant to man; as including in it all the herbs and trees of the field, and extending likewiſe to every beaſt of the earth,

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and to every fowl of the heaven, and to every thing that moveth upon the earth, Upon the whole, I cannot but look on the paſſage under conſideration as containing an expreſs grant to man, not only of vegetables, but of animals for food. And, indeed, all the latter part of the benediction from the words—Behold I give, &c.—to the end of it, ſeems to be no more than a repetition or farther explication of the former part: for what elſe could be meant by man's ſubduing the earth, than converting the productions and fruits of it to his uſe? and what elſe could be the meaning of his having dominion over the creatures than their ſubjection to him, and ſubſervience to his uſe? and to what uſe could his dominion over the fiſhes, for inſtance, ſerve, if not to that of food and nouriſhment?'

Our Author differs as much from our Tranſlators in his interpretation of the following paſſage, Chap. II. 5, 6.—'For the Lord God had not cauſed it to rain upon the earth, and there *was* not a man to till the ground. But there went up a miſt from the earth, and watered the whole face of the ground."—Our Author thus, 'For Jehovah God had not as yet cauſed it to rain upon the earth, and there was not a man to till the ground, neither did a fountain go up from the earth to water the whole face of the ground.' This tranſlation he paraphraſeth in the margin as follows, viz. 'Neither were there any men—neither was Adam formed—to till the ground, nor did any fountains go up—nor was there any overflowing—any breaking forth—of the waters—from the earth.' Defended in his Notes thus; "Neither a fountain," '*ouad*—*ad* for *aid*. It is not impoſſible but the original reading might be—*ouain aid*—*ain* in proceſs of time might be loſt on account of its likeneſs to *aid*: however this be, the ſenſe requires the negative Particle in this place, which if not originally here muſt be repeated from the foregoing clauſe. Grotius hath obſerved, that "Saadias in a very ancient copy found the negative Particle:" but F. Houbigant obſerves on this, that "Grotius has been led into a miſtake by "the Latin words of Fagius—*negative legit*—not ſufficiently attending to Fagius's meaning, which was only that Saadias "interpreted as if he read."—Sept. hath tranſlated, *ad* or *aid*, πηγη: now the word uſually rendered, πηγη, is *ain*. May we ſuppoſe then *ain* to have been the original reading? Should this be thought too harſh a ſuppoſition, it doth not however appear that *aid* ſignifies—miſt, vapour—but rather an overflowing—a breaking forth—a great abundance—of water. This ſeems to be the ſenſe of the word in Job xxxvi. 27. which is the only place where it occurs with the ſame meaning as in the verſe before us. Hence it is uſed in other places to denote—great affliction, heavy calamity, deſolation, deſtruction, &c.—Aq. and Sym.

Sym.—επιφλυγμος—επιβλυγμος—επιβλυσμος—words of like import.'

The Note on the *Tree of Life*, at verſe 9th of the ſame chapter, and which he renders *Trees* of Life, is extremely ingenious, but too long to be inſerted here. We ſhall oblige our Readers, however, with one more ſpecimen, ſomething ſhorter, of our Author's critical abilities.

It is well known what a duſt has been raiſed by Commentators about the 19th verſe of this ſecond chapter, and what whimſical conjectures have been formed upon the notion that Adam *gave names*, (in the ſenſe we underſtand that expreſſion in our own tongue) to every beaſt and fowl in Paradiſe. Our Author's ſenſe of this paſſage is clear of every abſurdity, and quite pertinent to Adam's ſituation, and the deſign of his Maker, as expreſſed in the verſe before. His tranſlation and paraphraſe upon it, is as follows: "And Jehovah God having already formed out of the ground every beaſt of the field, and every fowl of heaven, brought them to Adam [3] to ſhew him what he ſhould call them; (i. e. [3] to inſtruct him in their ſeveral natures, properties, and uſes) and whatſoever Adam ſhould call them, even every living creature, that might be the name thereof: [4] Thus Adam gave names to [i. e. [4] Adam accordingly was inſtructed in the reſpective natures and qualities of] all cattle, and to the fowls of heaven, and to every beaſt of the field; but for Adam there was [5] not found [[5] not found amongſt them all] an help ſuitable to him."—In ſupport of this conſtruction and explication he ſays,—'I have not the leaſt doubt of having given the true tranſlation and interpretation of this paſſage. *Iraouth* may, if the ſenſe requires it, be rendered—to make to ſee—to ſhew——nor will it be any objection that the characteriſtick of Hiphil is wanting; this being ſo frequently the caſe. Arab. too, if rightly tranſlated in Polyglott—*ut oſtenderet ei*—— favours this ſenſe. Add to this, the Verb *kra*,—to call—and the Noun *ſſm*—name—in Scripture often denote the real natures, qualities circumſtances of perſons or things. Thus the name of God ſignifies his nature and attributes. Thus to be called by a name is the ſame as to Be what a perſon or thing is called or named. So, to omit all other inſtances, If. xl. 26, God is ſaid to call all the heavenly bodies by names; that is, thoroughly to comprehend their natures numbers uſes and ends. And thus Adam was taught by God or His Great Repreſentative what he ſhould call the ſeveral animals brought before him—What were their natures qualities and uſes, as far as was neceſſary for the purpoſes of human life. Such inſtruction muſt have been highly uſeful: nay, it was plainly neceſſary for the firſt man: for without it he would have been quite at a loſs

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how to treat and uſe the various animals around him: it would alſo fully convince him, that none of them could be a ſuitable companion for him.'

Such is the entertainment which the learned Reader may expect to find in peruſing this performance; and we doubt not his being ſo far ſatisfied of its merit, even from this imperfect ſketch, as to regret, with us, and with every well-wiſher to truth, and the enlargement of ſcripture knowlege, that Mr. Dawſon hath proceeded no farther than the third chapter, without intimating any intention of communicating more of his ingenious and uſeful labours to the public. We may venture to aſſure him, that ſuch an intimation would have been acceptable to all thoſe, at leaſt, whoſe good opinion would be a credit to him. But as we are very ſenſible, that undertakings of this laborious nature, executed with the judgment and accuracy which appear in the work before us, muſt proceed ſlowly in the hands of one perſon only, we ſhall therefore conclude with adding, to our unbiaſſed approbation of this attempt, our hearty thanks to the worthy Author, for the mite which he has ſo commendably caſt into the public treaſury of ſacred learning: at the ſame time obſerving, with him, 'that if ever our ſuperiors ſhall judge it expedient to undertake a new Engliſh verſion of the Hebrew Scriptures, "which," Dr. Kennicott ſays, "is ſo greatly and juſtly deſired," ſuch an undertaking will undoubtedly be executed to the moſt advantage, if men of learning and abilities will heartily unite in the work; each ſit down—ſeriouſly, and without prejudice to examine the preſent tranſlation—to conſider in what inſtances it wants ſome amendment—to aim at the effecting that amendment, by propoſing to the public, from time to time, their tranſlations of, or obſervations upon, thoſe portions of Scripture which, in their opinion, ſtand moſt in need of them. From ſuch joint and ſeparate labours and endeavours what ſucceſs might not be hoped for? Our Superiors will hence receive great aſſiſtance, and be much eaſed and forwarded in the arduous work; and the greateſt ſervice will accrue to learning truth and religion.'

An Hiſtory of the Military Tranſactions of the Britiſh Nation in Indoſtan, from the Year 1745. To which is prefixed, a Diſſertation on the Eſtabliſhments made by Mahomedan Conquerors in Indoſtan. 4to. 18 s. in Sheets. Nourſe.

THE late conteſts between the European powers eſtabliſhed in the Eaſt-Indies, (in which the unhappy natives have likewiſe been ſo greatly involved) have already given birth to many

many literary productions, relating to the military occurrences in that part of the world; and theſe have been reſpectively mentioned in the courſe of our Review. The anonymous performance now before us, is not inferior in point of literary merit to any of the foregoing memoirs, and the facts are related with an air of truth and impartiality, which will undoubtedly give it a due ſhare of weight with the diſcerning Reader, and ſecure it not only a candid, but a welcome reception, from the public in general. The following ſpecimen of our Author's abilities and manner of writing, is taken from his preliminary diſcourſe: in which, as well as in the Hiſtory itſelf, he manifeſts a thorough acquaintance with his ſubject.

'Europeans, ſays he, underſtand by the Eaſt-Indies all the countries and empires which *laying* [lying] ſouth of Tartary, extend from the eaſtern frontiers of Perſia, to the eaſtern coaſts of China. The iſlands of Japan are likewiſe included in this denomination, as are all the Malay iſlands, in which the Dutch have ſuch valuable poſſeſſions, and which extend to the ſouthward as far as the coaſts of New Holland, and eaſtward to lands unknown. But the name of India can only with propriety be applied to the country which is diſtinguiſhed in Aſia, as well as in Europe, by the name of Indoſtan. That part of the weſtern ſide of Indoſtan, which is not bounded by the ſea, is ſeparated from Perſia and the Uſbeg Tartary by deſerts, and by thoſe mountains which were known to the antients under the name of Paropamiſus: Mount Caucaſus forms its barrier to the north, ſeparating it from various nations of Tartars, from the Great and Little Thibet. From Mount Caucaſus to Chitigan, marſhes and rivers divide it from the kingdoms of Tepra, Aſſam, and Aracan: the ſea, from Chitigan to Cape Comorin and from hence to Perſia, embraces the reſt of Indoſtan. This great extent of country has been inhabited, from the earlieſt antiquity, by a people who have no reſemblance, either in their figures or manners, with any of the nations which are contiguous to them. Although theſe nations have at different times ſent Conquerors amongſt them, who have eſtabliſhed themſelves in different parts of the country: although the Mogul Tartars under Tamerlane and his ſucceſſors have at laſt rendered themſelves Lords of almoſt the whole of it, yet the original inhabitants have loſt very little of their original character, by the eſtabliſhment of theſe ſtrangers amongſt them. Beſides the particular denominations which they receive from the caſts and countries in which they are born, there is one more general, which is applied indiſcriminately to diſtinguiſh the original natives from all who have intruded themſelves amongſt them, Hendoo, from whence Indian. The Indians have loſt all memory of the ages in which they

begin

began to believe in VISTNOU, ESWARA, BRAMA, and a hundred thouſand Divinities ſubordinate to theſe. Theſe Divinities are worſhipped in temples called Pagodas, in every part of Indoſtan, the whole extent of which is holy land to its inhabitants; that is, there is no part in which ſome Divinity has not appeared, and done ſomething to merit a temple, and Prieſts to take care of it. Some of theſe fabrics are of immemorial antiquity: they are at the ſame time monuments of ſuch ſtupendous labour, that they are ſuppoſed to have been built by the Gods to whom they are conſecrated. The hiſtory of theſe Gods is a heap of the greateſt abſurdities. It is Eſwara twiſting off the neck of Brama; it is the Sun, who gets his teeth knocked out; and the Moon, who has her face beat black and blue at a feaſt, at which the Gods quarrel and fight with the ſpirit of a mob. They ſay, that the ſun and moon carry in their faces to this day the marks of this broil. Here and there a moral or metaphyſical allegory, and ſometimes a trace of the hiſtory of a firſt Legiſlator, is diſcernable in theſe ſtories; but in general they are ſo very extravagant and incoherent, that we ſhould be left to wonder how a people ſo reaſonable in other reſpects, ſhould have adopted ſuch a code of nonſenſe, as a creed of religion, did we not find the ſame credulity in the hiſtories of nations much more enlightened. The Bramins, who are the tribe of the Prieſthood, deſcend from thoſe Brachmans who are mentioned to us with ſo much reverence by antiquity, and although much inferior either as Philoſophers or Men of learning, to the reputation of their anceſtors, as Prieſts their religious doctrines are ſtill implicitly followed by the whole nation, and as Preceptors they are the ſource of all the knowlege which exiſts in Indoſtan. Even at this day, ſome of them are capable of calculating an eclipſe, and this ſeems to be the utmoſt ſtretch of their mathematical knowlege. They have a good idea of Logic: but it does not appear that they have any treatiſes on Rhetoric. Their ideas of Muſic, if we may judge from the practice, are barbarous: and in Medicine they derive no aſſiſtance from the knowlege of Anatomy, ſince diſſections are repugnant to their religion. They ſhed no blood, and eat no fleſh, becauſe they believe in the tranſmigration of ſouls. They encourage wives to burn themſelves with their deceaſed huſbands; and ſeem to make the perfection of religion to conſiſt in a punctual obſervance of numerous ceremonies performed in the worſhip of their Gods, and in a ſtrict attention to keep their bodies free from pollution. Hence purifications and ablutions, as dictated by their ſcriptures, are ſcrupulouſly obſerved by them, and take up no ſmall portion of their time. A Bramin cannot eat any thing which has been prepared, or even touched, by any other hand than

than that of a Bramin; and, from the ſame principle, cannot be married to a perſon of any other caſt in the kingdom, becauſe his own caſt is the higheſt, even above that of the Kings. They ſay, that they were formerly the Kings of the whole country, and preſerve to this day the privilege of commuting capital puniſhment, when merited, by the loſs of their eyes. To kill a Bramin, is one of the five ſins, for which there is ſcarce any expiation.

'The pre-eminence of the Bramins admitted, it ſeems as if the Indians had determined to compenſate the odium of ſuch a ſuperiority, by forming themſelves into a number of diſtinct tribes or gradations of people, who reſpectively ſubmit to the different degrees of eſtimation in which they have at laſt agreed to abide, as implicitly as the whole agree to acknowlege the ſuperiority of the Bramins.

'The many temporal advantages which the Bramins derive from their ſpiritual authority, and the impoſſibility of being admitted into their tribe, have, perhaps, given riſe to that number of Joguees and Facquires, who torture themſelves with ſuch various and aſtoniſhing penances, only to gain the ſame veneration which a Bramin derives from his birth.

'The caſts or tribes into which the Indians are divided, are reckoned by Travellers to be eighty-four: perhaps when India ſhall be better known, we ſhall find them to be many more; for there is a ſingular diſpoſition in the Indians, from very trifling circumſtances, to form a ſect apart from the reſt of his neighbours. But the order of pre-eminence of all the caſts in a particular city or province, is generally indiſputably decided. The Indian of an inferior caſt would think himſelf honoured by adopting the cuſtoms of a ſuperior caſt; but this would give battle ſooner than not vindicate its prerogatives: the inferior receives the victuals prepared by a ſuperior caſt, with reſpect; but the ſuperior will not partake of a meal which has been prepared by the hands of an inferior caſt. Their marriages are circumſcribed by the ſame barriers as the reſt of their intercourſes; and hence, beſides the national phyſiognomy, the members of each caſt preſerve an air of ſtill greater reſemblance to one another. There are ſome caſts remarkable for their beauty; others as remarkable for their uglineſs.

'All theſe caſts acknowlege the Bramins for their Prieſts, and with them admit the tranſmigration. In devotion to this opinion, ſome afflict themſelves at the death of a fly, although occaſioned by their inadvertence. But the far greater number of caſts are not ſo ſcrupulous, and eat, though very ſparingly, both of fiſh and fleſh; but, like the Jews, not of all kinds indifferently.

differently. Their diet is chiefly rice, and vegetables dreſſed with ginger, turmeric, and other hotter ſpices, which grow almoſt ſpontaneouſly in their gardens. They eſteem milk the pureſt of foods, becauſe they think it partakes of ſome of the properties of the nectar of their Gods, and becauſe they eſteem the cow itſelf almoſt a Divinity.

'An abhorrence to the ſhedding of blood, derived from his religion, and ſeconded by the great temperance of a life which is paſſed by moſt of them in a very ſparing uſe of animal food, and a total abſtinence from intoxicating liquors; the influence of the moſt regular of climates, in which the great heat of the ſun, and the great fertility of the ſoil, leſſen moſt of the wants to which the human ſpecies is ſubject in auſterer regions, and ſupply the reſt without the exertion of much labour; theſe cauſes, with various derivations and conſequences from them, have altogether contributed to render the Indian the moſt enervated inhabitant of the globe. He ſhudders at the ſight of blood, and is of a puſillanimity only to be excuſed and accounted for, by the great delicacy of his configuration. This is ſo ſlight, as to give him no chance of oppoſing with ſucceſs the onſet of an inhabitant of more northern regions. His manners are gentle; his happineſs conſiſts in the ſolaces of a domeſtic life; to which ſufficiently inclined by the climate, he is obliged by his religion, which eſteems matrimony a duty indiſpenſible in every man who does not quit the world to unite himſelf to God: ſuch is their phraſe. Although permitted by his religion, according to the example of his Gods, to have ſeveral, he is ſeldom the huſband of more than one wife: and this wife is of a decency of demeanor, of a ſolicitude in her family, and of a fidelity to her vows, which might do honour to human nature in the moſt civilized countries. His amuſements conſiſt in going to his pagoda, in aſſiſting at religious ſhews, in fulfilling a variety of ceremonies preſcribed to him, on all occaſions, by the Bramin; for, ſubject to a thouſand lapſes from the ideas he has adopted of impurity, the Indian is always offending his Gods, who are not to be appeaſed till their Prieſt is ſatisfied.

In a country of ſuch great extent, divided into ſo many diſtinct ſovereignties, it cannot be expected that there ſhould be no exceptions to one general aſſertion of the character of the inhabitants. There is every where in the mountains a wild inhabitant, whoſe bow an European can ſcarcely draw. There are in the woods people who ſubſiſt by their incurſions into the neighbouring plains, and who, without the ferocity of the American, poſſeſs all his treachery; and, according to Mr. Thevenot, India has had its Cannibals in the center of one of the moſt cultivated provinces of the empire.

'The

'The Rajpouts, by their courage, have preſerved themſelves almoſt independant of the Great Mogul. The inhabitants of the countries ſtill nearer to the mountains of the frontier, diſtinguiſhed by the activity of their character from the indolence of the reſt of the nation, have eaſily turned Mahomedans, and theſe Affghans are the beſt troops in the emperor's ſervice, and the moſt dangerous enemies of the throne when in arms againſt it. The arts which furniſh the conveniences of life have been carried by the Indians to a pitch far beyond what is neceſſary to ſupply the wants of a climate which knows ſo few. At the ſame time no ideas of taſte or fine deſign have exiſted amongſt them, and we ſeek in vain for elegance in the magnificence of the richeſt empire of the globe. Their knowledge of mechanical powers is ſo very confined, that we are left to admire, without being able to account for the manner in which they have erected their capital pagodas. It does not appear that they had ever made a bridge of arches over any of their rivers before the Mahomedans came amongſt them. It is to the ſuppleneſs with which the whole frame of an Indian is endowed, and which is ſtill more remarkable in the configuration of his hand, that we are indebted for the exquiſite perfection of their manufactures of linen. The ſame inſtruments which an Indian employs to make a piece of cambric, would, under the rigid fingers of an European, ſcarcely produce a piece of canvaſs. His religion forbids the Indian to quit his own ſhores; he wants nothing from abroad; he is ſo far from being ſolicitous to convert the ſtranger to his own opinions, or from wiſhing him to aſſimilate with the nation, that if a foreigner were to ſolicit the privilege of worſhipping Viſtnou, his propoſal would be received with the utmoſt contempt. Nothing ſeems to have been wanting to the happineſs of this nation, but that others ſhould have looked on them with the ſame indifference with which they regard the reſt of the world. But not content with the preſents which nature has ſhowered on their climate, they have made improvements when they felt no neceſſities. They have cultivated the various and valuable productions of their ſoil, not to the meaſure of their own, but to that of the wants of all other nations; they have carried their manufactures of linen, to a perfection which ſurpaſſes the moſt exquiſite productions of Europe, and have encouraged with avidity the annual tributes of gold and ſilver which the reſt of the world conteſt for the privilege of ſending to them. They have from time immemorial been as addicted to commerce as they are averſe to war. They have therefore always been immenſely rich, and have always remained incapable of defending their wealth.

From

From this ſpecimen* the Reader, we doubt not, will form an advantageous idea of the ſtyle of the whole performance; nor will his expectation ſuffer any great diſappointment, on a thorough peruſal of the Hiſtory itſelf; which in general, is neatly and correctly written; if we except a few ſlight vulgariſms, ſuch as *lay* for *lie*, *laid* for *lay*, &c. which we commonly obſerve in the news-papers, but are ſorry to ſee in this otherwiſe elegant and very ſenſible performance. The work is embelliſhed with a conſiderable number of uſeful maps and plans, well engraved; and the narrative is continued to the year 1755 inclusive. We ſuppoſe another volume is intended; as the Military Tranſactions of the ſubſequent years are equally important, and worthy to be recorded, as any that happened during the period comprized in the preſent volume.

N. B. If this ingenious Author favours us with a continuation of the work, we hope that a good Index will not be forgotten, at the concluſion of it.

* We have avoided entering into the particulars of the Military Hiſtory here given of our late wars in the Eaſt Indies, as the events are ſo recent and well known; and as we have likewiſe ſo often had occaſion to make extracts from a variety of late publications relative to the eaſtern parts of the globe.

CATO *Tragoedia. Autore clariſſimo viro* JOSEPHO ADDISON, *inter Angliæ noſtræ Principes Poëtas jure numerando, omiſſis Amatoriis Scenis, Latino Carmine verſa.* 8vo. 2s. 6d. Kearſly.

WE apprehend, that the little encomium on Mr. Addiſon in this title-page, will be thought but ill adapted, even by thoſe who think very highly of the abilities of that illuſtrious Author. As an ethic Writer, he certainly merits the moſt diſtinguiſhed praiſe, but to give him rank with the beſt Engliſh Poets, muſt be an ill-judged compliment, which, upon the compariſon, would rather diminiſh than increaſe his literary reputation.

The Tranſlator of Cato, in a ſhort, but not inelegant Latin preface, dated from Bruges, apologizes for the omiſſion of the love-ſcenes; and produces, in his defence, the opinion of Voltaire. He might, indeed, have cited the Marquis D'Argens, and many other reſpectable Writers, who have condemned thoſe inſipid love-ſcenes: but, in our opinion, no apology was neceſſary for the omiſſion of them. He alſo intreats the candour and indulgence of the Reader, to an Author under the diſtreſſes

and inconveniences of exile. For our parts, as Reviewers, we ſhould of courſe treat him with candour, but, as men, we ſincerely feel for his misfortunes, and pity a man of letters, and an Engliſhman, in ſuch circumſtances.

This tranſlation of Cato is, in general, very elegant, and executed with great ſpirit throughout. The ſtyle approaches neareſt to that of Seneca, the Tragoedian, and, though not ſo turgid, is, at leaſt, as nervous. The following paſſage is an inſtance of cloſe, conciſe, and forceful expreſſion.

PORCIUS.

Ille, mihi crede, impio
Qui Scelere paritur, ſplendide mendax honor
Haud invidendus fuerit. O quanto magis
Operoſa Patris inclyti virtus nitet!
Spiſſâ Malorum Nube depreſſus licet
Multa aſpera tulit, major e dubiis tamen,
Micuit Procellis, Luce conſpicuus novâ;
Multa quoque Bello paſſus, infelix ſacra
Dum Jura Libertatis & Romæ aſſerit.

PORCIUS.

Believe me, Marcus, 'tis an impious greatneſs,
And mix'd with too much horror to be envied;
How does the luſtre of our father's actions
Thro' the dark cloud of ills that cover him,
Break out and burn with more triumphant brightneſs!
His ſufferings ſhine, and ſpread a glory round him;
Greatly unfortunate, he fights the cauſe
Of Honour, Virtue, Liberty, and Rome.

The three verſes that follow theſe in the ſpeech of Porcius, our Tranſlator has judiciouſly omitted, as containing little more than what had been expreſſed in the two preceding lines.

The diction of the following verſes is, agreeable to the ſentiment, nervous and bold.

SYPHAX.

At quid interea Cato?

SEMPRONIUS.

Vidiſti Atlanta: Vertice ſuperbo in Poli
Minatus Aſtra inter procelloſos notos
Cœlique Fulmina arduum attollit caput,
Dum fractus infra marmore effuſo pedem
Tundit furentum vaſtus undarum globus.
Sic ille durus, rigidus, et intractabilis,
Inter ruinas fortis adverſæ altior
Inſurgit, elatoque tumidus Cæſarem
Deſpectat oculo.

SYPHAX.

SYPHAX.

But how ſtands Cato?

SEMPRONIUS.

Thou haſt ſeen Mount Atlas!
While ſtorms and tempeſts thunder on its brows,
And oceans break their billows at its feet,
It ſtands unmov'd, and glories in its height:
Such is that haughty man, his towering ſoul,
Midſt all the ſhocks and injuries of Fortune,
Riſes ſuperior, and looks down on Cæſar.

Sometimes, however, the Tranſlator has not been ſufficiently careful to exhibit the ſenſe of his Author, even where it was great, or conſequential. For inſtance, where Juba ſays of Cato,

——— I'd rather have that man
Approve my deeds, than Gods for my Admirers.

Theſe verſes are inadequately rendered by the following line:

Nil curo reliqua. Sit modo placidus Cato!

In the ſcene between Syphax and Juba, where the old General provokes the Prince, and then ſays, aſide, 'I have gone too far,' the Tranſlator has it, 'Me longius animi ardor incautum tulit.'

But the *Animi Ardor* here is unnatural, becauſe it was not that which had led Syphax to take ſuch liberties with his Prince, as he himſelf very well knew, but a manœuvre of over-acted cunning. This expreſſion of Syphax in the tranſlation, would be more proper were it not to be ſpoken aſide, yet the *Scorſim* is added.

But theſe, and ſome other little inaccuracies, do not take off much from the merit of the whole, which we recommend to the peruſal of our claſſical Readers, and promiſe them all the entertainment that ſuch a work can afford.

This verſion might alſo be uſeful in Schools; as it would aſſiſt the higher claſſes to conquer the Engliſh Idiom in their Latin compoſitions and tranſlations.

A practical Method for finding the Longitude and Latitude of a Ship at Sea, by Obſervations of the Moon; with general Rules, for computing the ſame, illuſtrated by Examples. Together with all the neceſſary Tables, and their Explanations. To which is added, Tables of the Time the Moon paſſes the Meridian of London, and her Declination for the Years 1763 and 1764. With Examples of their Uſes in finding the Latitude and Variation.

tion. By Robert Waddington, Teacher of the Mathematics, in Three-Tun-Court, Miles's-lane, near the Monument, London. 4to. 3s. ſewed. Mount and Page.

IT is well known, that the only help our Seamen have been hitherto acquainted with for correcting their Journals, is the latitude of the place, deduced from obſervations made on the ſun or fixed ſtars. There would, indeed, be no occaſion for correction, could the courſe ſteered, and diſtance ſailed, be always depended upon, becauſe the true place of the ſhip might from thence, at all times, be very eaſily found: but there are ſo many accidents that contribute to viciate both the courſe and diſtance, that the deductions are too uncertain to be depended upon; and even a knowlege of the latitude very inſufficient to correct theſe errors. It has therefore been long deſired that ſome method could be found, whereby the difference of longitude might be deduced to the ſame degree of exactneſs as we can at preſent determine the latitude; as this diſcovery would render the art of Navigation compleat, and prove the means of ſaving many valuable ſhips, together with the lives of great numbers of our ſeamen; conſequently, of the laſt importance to a trading nation. It is, therefore, no wonder that the Legiſlature ſhould offer large rewards to thoſe who ſhould perfect a diſcovery ſo intereſting to the advantage and honour of Great Britain.

In the twelfth year of Queen Anne, a bill was paſſed for providing a public reward for ſuch perſon or perſons as ſhall diſcover the longitude at ſea. By this act the ſum of ten thouſand pounds is offered as a reward, if the method determines the longitude to one degree of a circle, or ſixty geographical miles; fifteen thouſand pounds if it determines it to two thirds of that diſtance; and twenty thouſand pounds if to half that diſtance. Such munificent offers gave occaſion to a vaſt number of ſchemes, many of which were evidently no other than the effects of diſtempered brains; tho' others were of a very different nature, being founded on demonſtrable principles.

It is ſufficiently known, that if by any contrivance whatever, the hour of the day at the ſame point of abſolute time in two different places can be obtained, the difference of longitude between thoſe places is alſo known; and by comparing the times together, it is eaſy to pronounce which place lies to the weſtward of the other. Conſequently, if two or more perſons can view the ſame phenomenon at two or more places, and pronounce the time at each place when ſuch appearance was viſible; or if the time when any notable appearance will happen at any place, be predicted, and the time when that appearance was viſible at any other place was determined, theſe times being compared together,

gether, will give the difference of meridians, or difference of longitude between the two places. Now ſince an eclipſe of the moon proceeds from nothing more than the interpoſition of the earth between her and the ſun, by which means ſhe is prevented from reflecting the light ſhe receives from the ſun, the moment any part of her body becomes deprived of the ſolar rays, it is viſible to all thoſe people who can ſee her at the ſame time; whence if two or more different perſons, at two or more different places, obſerve the times when it firſt began or ended, or note the time when any number of digits was eclipſed, or when the ſhadow begins to cover or quit any remarkable ſpot; the difference of theſe times when compared together, will give the difference of longitude between the places of obſervation. And of theſe we have ſeveral inſtances inſerted in the works of Mr. Flamſtead, the Tranſactions of the Royal Society, the Memoirs of the Royal Academy of Sciences at Paris, and other literary Memoirs.

The longitudes of places may alſo be determined from the obſervations of ſolar eclipſes; but theſe being encumbered with the conſideration of parallaxes, are far leſs proper for this purpoſe than thoſe of the moon: and as each of theſe happen very rarely, another expedient has been thought of;----the eclipſes of Jupiter's ſatellites.

Obſervations have demonſtrated, that neither Jupiter nor his attendants have any native light of their own, but ſhine with a luſtre borrowed from the ſun; whence it happens, that each ſatellite, in its revolution about Jupiter, affords two opportunities for obſervation; one at its entrance into the ſhadow, the other at the entrance of its paſſage behind its body; whence it happens, that at each revolution of the ſatellite there are four remarkable appearances, by the obſervation of any one of which the problem may be ſolved; but the ingreſs or egreſs of the ſatellite into, and from under the body, is not ſo much regarded by Aſtronomers as the immerſion and emerſion into and out of the ſhadow; becauſe the ſwift motion of the ſatellites plunge themſelves ſo quick into the ſhadow of Jupiter, that it is not at all difficult to pronounce, by a proper teleſcope, the exact time of their immerſion and emerſion. Now as theſe phenomena happen at the ſame moment of abſolute time, if a catalogue of theſe eclipſes be publiſhed, for the meridian of any one place, obſervations made under a different meridian, compared with the times in the catalogue, will give the difference of longitude between thoſe places.

Beſides theſe, there is another method equally uſeful, expeditious, and certain, namely, the appulſes of the moon to certain fixed ſtars, and their occultations by means of her body;

for the moon finiſhing her revolution in the ſpace of twenty-ſeven days, ſeven hours, and forty-three minutes; there are few clear nights but the moon paſſes over, or ſo near ſome fixed ſtar, that their difference, or the time of viſible conjunction, may be obtained, and thence the difference of longitude determined.

The laſt method, Mr. Waddington has improved in the treatiſe under conſideration, the longitude being determined by obſerving the diſtance of the ſun and moon, or the moon and ſome known fixed ſtar or ſtars; and from the account he has given us in this work, there is great reaſon to hope, that his ſucceſs will animate others to put the method in practice, as it cannot fail of proving of the utmoſt importance to Navigation. And what renders this method ſtill more eaſy to the Practitioner, is, that the neceſſary obſervations are made with a Hadley's Quadrant. At the ſame time the Author has given ſuch plain directions for performing the calculus neceſſary to find the longitude from obſervation, that we will venture to aſſure the Navigator, he will find no difficulty in making himſelf maſter of ſo uſeful a diſcovery, but what a little attention, and ſedulous application will eaſily overcome; eſpecially as Mr. Waddington has added ſeveral tables, which tend greatly to facilitate and ſhorten the operations. We may therefore congratulate our countrymen, that by the method here explained, and the accurate time-piece conſtructed by the ingenious Mr. Harriſon, (a full account of which will ſhortly appear in our Review) the great Deſideratum in Navigation, the diſcovery of the Longitude, will be ſoon compleated, and conſequently the art itſelf reach its ultimate perfection.

MONTHLY CATALOGUE,

For OCTOBER, 1763.

RELIGIOUS *and* CONTROVERSIAL.

Art. 1. *A Letter to the Reverend the new-elected Lecturers of St. M—y W—c—l, containing ſome Hints of the greateſt Importance; in which the Intereſts of all the Lecturers in London, &c.* are *greatly concerned. Earneſtly recommended to the Peruſal of the Clergy and Laity of the Church of England. To which is added, an Appendix, addreſſed to the Subſcribers to the Evening Lectures of St. Swithin's, London-Stone; St. Anne's, Aldergate; St. James's, Duke's Place, &c. &c.* By J. S——, Eſq; 8vo. 6d. Keith.

THIS 'Squire S——, who has given a Lecture to the Lecturers, is probably no other than a diſappointed Candidate.—But, be that

that as it may, he is certainly one of thoſe miſtaken good people, who, with heads full of Symbols, and Creeds, and Catechiſms, make unmeaning diſtinctions between Religion and Morality. 'Preach not Seneca and Epictetus, ſays he, but Jeſus Chriſt.' Now, if many of the doctrines laid down by Seneca and Epictetus are the ſame with thoſe of Chriſt, how ridiculous is this! Lactantius, who, for aught we know, might be as great a Divine as 'Squire S——, has left it on record, that the doctrines of the different ſects of Philoſophers united, contain all the *moral* precepts of Jeſus Chriſt. Can any thing more be ſaid to their CREDIT?

Art. 2. *A Voice of Glad Tidings to the Jews and Gentiles, from the Myſteries of the Firſt-born and Firſt-Fruits under the Law of Moſes, the Servant of Shadows, explained by the Goſpel of Jeſus Chriſt, the Lord in the Spirit and Truth. Wherein the phyſical Ground of Regeneration is ſhewn, and the Salvation of all Men is proved from the Oracles of God in both Covenants.* By Richard Clarke*, Preacher of the Everlaſting Goſpel, in the Evenings of the Sixth Day of the Week. 8vo. 3s. 6d. ſewed. Townſend.

A B R A C A D A B R A.

* Author of the Calculations on the Numbers of Daniel and John; (ſee Review, vol. XXI. p. 356.) of the Explanation of the Sabbatical Year; (ſee Review, vol. XXII. p. 168.) and of the Feaſt of Trumpets, or the Firſt Day of the Seventh Month of the Law. See alſo Review, vol. XX. p. 611, Eſſay on the Number *Seven*.

Art. 3. *The Oeconomy of the Covenants between God and Man: Comprehending a compleat Body of Divinity.* By Herman Witſius, D. D. Profeſſor of Divinity in the Univerſities of Francker, Utrecht, and Leyden. Tranſlated from the Latin, and Reviſed by William Cruikſhanks, D. D. 8vo. 3 Vols. 15s. Dilly.

A work recommended by ſuch LEARNED, ORTHODOX Divines as Dr. John Gill, Dr. Walker, Mr. Hall, Mr. Brine, Mr. King, Mr. Gibbons, and above all by the late moſt RATIONAL Mr. James Hervey, can ſtand in no need of a character from any other Reviewers. Beſides, we have already, on more than one occaſion, expreſſed our regard for *German Divinity* in general.

POETICAL.

Art. 4. *Don Coblero; or, the Mock Baron. A Poem.* 8vo. 1s. Hinxman.

It is plain, that this Gentleman's Muſe only went out on the humble errand of Muſhroom-gathering, but, by an unfortunate miſtake, ſhe has brought home a baſket of fuzzballs.—Don Coblero is a feeble imitation of the celebrated Hudibras: it is a poor ſtory, as poorly told; and the Author ſeems to be one of the unhappy people, who miſtake a violent *inclination* to write, for *abilities*.

Art. 5. *A Bavin of Bays: Containing various original Eſſays in Poetry.* By a Minor Poet. 12mo. 3s. ſewed. Fletcher, &c.

As this modeſt minor Bard humbly ſubmits his caſe to the mercy of 'Judge Criticiſm, and his Court of Inqueſt,' and, beforehand, pleads guilty to whatever indictment may be brought againſt him, for feloniouſly pilfering 'a little of the *ſpray-wood* from about the precincts of Parnaſſus,' we think the poor Culprit is ſomewhat entitled to the mercy he with ſo much humility ſolicits; eſpecially as the ſprigs he has purloined, are only taken from ſo ordinary a ſhrub as the *Laurus Vulgaris* of Ed. Ward, J. Coppywell, and other poetical Botaniſts, of the minor claſs.

Art. 6. *A Dialogue between Mars and Britannia, on the preſent Peace.—With Obſervations and Reflections.* 4to. 6d. Parker.

Low enough to be the work of ſome patriotic Cobler, but not ſenſible enough to come from the ſhrewd Cobler of Cripplegate.

Art. 7. *The Poetical Calendar. Vol.* VIII. *for Auguſt.* 12mo. 1s. 6d. Coote.

This volume contains ſome curious and ſcarce remains of Milton, Atterbury, &c. but the piece aſcribed to Cowley, is much more in the ſtyle and manner of Andrew Marvel than of that Poet.

POLITICAL.

Art. 8. *Another Anſwer to the Letters of the Right Hon. William Pitt, Eſq; to Ralph Allen, Eſq; in which the Reaſons are aſſigned for not venerating the Adminiſtration of that late Secretary of State, and for Subſcribing to the Term* adequate, *in relation to the Peace.* By *another* Member of the Corporation of Bath. 8vo. 1s. Nicoll.

In the Advertiſement prefixed to the Biſhop of Glouceſter's treatiſe on the Doctrine of Grace, the Author had obſerved, that if Mr. Pit had done two things, he would, for the firſt time, have been a Copier; and of no leſs a man than Scipio Africanus: firſt, 'if (addreſſing himſelf to Mr. Pitt) you had undertaken the vindication of your miniſtry;' ſecondly, 'if after vindicating it, you had led the people to prayers.'—Now, ſays this Member of the Corporation of Bath, 'As you have neither endeavoured to vindicate your adminiſtration, nor led the Houſe of Commons from their duty to their country, to that to their God, it remains that you are totally unlike the Roman whom the Biſhop obliquely inſinuates you reſemble.' In proof of this notable inference, the Author enters on a ſuperficial compariſon of 'the qualities and actions' of the Roman and the Engliſhman; and, in every grand circumſtance of their lives and conduct, endeavours to evince the 'compleat diſſimilitude' between the characters, and public behaviour, of Africanus and Pitt. In the courſe of this parallel, he all along treats the latter with great acrimony; and does not ſpare his Right Reverend Encomiaſt. Neither the Patriot nor the Prelate, however, need be greatly mortified on account of any thing contained in this railing performance;

formance; which is tediously eked out with the old story of our unfortunate expedition to Rochfort: and which the Pamphletteer insists, was fatally influenced by the memorable treaty of *Closter-Seven*. His arguments on this head are taken from the Trial of Sir John Mordant; and, as the Author expresses it, 'other evidence, equally undeniable:' the examination, and cross-examination of which we leave to those who have more leisure to rake into these political embers.

Art. 9. *The Rights and Liberties of the People of England vindicated. Proving, that the Freedom of an Englishman's Person, and his Property in his Goods, have been more than Thirty Times confirmed by the Monarchs of England.* 8vo. 1s. Nicoll.

This is the most impudent piece of patchwork we remember to have seen. It is nothing more than a transcript of the famous arguments of Cooke, Littleton, Selden, &c. And all the proof we find that an Englishman's freedom, &c. has been more than thirty times confirmed, is an assertion of Mr. Selden's, that Magna Charta has thirty times received the royal assent. They who know any thing of the matter, know, that Mr. Selden spoke truth; but it was incumbent on this title-page Weaver, to have produced higher authority, before he could presume to establish it as proof. In short, there is nothing in this Medley which the Writer can call his own, but a preface of a single page; and that is neither sense nor grammar. Such Vindicators of the public Liberty, deserve to lose their own.

Art. 10. *The Anatomy of a late Negociation. Earnestly addressed to the serious Consideration of the People of Great Britain.* 4to. 1s. Wilkie.

They who are not wholly blinded by prejudice, or biassed by interest, cannot read this pamphlet without feeling the power of conviction. It is penned with great candour and good sense: though probably it might be more palatable to the multitude, if it was seasoned with party zeal and scurrilous invective. The Writer expresses himself like a sincere Patriot, offended at the excesses of both parties, and jealous of an overbearing influence in either. When will the public learn moderation? When will they be convinced of this certain truth, that Zealots are but the Tools of Faction!

Art. 11. *Considerations on the prevailing Spirit of the present Times. In a Letter to the Scots Nation.* 8vo. 6d. Sandby.

The Author assumes the benevolent office of a Moderator between the *North* and *South* Britons; whom he tenderly and kindly exhorts to behave toward each other as friends and brethren: forbearing those idle feuds, and invidious distinctions which have lately interrupted the harmony and good understanding that subsisted between the sister nations, before a certain North-British Nobleman became Prime Minister.

MISCELLANEOUS.

Art. 12. *The British Plutarch, or Biographical Entertainer. Being a select Collection of the Lives at large of the most eminent Men,*

Men, natives of Great Britain and Ireland; from the Reign of Henry VIII. *to George* II. *both inclusive, whether distinguished as Statesmen, Patriots, Warriors, Divines, Poets, Philosophers, Adorned with Copper-plates.* Small Duodecimo, 12 Volumes, 18s. sewed. Dilly.

Since Lilliputian volumes came so much into fashion, we have had many great books in miniature: and to say the truth, such little collections are well calculated for your little Readers, who are not able to manage a folio.

This minute system of British Biography cannot fail of being acceptable to young Readers; but it were to be wished, that the Editor had spared himself the expence of the curious copper-plates with which this work is *not* embellished. Here is Lord Stair more frightful than General Blakeney on an ale-house sign; and Henry Fielding the exact resemblance of Jonathan Wild in the frontispiece of a penny history. Surely such extraordinary figures are not intended to give the rising generation an improved taste in the arts of design and sculpture!

We have observed very little in this small collection, that can be called entirely *new*, although there are one or two sketches of eminent persons, who are omitted in the Biographia Britannica, and in the Biographical Dictionary, lately published in eleven volumes *octavo**; particularly the celebrated Dr. Berkley, Bishop of Cloyne. The following anecdotes may be new to many of our Readers; but as to their authenticity, we have nothing to say, as this Compiler appeals to no authorities; nor do we, at present, recollect where we have met with these particulars before.

'George Berkley was the son of a Clergyman in Ireland, of a small living, but at the same time remarkable for his learning and piety, he therefore gave his son the best education his circumstances would admit of; and, when fitted for the university, taxed his little fortune, in order to send him to Trinity college, Dublin.

'Here he soon began to be looked upon, as the greatest genius, or the greatest dunce, in the whole university; those who were but slightly acquainted with him, took him for a fool; but those who shared his most intimate friendship, looked upon him as a prodigy of learning and good-nature. Whenever he appeared abroad, which was but seldom, he was surrounded by a crowd of the idle or the facetious, who followed him, not to be improved, but to laugh. Of this he frequently complained, but there was no redress; the more he fretted, he became only the more ridiculous. An action of his, however, soon made him more truly ridiculous than before; curiosity leading him one day to see an execution, he returned home pensive and melancholy, and could not forbear reflecting on what he had seen. He desired to know what were the pains and symptoms a malefactor felt upon such an occasion, and communicated to his Chum the cause of his strange curiosity; in short, he resolved to tuck himself up for a tryal; at the same time desiring his Companion to take him down at a signal agreed upon.

'The Companion, whose name was Contarine, was to try the same experiment himself immediately after. Berkley was accordingly tied up

* For an account of this work, see Review, vol. XXVII. p. 30.

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to the cieling, and the chair taken from under his feet; but ſoon loſing the uſe of his ſenſes, his Companion, it ſeems, waited a little too long for the ſignal agreed upon, and our Enquirer had like to have been hanged in good earneſt; for as ſoon as he was taken down, he fell, ſenſeleſs and motionleſs, upon the floor. After ſome trouble, however, he was brought to himſelf; and obſerving his band, "Bleſs my heart, Contarine" ſays he, "you have quite rumpled my band." When it came to Contarine's turn to go up, he quickly evaded the propoſal; the other's danger had quite abated his curioſity.

'Still, however, Berkeley proceeded in his ſtudies with unabated ardour. A fellowſhip in that college is attained by ſuperior learning only; the Candidates are examined in the moſt public manner, in an amphitheatre erected for that purpoſe, and great numbers of the Nobility and Gentry of the city are preſent upon the occaſion. This examination he paſſed with the utmoſt applauſe, and was made a Fellow, the only reward of learning that kingdom has to beſtow.

'Metaphyſical ſtudies are generally the amuſement of the indolent and the inquiſitive; his buſineſs as a Fellow, allowed him ſufficient leiſure, and his genius prompted him to ſcrutinize into every abſtruſe ſubject. He ſoon, therefore, was regarded as one of the beſt Metaphyſicians in Europe; his logic was looked upon rather as the work of a man ſkilled in Metaphyſics, than in the dialectic of the ſchools; his treatiſe upon matter, was alſo thought to be the moſt ingenious paradox that ever amuſed learned leiſure; and many were the anſwers it procured amongſt all the Literati of Europe.

'His fame as a Scholar, but more his converſation as a man of wit and good-nature, ſoon procured him the friendſhip and eſteem of every perſon of fortune and underſtanding; among the reſt, Swift, that lover, yet derider, of human nature, became one of the moſt intimate, and it was by his recommendation that he was introduced to the Earl of Peterborough, who made him his Chaplain, and took him, as his Companion, on a tour which he made through Europe.——

'Some time after his return, he was promoted to a deanery, in which ſituation he wrote his Minute Philoſopher, one of the moſt elegant and genteel defences of that religion which he was born to vindicate, both by his virtues and his ingenuity. It was at this time alſo, that he attempted to eſtabliſh an univerſity for our American colonies, in Bermudas, one of the Summer iſlands. Doctor Depuſch, an excellent Muſician, and ſome others of great abilities, were engaged in this deſign, and actually embarked in order to put it in execution; but the ſhip being caſt away, Berkeley was left to contrive ſomething elſe to the advantage of his country.

'He was alſo deeply intereſted in a ſcheme for *promoting* [the Author's expreſſion] the Engliſh language, by a ſociety of Wits and men of genius, eſtabliſhed for that purpoſe, in imitation of the academy of France; in this deſign Swift, Bolingbroke, and others, were united; but the whole dropt by the death of Queen Anne, and the diſcontinuance of Harley from being Prime Miniſter.

'His friendſhips and connections, however, did not, as was the caſe with Swift and ſome others, prevent his promotion; he was made Biſhop of Cloyne; and ſure none ever had juſter pretenſions to the mitre than he! No man was more aſſiduous or punctual in his duty, none exacted

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it more ſtrictly from his inferior Clergy, yet no Biſhop was ever more beloved by them. He ſpent his time with the utmoſt chearfulneſs, innocence, and humanity; the meaneſt peaſant within ten miles of his ſeat, was familiar with him; thoſe of them that wanted, ſhared his bounty; and thoſe that did not, had his friendſhip and advice. The country which was deſolate and unimproved, he took the utmoſt pains to improve, and attempted to ſet an example of the proper methods of agriculture to the Farmer, as he had before of piety and benevolence to the whole kingdom.

'Metaphyſical ſtudies were his amuſement, and the diſpenſations of charity he looked upon as his duty.——But the opinions of Metaphyſicians he, at laſt, began to contemn, and to doubt of the certainty, not only of every argument upon this ſubject, but even of the ſcience. He therefore turned his thoughts to more beneficial ſtudies, to Politics and Medicine, and gave inſtances in both, of what he could have done, had he made either his particular ſtudy.

'In politics, a pamphlet publiſhed by him, entitled, The Queriſt, is a fine inſtance of his ſkill, and was attended with ſome beneficial circumſtances to his native country.——His treatiſe on Tar-water rendered him more popular than any of his preceding productions, at the ſame time that it was the moſt whimſical of them all. Here he pretends to prove, *a priori*, the effects of this, ſometimes, valuable medicine; but then he extends them to every, and even oppoſite diſorders.—The public were long undeceived before his Lordſhip, who was the inventor, could be ſo. He had built an hoſpital at his own expence, near his gate, and to it all the poor were welcome; he attended them himſelf as Phyſician; doſed them with tar-water, of the virtues of which he was entirely confident.—His intention in this particular cannot be ſufficiently applauded, though, perhaps, the ſucceſs might not have anſwered his expectations. Perhaps he carried his veneration for tar-water to an exceſs: he drank it in abundance himſelf, and attempted to mend the conſtitutions of his children by the ſame regimen: this, however, he could never effect; and, perhaps, his deſire of improving their health, and their underſtanding, at which he laboured moſt aſſiduouſly, might have impaired both. But his faults, if we know of any, all proceeded from motives of humanity, benevolence, and good-nature.

'He preſerved the cloſeſt intimacy with the Gentlemen of the neighbourhood; and while he cultivated the duties of his ſtation, he was not unmindful of the innocent amuſements of life: muſic he was particularly fond of, and always kept one or two exquiſite performers to amuſe his hours of leiſure.

'His income he was entirely contented with; and when once offered a biſhopric much more beneficial than that he poſſeſſed, he declined it, with theſe words, "I love the neighbours, and they love me; why then ſhould I begin, in my old days, to form new connections, and tear myſelf from thoſe friends whoſe kindneſs to me is the greateſt happineſs I enjoy." Finding his health and conſtitution impaired beyond the power of medicine, or his own tar-water, to reſtore, he removed to Oxford, an univerſity he always loved, and at which he received a great part of his education.

'After a ſhort paſſage, and a very pleaſant journey, he arrived at this famous ſeat of learning, where he was viſited by many of his former friends

friends and admirers: but the certainty there was of ſpeedily loſing him, greatly damped the pleaſure they would otherwiſe have had in his company. In a ſhort time after his arrival he expired, greatly regretted, by the poor, whom he loved, and the learned, whom he had improved!'

The Author of the foregoing brief account of this truly great man, has neither mentioned the year of his birth nor of his death. The latter we are enabled to ſupply. The worthy Biſhop died on the 14th of January, 1753. We would alſo add, that his principal motive for going to reſide at Oxford, was, that he might himſelf ſuperintend the education of his ſon, whom he accompanied thither: and alſo for the ſake of paſſing two or three years among the Literati in that noble ſeminary. To the credit of Lord Cheſterfield, it ſhould alſo be remembered, that it was he who made Dr. Berkley the offer of exchanging his biſhoprick for a better; altho' this amiable Prelate did not chuſe to accept it: acting, in this inſtance, like Plutarch—who being aſked, why he reſided in his native city, ſo obſcure and ſo little—"I ſtay, (ſaid he) leſt it ſhould grow leſs."

Art. 13. *The Young Man's Book of Knowlege: Being a proper Supplement to* The Young Man's Companion. By D. Fenning, Author of the Royal Engliſh Dictionary, Univerſal Spelling Book, Uſe of the Globes, &c. 12mo. 3s. Crowder, &c.

Mr. Fenning, whoſe former labours we have occaſionally recommended to the youth of this country, has given a judicious Compendium of many things neceſſary for the improvement of younger minds, and the inſtruction of the ignorant, of whatever age or claſs, viz. Theology, Chronology, (particularly that of the Britiſh hiſtory) Geography, Geometry, and Natural philoſophy, in their various branches, and Muſic. He has choſen the Socratic form, and has managed his converſations more naturally than many others who have followed this familiar method of conveying inſtruction.

Art. 14. *The Seaman's faithful Companion; being religious and prudential Advice to Sea-Officers, Maſters in the Merchants Service, their Apprentices, and Seamen in general: Alſo Prayers ſuited to their various Occaſions: With an hiſtorical Account of the glorious Victories obtained by his Majeſty's Arms in the late War; and a Liſt of the Enemy's Ships taken. To which is added, the Archbiſhop of Tuam's Eſſay toward making the Knowlege of Religion eaſy; and an Abſtract of his plain Account of the Sacrament.* By Jonas Hanway, Eſq; 12mo. 1s. 6d. bound. Rivington.

Mr. Hanway has here compiled a work very judiciouſly calculated for the ſervice of a ſet of men to whom, as he juſtly remarks, we are *all* under the higheſt obligations, and to whom our children may be no leſs obliged. As the book is very cheap, being of a bulk far exceeding the uſual proportion to ſuch a price, and containing ſo great a variety of uſeful materials, we could wiſh to recommend it as a proper preſent to young Seamen in general, eſpecially to poor boys, who cannot afford

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to *purchaſe* inſtruction. It ſeems to have been drawn up under the auſpices of the Marine Society; of which worthy and public-ſpirited body, the Author is an active and diſtinguiſhed member: and his experience in many of the moſt intereſting concerns of a commercial people, could not but peculiarly qualify Mr. Hanway for a work of this kind. For, as he himſelf likewiſe obſerves, with reſpect to the religious part of the book, it is an abſurd prejudice to think, that ſuch a work cannot be performed by men of buſineſs. 'The learned and pious, ſays he, ſometimes poſſeſs no other quality than learning and piety:'—which is a very juſt hint at the true cauſe whence it often happens, that well-meant treatiſes, compoſed by worthy Divines, in their cloſets (ſecluded, in a great meaſure, from a general intercourſe with, and a due knowlege of, the world) do but ill anſwer the laudable deſign of their publication. Their Authors commonly talk of ſin and wickedneſs, in ſuch vague and indiſtinct terms, that their documents only ſeem like ſounding braſs, or a tinkling ſymbal: while ſuch Writers as Mr. Hanway bring things home to the buſineſs and boſoms of the people to whom they addreſs themſelves.——As Horace ſays,

Reddere Perſonæ ſcit convenientia Cuique.

Art. 15. *The Engliſhman in Bourdeaux. A Comedy. Written in French*, by the celebrated Monſ. FAVART. Acted with univerſal Applauſe at the Theatre-royal in Paris. Tranſlated by an Engliſh Lady now reſiding in Paris. 8vo. 1s. Kearſly.

Monſ. Favart has, in the character of Brumpton, a Priſoner of War at Bourdeaux, generouſly complimented the Engliſh nation, on the open plainneſs and honeſt bluntneſs of their manners, their inflexible courage, their love of liberty, and other national virtues; at the ſame time that he pleaſantly rallies their gravity and gloom, their want of politeneſs, and their proneneſs to national prejudices.—The original has merit; but we cannot ſay ſo much of the tranſlation.—The title-page informs us, that this comedy has had a more extraordinary run at Paris, than any other new piece, in the memory of the preſent frequenters of the French ſtage.

Art. 16. *A Dictionary, Spaniſh and Engliſh, and Engliſh and Spaniſh: Containing, the Signification of Words, with their different Uſes; the Terms of Arts, Sciences, and Trades; the Conſtructions, Forms of Speech, Idioms uſed in both Languages, and ſeveral Thouſand Words more than any other Dictionary; with their proper, figurative, burleſque, and cant Significations, &c. Alſo the Spaniſh Words accented and ſpelled according to the modern Obſervations of the Royal Spaniſh Academy of Madrid.* By H. S. Joſeph Giral Delpino, Teacher of the Spaniſh Language in London. Folio. 1l. 10s. Millar.

Mr. Delpino's motives for the preſent undertaking, with his idea of want of ſuch a compilation in this country, are thus ſet forth in his Introductory Advertiſement:

'The curious and profitable application, ſays he, of this nation, to the principal foreign languages of Europe, has encouraged the printing

printing of ſeveral Dictionaries, neceſſary to facilitate the learning of the ſaid tongues; of which the moſt uſeful and neceſſary, to an Engliſh young Merchant is, I believe, the Spaniſh language, for the extenſive and rich trade carried on with Spain, in Europe, and in the Weſt-Indies. At the end of the laſt century was publiſhed, by one Minſhew, a very imperfect and defective Vocabulary, in Spaniſh and Engliſh, without any explanation of the ſeveral meanings of words, neither of expreſſions; ſome years after appeared the Dictionary of Captain Stephens, that ought to be called rather a faulty Collection of the moſt witleſs Conſonances, under the name of Proverbs, with ridiculous commentaries upon their true ſenſe and origin.—Omitting theſe expreſſive adages, theſe ſhort and admirable ſentences *multa paucis*, theſe wiſe maxims expreſſed in few words, and admired by all the learned in the Spaniſh language. At laſt, in 1740, appeared a Dictionary, whoſe ignorant, ſelfiſh, and obſtinate Writer, having before his eyes the moſt learned and uſeful work upon the Caſtilian language of the royal Spaniſh Acedemy of Madrid, followed an Ortography, quite contrary to the true etymology of words, to the common preſent uſe, and to reaſon. Inſtead of inſerting a great many expreſſions and words that he omitted, as well as the explanation of them, he ſtuffed his Dictionary with ſilly tales and ſtories, with ample and uſeleſs deſcriptions of cities, villages, and rivers of Spain and America; he added to this, pedantical declamations againſt the Pope, the King of Spain, and the Spaniſh nation, without any reaſon or motive; ſo he made a performance worſe than any other of the ſame kind, and very unvendible for his Bookſellers, as they have experienced it. This induced me to undertake this work, and to lay down in it the new modern and approved ortography*, eſtabliſhed by the Royal Spaniſh Academy; whoſe obſervations I have followed, being admitted as rules by all the learned in Spain, and approved of by all the modern Writers of that nation. It was high time, nay there was an abſolute neceſſity, to make a new Spaniſh and Engliſh Dictionary: for all languages alter by time and cuſtom; and the Spaniſh has received ſo many alterations, that nobody can pretend to learn it in perfection as it is now ſpoken at Court, and uſed by modern Authors, without new inſtructions. The ç, called Cedilla, which was ſo much in uſe before, is now left off, and the reaſons for it, the Reader will find in my obſervations upon the z ſubſtituted in its place, ſome of the Spaniſh words are ſoftened, and others altered, as more conformable to their etymology from the Latin; as inſtead of Coraçon, we ſay Corazón; for veces, dezír, hazér; vezes, decír, hacér; inſtead of eſtoy, doy, Regnoi; eſtói, dói, Reino; for dava, iva, devo, eſcrivo; daba, iba, debo, eſcribo; for cavallo, govierno; caballo, gobierno, &c.

All theſe alterations, and many others, have been made by the Academy of Madrid, in its Dictionary, which is the only ſtandard for all thoſe who aim at ſpeaking and writing correctly the Spaniſh language.'

Leaving our Readers to their own reflections on the ungenteel manner in which this arrogant Compiler has treated the character of his predeceſſor, we ſhall only remark, that we apprehend, there will appear to have been the leſs occaſion for ſo much aſperity, when it is conſidered, that probably Mr. Delpino would not have been ſo readily en-

* Our Author's ortography, in this inſtance, is, perhaps, ſtudiouſly intended to convince his Readers that he is a true Spaniard.

abled

abled to compile his own Dictionary, if Mr. Pineda, &c. had not written before him, and rendered it a very eaſy taſk for him to follow, after they had cleared the road. It ſeems, therefore, a little ungrateful in our preſent Author, thus to take the benefit of Mr. P——'s lanthorn, and at the ſame time abuſe the guide that ſafely and gratuitouſly conducts him!

Art. 17. *Philaſter. A Tragedy.* Written by Beaumont and Fletcher. With Alterations. As it is acted at the Theatre-royal in Drury-lane. 8vo. 1s. Tonſon.

This play having been generally conſidered as one of the beſt of Beaumont and Fletcher's productions, but juſtly deemed unfit to appear before a modern audience, on account of the indecencies in ſome parts of it, the Editor has endeavoured to obviate the objections brought againſt the piece on that account, by removing thoſe blemiſhes, and by rectifying ſome other improprieties: all which the groſſer taſte prevailing in the earlier part of the laſt century, too readily tolerated, or, poſſibly, even *required*.

As to the form in which the piece is now ſubmitted to the public, the Editor thus modeſtly expreſſes himſelf. 'Some, perhaps, (ſays he) will think that the Editor has taken too many liberties with the original, and many may cenſure him for not having made a more thorough alteration. There are, it muſt be confeſſed, many things ſtill left in the play, which may be thought to lower the dignity of tragedy, and which would not be admitted in a fable of modern conſtruction. But where ſuch things were in nature, and inoffenſive, and ſerved at the ſame time as ſo many links in the chain of circumſtances, that compoſe the action, it was thought better to ſubdue, in ſome meaſure, the intemperance of the ſcenes of low humour, than wholly to reject or omit them. It would not have been in the power, nor, indeed, was it ever in the intention or deſire of the Editor, to give Philaſter the air of a modern performance, no more than an Architect of this age would endeavour to embelliſh the magnificence of a Gothic building with the ornaments of the Greek or Roman Orders. It is impoſſible for the ſevereſt Reader to have a meaner opinion of the Editor's ſhare in the work than he entertains of it himſelf. Something, however, was neceſſary to be done; and the reaſons for what he has done, have already been aſſigned; nor can he repent of the trouble he has taken, at the inſtance of a friend, whom he is happy to oblige, when he ſees himſelf the inſtrument of reſtoring Philaſter to the theatre, of diſplaying new graces in Mrs. Yates, and of calling forth the extraordinary powers of ſo promiſing a Genius for the ſtage as Mr. Powell*.

For us, tho' we cannot but allow, with a brother Critic, that the Editor deſerves to be commended, both for what he *has* done, and what he has *not* done; yet we ſcruple not to declare, that, in our opinion, the ingenious Author of the Jealous Wife ought to be more honourably employed, than in the capacity of Corrector and Refiner of other men's performances;—performances which, after all the alterations and *purifications* that may be thought neceſſary to give them, will, perhaps, by very few, be deemed ſuperior, or even equal, to the productions of his own *Genius*.

* ew Performer; whoſe firſt appearance was in the character of : in which he met with great, and very deſerved applauſe.

The Remainder of the *Catalogue*, with the Sermons, in our next.

On *Saturday*, *Jan.* 7, 1764, will be published, Price 6d.
(to be continued Weekly, and comprized in forty Numbers)
N° I. of a NEW WORK, entitled,

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OF

RELIGION:

Particularly of the

Principal Denominations of Christians,

VIZ.

Of the Church of Rome,
——————England,
——————Scotland,
——Nonjurors,
——Lutherans,
——Presbyterians,

Of the Independents,
——Baptists in General,
——Quakers,
——Antinomians,
——Moravians,
——Methodists in General.

CONTAINING

A succinct and genuine Account of their original and present CONSTITUTION, DISCIPLINE, DOCTRINES, WORSHIP and CEREMONIES: With a general Account of the various Sectaries, of less Note, since the first Establishment of Christianity.

Including a general History of the REFORMATION, and so much of civil and ecclesiastical History as is connected with, or necessary to explain and illustrate the WORK.

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By an impartial Hand.

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To the PUBLIC.

AS the higheſt Attainment of the Human Mind conſiſts in the moſt uſeful Knowledge, and the right Application of it, ſo there are ſcarce any Subjects of Enquiry which have ſo great a Tendency to thoſe valuable Ends, as theſe which are the Matter of this Hiſtory, eſpecially as they are ſo naturally connected with our civil and religious Liberties, and the juſt Foundation of moral Virtue.

Moſt of our late Publications are only intended for Amuſement, but this is alſo calculated for Inſtruction. The Author's Deſign is to furniſh a genuine Hiſtory of Religion, particularly of Chriſtianity in its primeval Purity, and to point out the moſt remarkable Changes and Variations in Doctrine and Ceremonies that have been introduced for 1760 Years, with whatever has been Signal and of Importance, relative thereto in the Annals of our own and other Chriſtian Nations:—His Deſign is likewiſe to exhibit to View, the ambitious arbitrary Meaſures of ſome former Potentates and Prelates; whereby the candid Reader may more readily apprehend what is calculated for the Conſervation of religious and civil Liberty, or to weaken and deſtroy it: And he flatters himſelf that, throughout the whole, ſuch a Variety of Subjects are introduced, ſuch a Diverſity of Characters diſplayed, and ſo many curious Memoirs interſperſed, as will render the Work a Source of uſeful Knowledge, ſuggeſt Matter for ingenious Speculation and uſeful Reflection, aſſiſt the candid Enquirer after Truth in thoſe intereſting Points, and afford a general Satisfaction to the Reader.

This the Author has attempted on a Plan, that is not only entirely new, but, he apprehends, the moſt eligible, and in the Proſecution thereof he has ſpared no Coſt or Pains, to ſelect, digeſt, and methodize the moſt valuable Materials. For theſe Purpoſes he has cultivated an extenſive Correſpondence with Perſons of Genius, frequented ſeveral curious Libraries, particularly that large and valuable Collection of Books and Manuſcripts in the *Britiſh Muſæum*, from whence he has enriched his Work with many original and intereſting Extracts; beſide other peculiar Advantages, which the Author has aſſiduouſly improved for compleating it.

This Work will be printed on a good Paper and Letter, and is intended to be compriſed in four Volumes, Octavo.—The Preface will be publiſhed with the firſt Number, by which the Reader will form a more comprehenſive Idea of the Work.

Notwithſtanding the MS of this Work is nearly compleated, yet the Author particularly invites the Learned and Judicious to contribute whatever may be thought curious or pertinent, which ſhall meet with due Regard, and the Thanks of the Proprietors.

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NUMBER I.

Of A NEW

HISTORY

OF

ENGLAND,

FROM

The Earlieſt ACCOUNTS of BRITAIN,

TO THE

Ratification of the PEACE of VERSAILLES, 1763.

Humbly Inſcribed to the QUEEN.

By Mr. MORTIMER.

Orationi et carmini eſt parva gratia, niſi eloquentia ſit ſumma: hiſtoria quoquo modo ſcripta delectat. PLINY, jun.

LONDON:

Printed for J. WILSON and J. FELL, in Paternoſter-row; and ſold by Mr. FLETCHER at Oxford, Meſſrs. FLETCHER and HODSON at Cambridge, Mr. SMITH at Dublin, and by all the Booksellers in Great Britain and Ireland.

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ADVERTISEMENT.

THE author of this work finds himſelf under the diſagreeable neceſſity of declaring, as the only apology for offering a new Hiſtory of England, that he has examined thoſe that, of late years, have been publiſhed, with the utmoſt care and attention, and has found that the editors have, by no means, fulfilled their engagements with the public; having, in many inſtances, greatly deviated from the plan they propoſed to execute.

So complete, indeed, were ſome of their propoſals, that, if they had been cloſely adhered to, there could not have been the leaſt pretence for ſoliciting the favourable attention of an indulgent people, to a new work on this ſubject: but, while it can be proved, that many material incidents are omitted, and others ſhamefully miſrepreſented, either through ignorance, indolence, or malice; while the riſe and progreſs of the ſciences, of the polite arts, and of the commercial intereſts of this kingdom, are paſſed over almoſt unnoticed, and, on all occaſions, the honour of every invention and improvement is aſcribed, not to Engliſhmen, but to aliens: in a word, while the lives of thoſe heroes who laid the foundation, who planned the glorious ſyſtem of policy, which, at this day, gives us the pre-eminence over all the kingdoms of the earth, are miſerably mutilated and left unfiniſhed; we cannot but think that there is ample room for improvement, and that a path ſtill lies open, which a new hiſtorian may tread with honour, and do ſignal ſervice to his country.

Two Hiſtories of England have lately been publiſhed in ſmall volumes, which, we preſume, are intended for young readers; a third is now offered to the public in Folio, being better calculated for the ſervice of ſuch as are advanced in life, who, generally ſpeaking, are the greateſt readers, and to whom a ſmall type is extremely troubleſome.

As this work is, in all humility, inſcribed to her Majeſty, and the author profeſſes to have the high honour of compiling it principally for the important end of preſenting to our excellent Queen, an Hiſtory, unſullied with calumny and detraction, diveſted of all national prejudice and partiality, and free from the leaſt alliance with party factions; all idle controverſies, political diſputes, and abſtruſe reaſonings, ſhall be ſtudiouſly avoided.

For the ſame reaſons all the abſurd and fabulous conjectures of romantic brains, that have been obtruded on the public, with an air of truth and authenticity, will be totally rejected; but in borrowing from the antient writers, all material incidents that are ſupported by proper evidence, ſhall be retained, and due acknowledge-

acknowledgement made to the merit of thoſe writers, though the future hiſtory be not ſurcharged with prolix extracts from their works, nor the pages extended by uſeleſs pauſes, and tedious diſſertations.

The whole will be divided into proper parts, each diviſion containing a diſtinct epocha, and including, as nearly as the courſe of events will admit, the hiſtory of a century.

At the cloſe of each century, the ſtate of religion, of the arts and ſciences, and of the commercial intereſts of the kingdom, will be brought into one point of view; and a brief but candid account will be given of the celebrated writers and artiſts of that æra, in imitation of the admired plan of Voltaire in his Univerſal Hiſtory.

The chronology ſhall be carefully attended to, as well as the genealogy of the princes who have ſwayed the Britiſh ſceptre. An accurate deſcription will likewiſe be given of all memorable ſieges and engagements by ſea and land, with proper explanations of the military terms; and where the event of battles or any other important facts appear doubtful, all authors of reputation ſhall be referred to, and an opinion ſhall be given in favour of that relation which ſtands ſupported by the credit of the moſt indiſputable evidence.

In a word, to thoſe who have not been "charmed with the whiſtling of a name," the editor appeals for a candid ſcrutiny, and deſires his Hiſtory may be preferred only in proportion as it adheres more ſtrictly to truth and impartiality, than the reſt of our modern Hiſtories.

Smith-Street, Weſtminſter,
Dec. 3, 1673.

T. MORTIMER.

*** *For a Specimen of the Engravings that will be given in this Work, we refer the Reader to thoſe given in an elegant Bible, with Annotations, juſt publiſhed, by the Rev. Mr.* Rider; *which Engravings, ſo much eſteemed by the Public, are executed by Mr.* Grignion, *who, as has been already obſerved, is alſo engaged to engrave the Copper-plates for this Work.*

THE MONTHLY REVIEW,

For NOVEMBER, 1763.

Jeruſalem delivered, an Heroic Poem; tranſlated from the Italian of Torquato Taſſo. By Mr. Hoole. Concluded.

TASSO is great in all his conceptions; but in his enchantments he is magnificent beyond imagination. The ſorceries of Virgil, nay even the *diableries* of Lucan are the ſports of children, when conſidered with theſe; and *Erictho* herſelf, though the moſt potent Witch in the *devildom* of Theſſaly, is a mere Mother Shipton compared to *Iſmeno*. The romantic grandeur of the Gothic Mythology contributed greatly to the magnificence of Taſſo's inchantments: from this, incorporated with the Demonology of the Greeks, he drew his *Specioſa Miracula*; and, as Mr. Bayle thought, he ſhould make the beſt ſyſtem of religion, by adopting what was valuable in each ſect, ſo Taſſo certainly made the beſt figure in conjuration, by uniting the different prodigies of ancient and modern Deviliſm.

In the thirteenth book, the Enchanter Iſmeno determines, by his magic powers, to guard the foreſt from which the Chriſtians ſupplied themſelves with wood for their towers, and other engines with which they attacked the city:

Not far from where encamp'd the Chriſtian bands,
Midſt lonely vales an ancient foreſt ſtands:
Here, when the day with pureſt beams is bright,
The branches ſcarce admit a glimmering light;
Such as we oft in cloudy ſkies ſurvey,
When ſable eve ſucceeds to chearful day.
But when the ſun beneath the earth deſcends,
Here deeper night her dreary veil extends:
Infernal darkneſs ſeems the ſight to fill!
And ſudden terrors every boſom chill!

No Shepherd here his flock to paſture drives;
No Village-ſwain, with lowing herds, arrives:
No Pilgrim dares approach, but, ſtruck with dread,
In diſtant proſpect ſhews the dreary ſhade.
Here, with their Minions, midnight Hags repair,
Convey'd on flitting clouds thro' yielding air:
The one a dragon's fiery image bears;
And one a goat's miſhapen likeneſs wears.
And here they celebrate with impious rite,
The feaſts profane, and orgies of the night.

The above foreſt-painting is well executed, and accompanied with thoſe terrific circumſtances which are here properly introduced, to make the ſcene more awful:

The Sorc'rer hither came, the hour he choſe,
When Night around her deepeſt ſilence throws.
Cloſe to his loins he girt his flowing veſt,
Then form'd his circle, and his ſigns impreſt:
With one foot bare, within the magic ground
He ſtood, and mutter'd many a potent ſound.
Thrice turning to the Eaſt his face was ſhewn;
Thrice to the regions of the ſetting ſun;
And thrice he ſhook the wand, whoſe wondrous force
Could from the tomb recall the buried corſe:
As oft with naked foot the ſoil he ſtruck,
Then thus aloud with dreadful accents ſpoke.

Iſmeno, like Erictho, has two adjurations before his commands are obeyed, and in the latter of each, there is a viſible reſemblance:

Now, fill'd with wrath, he rais'd his voice again:
Why are you thus, ye fiends, invok'd in vain?
Why this delay? or do you wait to hear
More potent words, and accents more ſevere?
Tho' long diſus'd, my mem'ry yet retains
Each deeper art that every power conſtrains.
Theſe lips can ſound that name with terror heard,
That awful name by ev'ry Demon fear'd.

——— ——— *Paretis? an ille*
Compellandus erit, quo nunquam terra vocato
Non concuſſa tremit? LUCAN, Phar. l. vi.

The infernal and aerial ſpirits thus ſummoned by the Magician, take their ſeveral ſtations for the protection of the wood, and each, according to his reſpective allotment,

Invades the trunk, or lurks beneath the leaves.

The Chriſtians go, as uſual, to the foreſt for ſupplies of wood; but are terrified, and driven back, by preternatural ſounds, and dreadful appearances. When, returning to the camp, they related the cauſe of their diſappointment, Alcaſtus, in particular, turns it into ridicule.

He

He ſhook his head, and, ſmiling, thus replied:
By me ſhall ſoon this arduous talk be try'd!
Alone I go yon threatening woods to fell,
Where viſionary ſhapes, and terrors dwell!
No ghaſtly ſpectres ſhall this hand reſtrain,
And fiends ſhall howl, and thunders roar in vain.
Behold, my ſoul each ſecret power defies,
Tho' hell's dire paſſage gape before my eyes!

Thus boaſtful to the Chief the Warrior ſpoke,
Then from the camp his ſpeedy way he took.
At length before his ſight the grove appear'd,
And from within the mingled noiſe he heard.
But ſtill the Knight purſued his courſe unmov'd,
No terrors yet his dauntleſs boſom prov'd.
Now had his feet the ſoil forbidden trod,
When, lo! a riſing fire his ſteps withſtood!
Wide and more wide it ſpread, and ſeem'd to frame
Huge lofty walls, and battlements of flame!
The wondrous fence around the wood extends,
And from the ſounding ax its trees defends.
What monſters arm'd upon the ramparts ſtand,
What horrid forms compoſe the ghaſtly band!
With threatening eyes ſome view him from afar,
And ſome, with claſhing arms, the Champion dare.
At length he flies, but with a tardy flight,
So parts a lion, yielding in the fight.

It was impoſſible for human imagination to conceive any thing grander, or more appoſite, here, than thoſe walls, and battlements of flame, on the top of which ſtood threatening monſters, and horrible chimæras.

The defeated attempt of the boaſtful Alcaſtus, is evidently introduced with great art, by way of foil, to ſet off the more glorious, though not more ſucceſsful, efforts of the gallant Tancred. On theſe efforts the Poet lays out all his powers, and no praiſe can be adequate to that perfection of art and genius with which Tancred's attempt on the enchanted foreſt is conducted and deſcribed:

Meantime in earth has noble Tancred laid
The honour'd reliques of his much-lov'd Maid.
Pale are his looks, his languid limbs appear
Too weak the cuiraſs or the ſhield to bear.
But now the Chriſtian cauſe his ſword requires,
Nor toil, nor danger damps his generous fires;
Heroic ardors all his ſoul enflame,
And give new vigour to his feeble frame.
With native firmneſs arm'd, he haſtes to prove
The ſecret perils of the magic grove.
Unmov'd his eyes the gloomy ſhade behold:
In vain the earthquakes rock'd, the thunders roll'd!

At firſt a ſlight emotion touch'd his breaſt,
But ſoon his ſoul each tranſient doubt ſuppreſt.
Still on he paſs'd, 'till full before his eyes
The burning walls, and flaming ramparts riſe.
At this awhile his haſty courſe he ſtay'd:
What here can arms avail? (the Warrior ſaid)
Shall I, where yon devouring furies wait,
Amidſt the flames attempt a deſperate fate?
Ne'er would I fly from death in glory's ſtrife,
When fame, when public good demands my life.
From uſeleſs perils yet the brave refrain;
The Warrior's courage here were ſpent in vain:
Yet how will yonder camp my flight receive?
What other foreſt can their want relieve?
By Godfrey then the taſk will ſure be try'd;
Theſe fires, perhaps, may vaniſh, when defy'd.
But be it as it may! Th' attempt I claim!
He ſaid; and fearleſs ruſh'd amidſt the flame:
O glorious thirſt of never-dying fame!
At once he leapt, and preſs'd unhurt the ground,
No warmth *upon his arms* the Hero found.
Scarce had he reach'd it, when th' appearance fled,
And all around a diſmal darkneſs ſpread,
And clouds, and tempeſts roſe; but ſoon anew
The ſtorms were vaniſh'd, and the clouds withdrew;
Surpriz'd, but fearleſs noble Tancred ſtood;
And when again the ſkies ſerene he view'd,
With ſteps ſecure he pierc'd th' unhallow'd glade,
And trac'd each ſecret winding of the ſhade.
No wondrous phantoms now his courſe oppos'd,
No burning towers the guarded wood-enclos'd.
But oft the trees, with tangled boughs entwin'd,
Perplex'd his paſſage, and his ſight confin'd.
At length a ſylvan theatre he found;
Nor plant nor tree within the verdant round;
Save in the midſt a ſtately cypreſs roſe,
And high in air advanc'd its ſpreading boughs.
To this the Knight his wandering ſteps addreſs'd,
And ſaw the trunk with various marks impreſt.
Like thoſe (ere men were vers'd in ſcripture lore)
Myſterious Egypt us'd in days of yore.
Amidſt the ſigns unknown he chanc'd to find
Theſe words engrav'd in *Syriac* on the rind:

" O! valiant Knight! whoſe feet have dar'd to tread
Theſe manſions ſacred to the ſilent dead:
If pity e'er thy dauntleſs breaſt could move,
Oh! yet forbear! nor touch the myſtic grove.
Revere the ſouls depriv'd of vital air,
Nor with the dead an impious war prepare."

Theſe words the Knight perus'd, and loſt in thought,
He long in vain the ſecret meaning ſought.

Now

Now through the leaves a whiſpering breeze he hears,
And human voices murm'ring in his ears;
That various paſſions in his heart inſtill,
Soft pity, grief, and awe his boſom fill.

At length reſolv'd, he drew his ſhining ſteel,
And ſtruck the tree, when (dreadful to reveal)
The wounded bark a ſanguine current ſhed,
And ſtain'd the graſſy turf with ſtreaming red.
With horror fill'd, yet fix'd th' event to know,
Again his arm renew'd the forceful blow:
When ſtrait, as from a tomb, he heard a groan,
And plaintive accents in a female tone.

Too much on me thy rage before was bent,
Oh! cruel Tancred! ceaſe—at laſt relent!
By thee from life's delightful ſeat I fell,
Driv'n from the breaſt where once I us'd to dwell.
Why doſt thou ſtill purſue with ruthleſs hate,
This trunk, to which I now am fix'd by fate?
Ah! cruel! ſhall not death th' unhappy ſave?
And would'ſt thou reach thy foes within the grave?
Clorinda once I was ———

This was a maſter-piece of deception. To Tancred, who had not yet forgot his ſorrows for his belov'd Clorinda, ſounds like theſe muſt have brought horrour unutterable:

As one diſtemper'd, to whoſe ſleeping eyes
A dragon or chimæra ſeems to riſe,
Attempts to fly, while yet he ſcarce believes
The monſtrous phantom that his ſenſe deceives.
So far'd the Lover, doubting what he hear'd,
Yet midſt his doubts he yielded, and he fear'd.
A thouſand tender thoughts his fancy ſtruck;
And ſoon the ſword his trembling hand forſook.
Now in his mind he views th' offended Fair,
With all the ſighs, and tumults of deſpair.
Nor longer can he bear, with pitying eyes,
To view the ſtreaming bark, or hear the mournful cries!
Thus he, whoſe courage every deed had tried,
And all the various forms of death defied;
Submits his reaſon to deluſive charms,
And Love's all-powerful name his breaſt diſarms.

From theſe terrific ſcenes of enchantment, the Poet, in his fourteenth book, invites us to the gentler entertainments of romantic love, and the beauties of nature. More powerful himſelf than all his Magicians, he leads the imagination, in delightful captivity, through all the wild excurſions of his various fancy. We follow him from ſcene to ſcene, often with aſtoniſhment, always with pleaſure. Sometimes we are ready to ſmile at his odd aſſemblages, and whimſical extravagancies, but immediately ſome bright wonder appears, ſome new object of

beauty or ſublimity ſtrikes us, and cenſure is ſuſpended in admiration.

In the fifteenth book, the iſland, whither Armida had withdrawn with Rinaldo, is deſcribed with ſo much fancy and enthuſiaſm, that while we read the deſcription, our imagination triumphs over reaſon, and endeavours to ſeduce it into a belief of the fiction. Ubald and the Dane, who were ſent to recover Rinaldo from the power of the Enchantreſs, with great difficulty aſcend a mountain, whoſe ſides are covered with ice and ſnow, and guarded by terrible monſters:

But when at length they reach the rocky height,
A ſpacious level opens to their ſight.
There youthful Spring ſalutes th' enraptur'd eye,
Unfading verdure, and a gladſome ſky!
Eternal Zephyrs thro' the groves prevail,
And incenſe breaths in every balmy gale!
No irkſome change th' unvary'd climate knows,
Of heat alternate, and alternate ſnows:
A genial power the tender herbage feeds,
And decks with every ſweet the ſmiling meads;
Diffuſes ſoft perfumes from every flower,
And clothes with laſting ſhade each rural bower.
Beſide a lake a ſtately palace ſtands,
Whoſe proſpect wide the hills and ſeas commands.

The Warriors, wearied with the ſteep aſcent,
More ſlowly o'er th' enamel'd meadow went:
Oft looking back their former toils review'd,
Now paus'd a while, and now their courſe purſu'd.
When ſudden falling from the rocky heights,
A copious ſtream the Traveller's thirſt excites;
From hence a thouſand rills diſperſing flow,
And trickle thro' the graſſy vale below.
At length uniting all their different tides,
In verdant banks, a gentle river glides,
With murm'ring ſound a bow'ry gloom pervades,
And rolls its ſable wave thro' pendant ſhades:
A cool retreat! the flowery border ſhews
A pleaſing couch inviting ſoft repoſe.
Behold the fatal ſpring where Laughter dwells,
Dire poiſon lurking in its ſecret cells!
Here let us guard our thoughts, our paſſions rein,
And every looſe deſire in bonds detain;
A deafen'd ear to dulcet muſic lend,
Nor dare the Syren's impious lays attend.

The Knights advanc'd, till from their narrow bed,
Wide in a lake the running waters ſpread.
There on the banks a ſumptuous banquet plac'd,
With coſtly viands ſeem'd t' allure the taſte.
Two blooming damſels in the water lave,
And laugh, and plunge beneath the lucid wave.

Now

Now round in ſport they daſh the ſprinkling tide;
And now with nimble ſtrokes the ſtream divide:
Now, ſunk at once, they vaniſh from the eyes;
And now again, above the ſurface riſe!

The naked Wantons, with enticing charms,
Each Warrior's boſom fill'd with ſoft alarms;
A while they ſtay'd their ſteps; and ſilent view'd,
As thoſe their paſtime unconcern'd purſu'd.
'Till one erect in open light appear'd,
And o'er the ſtream her iv'ry boſom rear'd;
Her upward beauties to the ſight reveal'd;
The reſt, beneath, the cryſtal ſcarce conceal'd!

As when the Morning-ſtar with gentle ray
From ſeas emerging leads the purple day:
As when, aſcending from the genial flood,
The Queen of Love on Ocean's boſom ſtood:
So ſeems the damſel, ſo her locks diffuſe
The pearly liquid in deſcending dews!
'Till on the Chiefs at length ſhe turn'd her eyes,
Then feign'd, with mimic fear, a coy ſurprize:
Swift from her head ſhe loos'd, with eager haſte,
The yellow curls in artful fillets lac'd:
The falling treſſes o'er her limbs diſplay'd,
Wrapt all her beauties in a golden ſhade!
Thus hid in locks, and circled by the flood,
With ſide-long glance o'erjoy'd the Knights ſhe view'd,
Her ſmiles amid her bluſhes lovelier ſhew;
Amid her ſmiles her bluſhes lovelier glow!
At length ſhe rais'd her voice with melting art,
Whoſe magic ſtrains might pierce the firmeſt heart:

"O happy Strangers! to whoſe feet 'tis giv'n
To reach theſe bliſsful ſeats, this earthly heav'n!
Here are thoſe rapt'rous ſcenes, ſo fam'd of old,
When early mortals view'd an age of gold.
No longer bear the helm, the faulchion wield,
The cumbrous corſlet, or the weighty ſhield;
Here hang your uſeleſs arms amidſt the grove,
The Warriors now of peace-inſpiring love!
Our field of battle is the downy bed,
Or flow'ry turf amid the ſmiling mead.
Then let us lead you to our Sovereign's eyes,
From whoſe diffuſive power our bleſſings riſe.
She ſhall amongſt thoſe few your names receive,
Elected here in endleſs joy to live.
But firſt refreſh your limbs beneath the tide,
And taſte the viands which our cares provide."

She ceas'd: her lovely partner join'd her pray'r,
With looks perſuaſive, and enticing air.

* * *

But firmly ſteel'd was either Warrior's heart
Againſt their fraudful ſtrains, and ſoothing art.

Taſſo, who, as we have already ſeen, was of an amorous diſpoſition, ſeems to have been an admirer of Ovid, and has, more than once, profeſſedly imitated him. His deſcription of the Lovers' Field of Battle, in the above quotation, is entirely in the ſpirit of that Poet; and his palace of Armida is copied, in many circumſtances, from Ovid's palace of the Sun.—But, quitting the palace, let us enter the gardens:

The garden then unfolds a beauteous ſcene,
With flow'rs adorn'd, and ever-living green.
There glaſſy lakes reflect the beamy day;
Here cryſtal ſtreams in gurgling fountains play:
Cool vales deſcend, and ſunny hills ariſe,
And groves, and caves, and grottos ſtrike the eyes!
Art ſhew'd her utmoſt power; but Art conceal'd,
With greater charms the p'eas'd attention held.
It ſeem'd as Nature play'd a ſportive part,
And ſtrove to mock the mimic works of Art!
By powerful magic breathes the vernal breeze,
And gives eternal bloſſoms *to the trees:*
Eternal fruits on every branch endure,
Thoſe ſwelling from their buds, and theſe mature.
There, on one parent ſtock, the leaves among,
With ripen'd figs, the figs unripen'd hung.
Depending apples here the boughs unfold,
Thoſe green in youth, theſe mellow'd into gold.
The vine luxuriant rears her arms on high,
And curls her tendrils to the genial ſky.
There the crude grapes no grateful ſweet produce,
And here empurpled, yield nectareous juice.
The joyous birds conceal'd in every grove,
With gentle ſtrife prolong the notes of love.
Soft zephyrs breathe on woods and waters round;
The woods and waters yield a murm'ring ſound!
When ceaſe the tuneful choir, the wind replies,
But, when they ſing, in gentle whiſpers dies!
By turns they ſink, by turns their muſic raiſe,
And blend, with equal ſkill, harmonious lays.

If there be no danger in the magic, let us take a view of Rinaldo and Armida repoſed in theſe delightful ſcenes:

There ſat Armida on a flowery bed;
Her wanton lap ſuſtain'd the Hero's head:
Her opening veil her iv'ry boſom ſhew'd,
Looſe to the fanning breeze her treſſes flow'd;
A languor ſeem'd diffus'd o'er all her frame,
And every feature glow'd with amorous flame.
The pearly moiſture on her beauteous face,
Improv'd the bluſh, and heighten'd every grace.
Her wandering eyes confeſs'd a pleaſing fire,
And ſhot the trembling beams of ſoft deſire.

Now,

Now, fondly hanging o'er, with head declin'd,
Cloſe to his cheek her lovely cheek ſhe join'd:
While o'er her charms he taught his looks to rove,
And drank, with eager thirſt, new draughts of love.
Now, bending down, enraptur'd as he lies,
She kiſs'd his vermil lips, and ſwimming eyes:
'Till from his inmoſt heart he heav'd a ſigh,
As if to her's his parting ſoul would fly.

Such a picture as this could only be drawn by the hand of a Maſter in the ſcience of love. Every trait is the expreſſion of nature. The Ceſtus which the Poet gives Armida, is no more than an imitation, but the imitation is happy:

Repulſes ſweet, ſoft ſpeech, and gay deſires,
And tender ſcorn that fans the Lover's fires;
Engaging ſmiles, ſhort ſighs of mutual bliſs,
The tear of tranſport, and the melting kiſs.
All theſe ſhe join'd her powerful work to frame,
And artful temper'd in the annealing flame.

Armida's expoſtulations with Rinaldo upon his departure from her iſland, and her exclamations of revenge and deſpair, after ſhe finds that he is gone, are, in many circumſtances, borrowed from the fourth book of the Æneid.

When Rinaldo arrives at the Chriſtian camp, his firſt labour is to diſinchant the foreſt, which had been ſo vainly attempted hitherto by the moſt valiant Knights. Here we expected, that the Poet's imagination muſt have been exhauſted, and that in the third attempt he could produce nothing to equal the magnificence of the former. Perhaps he was ſenſible of this difficulty himſelf, and, therefore, inſtead of making the foreſt once more a ſcene of terror, he judiciouſly repreſents it as a moſt beautiful garden, abounding with every thing that could ſolicit or ſeduce the ſenſes of youth. As theſe ſcenes of enchantment are, in our opinion, the moſt entertaining parts of this poem, we ſhall preſent our Readers with this adventure of Rinaldo entire.

——— Fair in proſpect roſe the magic grove,
While, like the reſt, the Knight expects to hear
Loud peals of thunder breaking on his ear,
A dulcet ſymphony his ſenſe invades,
Of Nymphs or Dryads warbling thro' the ſhades.
Soft ſighs the breeze, ſoft purls the ſilver rill,
The feather'd choir the woods with muſic fill:
The tuneful ſwan in dying notes complains;
The mournful nightingale repeats her ſtrains:
Timbrels, and harps, and human voices join;
And in one concert all the ſounds combine!

In wonder wrapt, awhile Rinaldo ſtood,
And thence his way with wary ſteps purſu'd:

When

When lo! a cryſtal flood his courſe oppos'd,
Whoſe winding train the foreſt round enclos'd.
On either hand, with flow'rs of various dies,
The ſmiling banks perfume the ambient ſkies.
From this a ſmaller, limpid current flow'd,
And pierc'd the boſom of the lofty wood;
This to the trees a welcome moiſture gave,
Whoſe boughs, o'erhanging, trembled in its waves.

Now here, now there, the ford the Warrior try'd,
When ſudden rais'd, a wondrous bridge he ſpy'd;
That, built of gold, on ſtately arches ſtood,
And ſhew'd an ample paſſage o'er the flood:
He trod the path, the further margin gain'd;
And now the magic pile no more remain'd:
The ſtream, ſo calm, aroſe with hideous roar,
And down its foamy ſurge the ſhining fabric bore.

The Hero, turning, ſaw the tide o'erflow,
Like ſudden torrents ſwell'd with melting ſnow.
Then new deſires incite his feet to rove
Through all the deep receſſes of the grove.
As ſearching round from ſhade to ſhade he ſtrays,
New ſcenes at once invite him and amaze.
Where e'er he treads, the earth her tribute pours
In guſhing ſprings, or voluntary flowers:
Here blooms the lily, there the fragant roſe;
Here ſpouts a fountain; there a riv'let flows.
From every ſpray the liquid manna trills,
And honey from the ſoft'ning bark diſtils.
Again the ſtrange, the pleaſing ſound he hears
Of plaints and muſic mingling in his ears:
Yet nought appears that mortal voice can frame,
Nor harp, nor timbrel, whence the muſic came.

As fix'd, he ſilent ſtands in deep ſurprize,
And reaſon to the ſenſe her faith denies;
He ſees a myrtle near, and thither bends,
Where in a plain the path far-winding ends:
Her ample boughs the ſtately plant diſplay'd
Above the lofty palm, or cypreſs-ſhade;
High o'er the ſubject trees ſublime ſhe ſtood,
And ſeem'd the *verdant* Empreſs of the wood.

While round the Champion caſt a doubtful view,
A greater wonder his attention drew:
A lab'ring oak a ſudden cleft diſclos'd,
And from its bark a living birth expos'd;
Whence (paſſing all belief!) in ſtrange array,
A lovely damſel iſſued to the day.
A hundred different trees the Knight beheld,
Whoſe fertil wombs a hundred nymphs reveal'd.
As oft in pictur'd ſcenes we ſee diſplay'd
The beauteous Goddeſs of the ſylvan ſhade;

With

With veſture girt, with arms *expoſed and bare,*
With purple buſkins, and diſhevelled hair:
Alike to view, before the Hero ſtood
The ſhadowy daughters of the myſtic wood;
Save that their hands nor bows, nor quivers wield;
But this a harp, and that a timbrel held.
And now in wanton guiſe the train diſpos'd,
Him as their center in the midſt inclos'd:
The won'dring Knight they *compoſ'd round and ſung;*
Thus in his ear the tuneful accents rung:

" All hail! and welcome to this pleaſing grove,
Armida's hope, the treaſure of her love!
Com'ſt thou, O long expected! to relieve
The painful wounds the darts of abſence give?
This wood that frown'd ſo late with horrid ſhade,
Where pale Deſpair her mournful dwelling made,
Behold! at thy approach reviv'd appears,
At thy approach a gentler aſpect wears!"

Thus they—low thunders from the myrtle roſe,
And ſtrait the bark a cleft wide-opening ſhews;
In wonder rapt, have ancient times ſurvey'd
A rude *Silenus* iſſuing from the ſhade;
A fairer form the teeming tree diſplay'd.
A damſel thence appear'd, whoſe lovely frame
Might equal beauties of celeſtial name:
On her Rinaldo fix'd his heedful eyes,
And ſaw Armida's features with ſurprize:
On him a ſad, yet pleaſing look ſhe bends,
And in the glance a thouſand paſſions blends.

Then thus—" And art thou now return'd from flight,
Again to bleſs forlorn Armida's ſight?
Com'ſt thou the balm of comfort to beſtow?
To eaſe my widow'd nights, my days of woe?
Or art thou here to work me further harms,
That thus thy limbs are ſheath'd in hoſtile arms?
Com'ſt thou a lover, or a foe prepar'd?
Not for a foe the ſtately bridge I rear'd:
Not for a foe unlock'd th' impervious bowers,
And deck'd the ſhade with fountains, rills, and flow'rs.
Art thou a friend? that envious helm remove;
Diſcloſe thy face; return the looks of love:
Preſs lips to lips, to boſom, boſom join;
Or reach at leaſt thy friendly hand to mine!"

Thus as ſhe ſpoke, ſhe roll'd her mournful eyes,
And bade ſoft bluſhes o'er her features riſe:
Unwary pity here, with ſudden charm,
" Might melt the wiſeſt, and the coldeſt warm."
While, well-adviſ'd, the Knight no longer ſtay'd,
But from the ſcabbard bar'd the ſhining blade:

Then

Then, ſwift advancing, near the myrtle drew;
With eager haſte to guard the plant ſhe flew;
The much-lov'd bark with folding arms inclos'd,
And with loud cries the threatening ſtroke oppos'd.

"Ah! dare not thus with ſavage rage invade
My darling tree, the pride of all the ſhade!
O cruel!—lay thy dire deſign aſide,
Or thro' Armida's heart the weapon guide!
To reach the trunk this boſom ſhall afford,
And this alone, a paſſage to thy ſword!"

But deaf to pray'rs, aloft the ſteel he rear'd,
When, lo! new forms, new prodigies appear'd!
Thus oft, in ſleep, we view, with wild affright,
Dire monſtrous ſhapes, the viſions of the night!
Her limbs *enlarge*; her features loſe their grace;
The roſe and lily vaniſh from her face:
Now, towering high, a giant huge ſhe ſtands,
An arm'd *Briareus* with a hundred hands;
With dreadful action fifty ſwords ſhe wields,
And ſhakes aloft as many claſhing ſhields!
Each nymph transform'd, a horrid cyclop ſhew'd;
Unmov'd the Hero ſtill his taſk purſu'd;
Againſt the tree redoubled ſtrokes he bent;
Deep groans, at every ſtroke the myrtle ſent:
Infernal glooms the face of day deform;
And winds, loud-roaring, raiſe a hideous ſtorm,
With thunders hoarſe the diſtant fields reſound,
And lightnings flaſh, and earthquakes rock the ground.
But not theſe horrors can his force reſtrain,
And not a blow his weapon aims in vain.
Now, ſinking low, the nodding myrtle bends:
It falls—the phantoms fly—th' enchantment ends.

Oft-repeated ſcenes of war and combats, however varied, do not intereſt the Reader ſo much as thoſe events that exerciſe the tender affections; and we may venture to ſay, that there are few Readers of Taſſo who would receive ſo much pleaſure from the engagement between Tancred and Argantes in the ninteenth book, as from the affecting circumſtance of Erminia's finding her beloved Hero, who had fainted thro' loſs of blood, to all appearance, dead. The Poet has interwoven theſe ſeveral circumſtances with great art; for Erminia's preſence is not ſought as a merely digreſſive epiſode to amuſe the Reader; ſhe becomes conſequential to the event of the war, by giving the ſpy Vafrino ſuch information as he could not otherwiſe have obtained; and her finding Tancred in the ſylvan theatre, whither he had retired with Argantes for the combat, appears altogether accidental. Every previous circumſtance, however, that might render this accident more affecting, is ingeniouſly contrived by the Poet; for Erminia's love for Tancred is the whole ſubject of diſcourſe

diſcourſe between her and the ſpy, in their way from the Pagan to the Chriſtian camp. Her expreſſion over the ſwooning Hero is not ſo natural as her action and attitude. In the former, the Poet gives way too much to pointed thoughts; but by the latter, we are naturally affected, when we behold the tender and beautiful Erminia cutting off her graceful locks, to bind up her Tancred's wounds.

Before the laſt deciſive battle, wherein the Chriſtians were to engage with the whole united force of the Pagan auxiliaries, the ſpeech of Godfrey is a maſter-piece of eloquence. Without ſetting before his men the inviting objects of plunder, he animates them by the nobleſt motives, ſuch as were worthy of a Chriſtian Hero:

O you! the ſcourge of Jeſus' foes profeſs'd,
O glorious Heroes! Conqu'rers of the Eaſt!
Behold the day arriv'd ſo long deſir'd,
The wiſh'd-for day to which your hopes aſpir'd!
Some great event th' Almighty ſure deſigns,
Who all his rebels in one force combines:
See! in one field he brings your various foes,
That one great battle all your wars may cloſe.
Deſpiſe yon Pagans, an ungovern'd hoſt,
Loſt in confuſion, in their numbers loſt!
Our mighty force can troops like theſe ſuſtain?
A rout undiſciplin'd, a ſtraggling train!
From ſloth, or ſervile labours brought from far,
Compell'd, reluctant, to the taſk of war!
Their ſwords now tremble, trembles every ſhield,
Their fearful ſtandards tremble on the field.
I hear their doubtful ſounds, their motions view,
And ſee death hov'ring o'er the fated crew.
Yon Leader fierce, and glorious to behold,
In flaming purple, and refulgent gold,
Might quell the Mooriſh and Arabian train,
But here his valour, here his worth is vain:
Wiſe tho' he be, what methods ſhall he prove
To rule his army, or their fears remove?
Scarce is he known, and ſcarce his troops can name,
Nor calls them partners of his former fame:
We ev'ry toil, and ev'ry triumph ſhare,
Fellows in arms, and brothers of the war.
Is there a Warrior but your Chief can tell
His native country, and his birth reveal?
What ſword to me unknown? what ſhaft that flies
With miſſile death along the liquid ſkies?
I aſk but what I oft have gain'd before;
Be ſtill yourſelves, and Godfrey ſeeks no more.

The meeting of theſe two magnificent armies, and the ſenſations

ſations that every breaſt muſt have felt upon the occaſion, are happily expreſſed in the following couplet:

Ev'n horror pleas'd in ſuch a glorious fight,
Each heaving boſom felt ſevere delight.

The fall of Edward and Gildippe is pathetically deſcribed:

Each other ſtill with mournful looks they view,
And cloſe embracing take a laſt adieu!

Ovid has a ſimilar paſſage on two friends dying together in battle:

——— *Morte oculiſque natantibus atra,*
Circumſpexit Athyn, ſeque acclinavit in Illum.

In this long and obſtinate battle (from which the Chriſtians come off with compleat victory, and ſecure the conqueſt of Jeruſalem) the imagination is relieved from the uniform horrors of ſlaughter, by the meeting of Rinaldo and Armida. When thoſe Heroes, whom ſhe had engaged to revenge the deſertion of her Lover, were overcome by him, ſhe leaves the field of battle, and flies into a deſert, there determined to periſh by her own hand. Rinaldo purſues and overtakes her, juſt time enough to prevent the attempt; by degrees reconciles her to life and love, and promiſes to reinſtate her in her kingdom.

Thus, without analyzing the ſtory of this excellent poem, which to thoſe that are acquainted with it would have been ſuperfluous, and but of little uſe to thoſe who are not, we have ſet down, without reſerve, whatever ſentiments occurred to us on the peruſal. Of the tranſlation we have given ſpecimens ſufficient for the Reader to form his own judgment. We ſhall therefore only add, that, in our opinion, Mr. Hoole has, upon the whole, acquitted himſelf of this difficult taſk in ſuch a manner as will neither diſcredit himſelf, nor reflect diſhonour on his immortal Author.

BRITISH ZOOLOGY. *Firſt Publication.* Folio. Imperial Paper. 2l. 2s. Millan.

WE have already, in the Review for September, p. 221, apprized our Readers, that this magnificent work is carried on at the expence of a ſociety of ancient Britons, (the Cymrodorians) for the benefit of a Welch Charity School; that the ſubjects deſcribed are *coloured* from nature, and that thoſe of the ſmaller and middling ſizes, are as large as the life. We have alſo quoted the authority of that excellent Artiſt Mr. Edwards, to whom ſome of the plates were ſhewn, and in whoſe

opinion they were executed as well as any of the kind yet published, here or abroad. This first volume is introduced by a prefatory discourse, a transcript of which we shall present to our Readers, who, we doubt not, will thank us for it.

'At a time when the study of Natural History seems to revive in Europe; and the pens of several illustrious foreigners have been employed in enumerating the productions of their respective countries, we are unwilling that our own island should remain insensible to its particular advantages; we are desirous of diverting the astonishment of our countrymen at the gifts of nature bestowed on other kingdoms, to a contemplation of those with which (at least) with equal bounty she has enriched our own.

'A judicious Foreigner has well remarked, that an Englishman is excusable should he be ignorant of the papal history, where it does not relate to Great Britain; but inexcusable should he neglect enquiries into the origin of Parliaments, the limitation of the royal Prerogative, and the gradual deviation from the feodal to the present system of Government.

'The observation is certainly just, and the application appears too obvious to be pointed out; yet the generality of mankind can rest contented with ignorance of their native soil, while a passion for novelty attracts them to a superficial examination of the wonders of Mexico or Japan; but these should be told, that such a passion is a sure criterion of a weak judgment: utility, truth, and certainty should alone be the point at which science should aim; and what knowlege can be more useful than of those objects with which we are most intimately connected? and where can we reason with greater certainty than in our own country, where a constant recourse may be had to every object? but these, and many other arguments for examining into the productions of our own country, may here be waved, as the admirable Linnæus has displayed them at large in an oration which for masterly reasoning, and happy ingenuity, may vie with the best compositions.

'Yet as that Gentleman has, in the same tract, published an eulogium on Sweden, and as an incitement to his countrymen to apply themselves to the study of Nature, enumerated the natural productions of that kingdom, we shall here attempt a parallel, and point out to the British Reader, his native riches: many of which were probably unknown to him, or, at the best, slightly regarded.

'Do the heights of Torsburg, or Swucku, afford more instruction to the Naturalist than the mountains of Skiddau or Snowdon? whose sides are covered with a rich variety of uncommon

common vegetables, while their bowels are replete with the moſt uſeful minerals: the Derbyſhire hills abounding in all the magnificence of caves and cliffs; the mountains of Kerry, and that ſurprizing harbour the Bullers of Buchan*, may well be oppoſed to the rocks of Blackulla, or the caverns of Skiula. Sweden can no where produce a parallel to that happy combination of grandeur and beauty in Keſwick vale†, or Killarny lake‡; nor can Europe ſhew a natural wonder equal to the Giant's Cauſeway in the North of Ireland.

'The excellence and number of our Springs, (whether medicinal or incruſting) are well known to common Enquirers.

'Our minerals are as great in quantity, as rich in quality: of gold, indeed, we cannot produce many ſpecimens, yet ſufficient to ſhew that it is found in this iſland‖, but ſilver is found in great abundance in our lead ores, and veins of native ſilver in the copper ores of Muckrus, on the lake of Killarny. The hæmatites iron ores of Cumberland, and the beautiful columnar iron ores of the foreſt of Dean, are ſufficient to diſplay our riches in that uſeful commodity. No country produces greater quantity of tin than Cornwall; and that county, and ſeveral others in the North, have been long noted for their inexhauſtible veins of copper; nor leſs eminent are the lead mines of Derbyſhire, Cardiganſhire, and Flintſhire, which have been worked for ages, yet ſhew no ſign of the decline of their ſtores.

'In all theſe Nature ſports with great luxuriancy; the cryſtallized lead ore of Tralee§, the fibrous lead ore of Tipperary, the laminated lead ore of Lord Hoptoun's mines, the cryſtalized tins, and the figured ores of zink, are equally noted for their elegance, ſcarcity, and richneſs.

'The ore of zink, or lapis calaminaris, is found in vaſt quantities in the counties of Somerſet and Flint; while black-lead, or Wadd, a ſubſtance ſcarce known in other kingdoms, abounds in the mountains of Cumberland.

'To the Swediſh Petroleum we may oppoſe the well at

* Between Aberdeen and Peterhead.

† In Cumberland.

‡ In the county of Kerry. See a deſcription of this delightful place in the ſeventeenth volume of our Review.

‖ To ſhew that our country produces gold, the Author refers to Mr. Borlaſe's Hiſtory of Cornwall. So late as the year 1753, ſays he, ſeveral pieces were found in what the Miners call ſtream tin; one ſpecimen was as thick as a gooſe-quill; others weighed to the value of ſeventeen ſhillings, twenty-ſeven ſhillings; and another even to the value of three guineas. For an account of Mr. Borlaſe's book, ſee Review, vol. [illegible].

§ In the county of Kerry.

Pitchfor

Pitchford, and St. Catherine's well near Edinburgh: our amber, and our jet, together with our inexhauſtible ſtrata of coal, found in ſo many parts of this kingdom, will, in the article of Bitumens, give us the ſuperiority over theſe ſo much boaſted productions of Sweden.

'To avoid a tedious enumeration, we ſhall only mention our wonderful mines of rock ſalt; our alum, and our vitriol works; our various marbles, alabaſters, and ſtones; our moſt excellent clays and earths*; all which articles, and many more unnoticed here, might have furniſhed us with an ample field for panegyric.

'Our botanical productions are not leſs abundant; but the works of Mr. Ray, which have lately been much enlarged and methodized, according to the Linnæan ſyſtem, by the ingenious Mr. Hudſon, in his Flora Anglica†, are a ſufficient diſplay of our vegetable riches.

'Our Zoology would be a copious ſubject to enlarge on, but the work in hand reſtrains us from anticipating our Reader's curioſity. We might expatiate on the clouds of Soland geeſe on the Baſs iſland, or of puffins on that of Prieſtholme: on our fiſh, and other marine animals; on our inſects, and the various other ſenſitive productions of this kingdom; but we forbear a parade of uſeleſs declamation, and only add, as few countries receive more advantages from their natural breed of quadrupeds, unmixed with any ravenous creatures, ſo few can boaſt a greater variety of birds, whether local or migratory.

'This is a general view of the natural hiſtory of our own country; why then ſhould we neglect enquiring into the various benefits that reſult from theſe inſtances of the wiſdom of our Creator, which his divine munificence has ſo liberally, and ſo immediately placed before us? Such a neglect is highly to be blamed, for (to expreſs ourſelves in the words of an eminent Writer) "the Creator did not beſtow ſo much curioſity, and workmanſhip, upon his creatures, to be looked on with a careleſs incurious eye, eſpecially to have them ſlighted or contemned; but to be admired by the rational part of the world, to magnify his own power to all the world, and the ages thereof; and ſince the works of the creation are all of them ſo many demonſtrations of the infinite wiſdom and power of God, they may ſerve to us, as ſo many arguments, exciting us to a con-

* If the inquiſitive Reader is deſirous of a farther account of the number and excellence of our ſubterraneous productions, we refer him to Dr. Woodward's Catalogue of the Engliſh Foſſils, 1729, particularly to page 5.

† See this work mentioned, Review, vol. XXVII. p. 476.

ſtant fear of the Deity, and a ſteady and hearty obedience to all his laws*."——

'To exalt our veneration towards the Almighty, then is the principal end of this ſublime ſcience; and next to that, the various benefits reſulting from it to human ſociety, deſerve our ſerious conſideration.

'To give an obvious inſtance; what wonderful changes have been made in human affairs by the diſcovery of an obſcure mineral! The Antients, ignorant of the application of the magnet, timidly attempted a mere coaſting navigation; while we, better informed, traverſe the wideſt oceans, and by the diſcovery of the New World, have laid open to ſcience, an inexhauſtible fund of matter.

'The riſe and progreſs of Medicine, kept pace with the advancement of this uſeful ſtudy; and tho' neceſſity was the parent of the mechanic arts, yet they alſo throve, and grew to maturity, under the ſame influence.

'Many more inſtances might be added to this brief view of the utility of natural knowlege; but we ſhall only give ſome of its uſes in the polite arts, which have hitherto been too little acquainted with it.

'As to Painting, in particular, its uſes are very extenſive: the permanency of colours depends on the goodneſs of the pigments; but the various animal, vegetable, and foſſil ſubſtances, (out of which they are made) can only be known by repeated trials; yet the greateſt Artiſts have failed in this reſpect: the ſhadows of the divine Raphael have acquired an unform blackneſs, which obſcures the luſtre of the fineſt productions of his pencil; while the paintings of Holbein, Durer, and the Venetian-ſchool, (who were admirably ſkilled in the knowlege of pigments) ſtill exiſt in their primitive freſhneſs.

'But theſe advantages are ſmall, compared to thoſe derived from the knowlege of nature in the ideal part: painting is an imitation of nature; now, who can imitate without conſulting the original? But to come to what is more particularly the object of our inquiries; animal and vegetable life are the eſſence of landſcape, and often are ſecondary objects in hiſtorical paintings. Correct deſign is enough for the Sculptor; but the Painter ſhould know their different connections, manner of living, and places of abode, or he will fall into manifeſt abſurdities.——

'Deſcriptive Poetry is ſtill more indebted to natural knowlege than either Painting or Sculpture: the Poet has the whole

* Derham's Phyſ. Theol.

creation

creation for his range; nor can his art exiſt without borrowing metaphors, alluſions, or deſcriptions from the face of nature, which is the only fund of great ideas. The depths of the ſeas, the internal caverns of the earth, and the planetary ſyſtem are out of the Painter's reach; but can ſupply the Poet with the ſublimeſt conceptions; nor is the knowlege of animals and vegetables leſs requiſite, while his creative pen adds life and motion to every object. From hence it will be eaſily inferred, that an acquaintance with the works of nature, is equally neceſſary to form a genuine and correct taſte for either of the above-mentioned arts. Taſte is no more than a quick ſenſibility of imagination refined by judgment, and corrected by experience; but experience is another term for knowlege*, and to judge of natural images, we muſt acquire the ſame knowlege, and by the ſame means as the Painter, the Poet, or the Sculptor.

'Thus far Natural Hiſtory in general ſeems connected with the polite Arts; but were we to deſcend into all its particular uſes in common life, we ſhould infallibly exceed the bounds of a preface: it will be therefore neceſſary to confine our enquiries to the inveſtigation of a ſingle part of the material world, which few are ſo ignorant as not to know is divided into the animal, vegetable, and foſſil kingdoms.

'Vaſt would be the extent of the enquiries into each of theſe; but tho' ambition may tempt us to aim at the height of ſcience, yet, a little experience will open to our views the immenſe tracts of natural knowlege, and we ſhall find we can only inveſtigate a ſingle province, ſo as to ſpeak with truth and certainty; without which there can be no real knowlege.

'For theſe reaſons, a partial examination of this ſcience is all that a conſiderate mind will aim at; and ſurely a conſiderate mind will give the preference to the moſt exalted ſubject of it.

'Zoology is the nobleſt part of Natural Hiſtory, as it comprehends all ſenſitive Beings, from reaſoning man, through every ſpecies of animal life, till it deſcends to that point where ſenſe is wholly extinct, and vegetation commences: and certainly none will deny, that life, and voluntary motion, are ſuperior to a mere vegetating principle, or the more inactive ſtate of the foſſil kingdom.

'Should we follow the train of reflections which naturally riſe from the contemplation of animals, they would ſwell this

* See the Eſſay on the Origin of our Idea of the Sublime and Beautiful; of which ingenious work our Readers will find an account in the ſixteenth volume of the Review, p 473.

preface into a volume: and ſhould we only mention the various uſes of Britiſh animals in common life, yet the objects are not to be numbered. The knowlege of Diætetics is a neceſſary branch of Medicine; as by a proper attention to that article, an obſtinate diſtemper may be eradicated, when other remedies have failed: but this can never be attained without the ſtudy of Zoology, which aſſiſts us greatly in learning the different qualities of animal food; and how far a difference of nutriment may contribute to alter the qualities of a diſeaſe.

'Cloathing is eſſential, not only to our comfort, but to our ſubſiſtance; and the number of our manufactures, relative to this ſingle article, demand our care for their extenſion and improvement; eſpecially as the maintenance of thouſands depends on theſe important branches of commerce; yet theſe may be improved, by diſcovering new properties in animals; or by the farther cultivation of thoſe already diſcovered. The ſcience of Zoology is requiſite for each of theſe; and if we reflect but a little on the unwearied diligence of our rivals the French, we ſhould attend to every ſiſter art that may any ways preſerve our ſuperiority in manufactures and commerce.

'Domeſtic œconomy is an object of equal conſequence; and the Author* of the Calendar of Flora has eſtabliſhed the uſes of Zoology in this particular, with undeniable evidence. This excellent Writer has united a happy invention, with the moſt ſolid judgment, and certainly merits the higheſt applauſe, as a friend of human kind. Our ingenious countryman, Mr. Stillingfleet, has purſued the ſame plan, with good ſucceſs; and as far as his time would permit, has equalled the original; and manifeſtly proved the utility of the project, in a learned diſcourſe prefixed to his work †.

'If then Zoology can ſuggeſt ſo many hints towards enlarging and improving our manufactures and agriculture, we ſhall not think our time miſapplied, in offering to the public, the Natural Hiſtory of the Quadrupeds and Birds of Great Britain and Ireland. This compilation had its peculiar difficulties; but the labour of travelling thro' a dry arrangement of the ſubject, was very frequently alleviated by the beautiful ſubjects we met with in our progreſs: beſides, we own with pleaſure, that we have been greatly aided by the Lovers of Natural Hiſtory, and hope for the continuance of the ſame inſtructive communications; that by collecting and digeſting theſe materials, we may not only compleat the preſent work, but poſſibly trace the Britiſh

* Alex. Mal. Berger.

† Swediſh Tracts, tranſlated from the Amæn. Acad. 2d edition See Review, vol. XX. p. 321.

tiſh Zoology thro' the remaining claſſes. In the proſecution of this plan, we ſhall, to avoid the perplexity ariſing from forming a new ſyſtem, adopt that of the ineſtimable Mr. Ray, who advanced the ſtudy of Nature far beyond all that went before him; and whoſe abilities, integrity, and mildneſs, were no leſs an ornament to the human ſpecies in general, than to his own country in particular: yet, as this excellent man, was in a manner the founder of ſyſtematic Zoology, ſo later diſcoveries have made a few improvements on his labours: wherever then he is miſtaken in the arrangement of animals, we ſhall follow the ſyſtem of M. Briſſon; whoſe merit, as a Naturaliſt, is not yet known, or, at leaſt, not ſufficiently acknowleged among us*.

'We have, in our deſcriptions, wholly omitted the anatomy of animals; as that part, unleſs executed with the greateſt ſkill, would be no ſmall blemiſh to the reſt of this performance; but the Reader may judge of the extent of our plan, by the following heads: the Character of the Genus ſhall firſt be given: then the ſpecific name: the Synonyms from different Authors; and the Genera in which thoſe Authors have placed the animal. The names ſhall be given in ſeveral European languages; and we ſhall conclude with a brief, but ſufficient deſcription, adding at the ſame time, the various uſes, and natural hiſtory of each individual.

'If this plan ſucceeds, in promoting the knowlege of Nature in this kingdom, we ſhall think ourſelves amply rewarded. Could our exhortations avail, we ſhould recommend this ſtudy moſt earneſtly to every country Gentleman. To thoſe of an active turn, we might ſay, that ſo pleaſing and uſeful an employment would relieve the tædium ariſing from a ſameneſs of diverſions; every object would produce ſome new obſervation, and while they might ſeem only to gratify themſelves with a preſent indulgence, they would be laying up a fund of uſeful knowlege; they would find their ideas inſenſibly enlarged, till they comprehended the whole of domeſtic œconomy, and the wiſe order of Providence.

'To thoſe of a ſedentary diſpoſition, this ſtudy would not only prove agreeable, but ſalutary: a retired mind is with difficulty drawn from his book, to partake of the neceſſary enjoyments of air and exerciſe; and even when thus compelled, he profits leſs by it than men of an illiberal education: but this inconvenience would be remedied, could we induce him to obſerve and reliſh the wonders of Nature. Aided by Philoſophy, he could find in the woods and fields, a ſeries of objects, that

* Le Regne Animal. Paris, 1756, 4to. Ornithologie, contenant la diviſion des oyſeaux, &c. Paris, 1760, 1762, 6 tom. 4to.

would give to exercise, charms unknown to him before; and enraptured with the scene, will be ready to exclaim with the Poet,

> On every thorn delightful wisdom grows;
> In every rill, a sweet instruction flows.

'Thus would he learn from all he saw, to love his Creator for his goodness; to repose an implicit confidence in his wisdom; and to revere his awful omnipotence. We shall dwell no longer on this subject, than to draw this important conclusion; that health of body, and a chearful contentment of mind, are the general effects of these amusements: the latter is produced by a contemplation of an all-wise Providence; as constant and regular exercise is the best preservative of the former.'

The public hath only to regret, that the Undertakers of this very laudable work have not given us the Natural History of the subjects they have, in this first publication, so well delineated: especially if this part of their plan could have been executed by the masterly pen to which we are indebted for the foregoing sensible and elegant discourse! this would certainly have been most agreeable to the generality of their Subscribers;—who, however, are, at present, to content themselves with the slight information afforded them by a little pamphlet, containing only a brief explanation of the plates, by bare references* to those Naturalists by whom the several subjects have been described: as Willoughby, Ray, Linnæus, and Brisson. The number of plates in this first part, is twenty-five; and the objects represented are birds, except the first plate, which is that well-known quadruped the pole-cat, admirably executed.—By a Note at the end of the little explanatory tract, the public are informed, that a second publication of the British Zoology is in great forwardness; and any Gentleman who can communicate either subjects or observations, that will render this undertaking more compleat, are desired to send them to Mr. MORRIS at the Navy-Office; and they will be inserted in the descriptive part, with due acknowlegements.

* We are to except *one article*, viz. the Soland Goose; of which a pretty full and very entertaining description is given.

Attempts to revive ancient medical Doctrines. 1. *Of Waters in general.* 2. *Of Bath and Bristol Waters in particular.* 3. *Of Sea Voyages.* 4. *Of local Remedies.* 5. *Of the Non-naturals.* *With an Appendix.* 6. *Of Plaistering in the Small-pox. The whole confirmed by Histories or Facts.* By Alexander Sutherland,

land, M. D. of Bath and Briſtol Hot-wells. 8vo. 2 Vols. in one. 6s. 6d. Boards. Millar.

THE novelty of a ſubject which has never, or but ſuperficially, been conſidered, is frequently an avowed incitement to writing, and has been ſuppoſed a ſufficient apology for publication. This, however, could not have been Dr. Sutherland's motive for the preſent work; three-fourths at leaſt of it being compiled from Writers, who have either treated of Bathing and Mineral Waters in general, or particularly of Bath and Briſtol Waters, which are the principal objects of theſe Attempts, in about ſix hundred pages. Indeed, Dr. Sutherland ſeems not unappriſed of what may be objected to him on this account, ſince it muſt generally be preſumed, that a Writer on any material ſubject, which has been treated of by a multitude of preceding Authors, ſuppoſes ſomething erroneous, defective, or ſuperfluous, in their diſquiſition of it, which he certainly propoſes to avoid in his own. His appoſite motto * implies his apology for publiſhing on ſuch trite topics; and inſinuates, that ſomething in the manner and arrangement of his own work, and in his reflections on the ſubject of it, may be new and important; notwithſtanding the many lucubrations of former phyſical Authors upon the ſame: one of whom, particularly, *Baccius, de thermis*, he affirms, to 'have animated, and, as it were, inſpired him, by his bright example.'

To attend, with ſome method, though very ſummarily, to a labour which has coſt Dr. Sutherland much time and reading, ſeveral hundred Authors being either quoted, refered to, or named by him—we obſerve, in his own words, that 'his Dedication [to Lord Northumberland] contains an appeal for the reſtoration of the Baths.' This, indeed, is no faint puſh, being nothing leſs than an appeal to the Britiſh Cæſar, and to the Legiſlature, inciting them to be as magnificent in amplifying, adorning, and compleating the Baths, as Trajan, and ſome more modern Princes, have been; expreſsly ſaying, 'the reſtoration of the Baths ſeems by Heaven to be reſerved for the happy days of George.' And on this occaſion Dr. Sutherland obſerves, he acts 'as a Monitor for the public.' This conſequence could not fail of being highly acceptable to the inhabitants and viſitors of Bath; but particularly ſo to this Appellant, who has here reduced into practice the politic axiom, of wanting no-

* Multa enim in modo rei, et circumſtantiis nova ſunt quæ, in re nova non ſunt. Qui autem ad obſervandum adjiciet animum, ei iam in rebus quae vulgares videntur, multa obſervatu digna occurrent. BACON de Augment Scientiar.

thing for want of aſking it: though a query may ariſe, whether many other applications of the royal, or the public, treaſure, are not equally important and neceſſary? We acknowlege, nevertheleſs, that if accommodations and decorations exalted the efficacy of theſe ſprings, it would be a very material conſideration.

The Introduction, Dr. Sutherland informs us, 'expoſes vulgar errors.' Different cauſes will ever conduce to theſe, which it is much eaſier to reprehend than to reform. He gives us the teſtimonies of ſeveral medical Writers on theſe waters, in proof of their various efficacy, or in obſerving ſome abuſes of them. But our Author who quotes ſo copiouſly, has, in the xxiii page of this Introduction, made Dr. Pierce ſay, in his Bath Memoirs, much more than we can diſcover in that book. The character of *Placebo* here, ſeems to be a portrait of Dr. Sutherland's own drawing, and may poſſibly be a juſt reſemblance of the original; but it ought not to be cited, as it manifeſtly appears to be, from a deceaſed reputable Writer, of a very moral and ingenuous character; who being exempted, according to the moral axiom, from having evil ſpoken of himſelf, ſhould not be made the Author of any poſthumous cenſure, on ſuch a ſurvivor, as very probably was not even his cotemporary.

The firſt volume is divided into three parts; the firſt of which treats of Baths in general, their antiquity and conſtruction; of the different modes of applying them; of the ſeaſons and hours of bathing; of their application in acute, and in chronical diſeaſes; of the operation, the uſe, and abuſe of bathing; of the origin of Springs, and of the cauſe of heat. Theſe are pretty diffuſely conſidered in fourteen chapters, containing about one hundred pages.

The ſecond part appropriates its firſt chapter, of 25 pages, to what he calls, 'The *natural* Hiſtory of Bath Waters.' By this we conceive, a medical Reader would expect the phyſical, or phyſiological, hiſtory of them: but he will find this to be rather their *political* or oeconomical hiſtory; commencing from the æra when the Romans were poſſeſſed of England, with the different ruins or repairs of theſe baths, down to our own days. And now our Author, doubtleſs, to invite and increaſe the good company, deſcends to entertain his Readers, with the particulars of paſſing their time at Bath; their hours of breakfaſt, their various employments till dinner, the time of dining, their furniture, and almoſt a general bill of fare, with the expences: beſides what is beſt of all, he makes it a ſort of ſchool of virtue, where people are weaned from their darling vices, without limiting this to the Patients. Now certainly all theſe actions, of breakfaſting, dining, riding, walking, diverſions, &c. are natural enough; but

but whether this detail of them will properly conſtitute the *natural* Hiſtory of Bath Water, we ſubmit to the Conoiſſeur in phyſics.—The ſecond chapter is appropriated to much ſuch another natural Hiſtory of Briſtol Water, tho', indeed, containing more of what alterations have happened to the ſpring from external accidents. The principles common to both, and peculiar to each, with the different powers of ſuch principles, and the general and peculiar virtues of each water, are diſcuſſed in four other chapters; this ſecond part containing a little more than one hundred pages.

The third and laſt part of the firſt volume is entitled, where it commences, at page 216, 'Deductions of Diſeaſes adapted to the Principles of Bath and Briſtol Waters, with memorable Cures." This, with leſs affectation and more propriety, is titled in the Table of Contents—'Of Diſeaſes cured by Bath Water'—for of ſuch only it ſtrictly conſiſts; the ſecond volume commencing with—the Diſeaſes cured by Briſtol Waters. Beſides, the expreſſion of *Diſeaſes being adapted to Waters*, ought certainly to be inverted, except we could ſuppoſe the diſeaſes were rather inflicted, that the waters ſhould become famous, than the waters given to cure or palliate the diſeaſes. But to come to the moſt material point, the Cures, the firſt ſection of this chapter (which contains ſix) under the article of *Deglutition*, gives two caſes of an impaired or morbid deglutition, both cited from Dr. Pierce's Memoirs; in which the Patients are ſaid to have been much benefited, no cure being affirmed. And yet we are told previouſly to theſe caſes, page 218, 'When the *action* of ſwallowing [our Author means the *defect* of, or *impediment* to ſwallowing] has defied the utmoſt reſearches of art, Bath-water has performed wonders.' He adds, 'to facts I appeal,'—which facts are theſe partial benefits. Five caſes of depraved appetite are produced, from Pierce, Baynard, and Guidot; the majority of which ſeem to have been compleat cures; the others, very conſiderable approaches to health. The cloſe of this ſection affirms, 'In reſtoring the tone of ſtomachs deſtroyed by hard drinking, Bath-water may truly be ſaid to be ſpecific.' Eleven caſes are produced of pains in the ſtomach, with other ſymptoms, which were all cured. But the two firſt are cited in Latin from Ugulinus, who directed a mineral water at Lucca: tho' it is not clear from theſe caſes, whether that water was applied internally, externally, or both. In the ſection on the Bilious Cholic three caſes are given from Dr. Pierce. The firſt was ſcarcely a compleat cure: the ſecond was a total ure; and the third caſe terminated in a fit of the gout, to hich the Patient had been ſubject, and which compleated his ure. Two caſes of the Hyſteric Cholic are cited from Dr. Pierce.

Pierce. The cure was not ſo compleat, but that the Patient returned the following ſummer to confirm the health ſhe had got. The ſecond was cured. The laſt ſection, Of the Dry Belly-ach, exhibits ſeveral caſes of compleat, and many of partial, cures.

The ſecond chapter of the third part treats of Diſeaſes of the Urinary Paſſages, and contains ten morbid caſes from Dr. Pierce; one of which is affirmed to have been cured. The reſt ſeem to have been very conſiderably relieved. The third chapter is converſant on *pectoral* Diſeaſes, as Dr. Sutherland terms them; and undoubtedly in ſtrict grammar this is as defenſible as cephalic Diſeaſes; but it reads a little harder, as the word *pectoral* has been much oftener reſtrained to ſignify the remedies for diſeaſes of the breaſt, than extended to ſuch diſeaſes themſelves. However, theſe pectoral hiſtories are twelve: a great majority of which terminated in different degrees of advantage to the Patient: two ſeem to have admitted of compleat cures. One fatal caſe is added, where the Patient failed by an injudicious uſe of the water, of his own preſcription, and againſt our Author's good counſel. The conſequence was a rupture of one of the pulmonary veſſels, with the loſs of five or ſix pounds of blood, and death a week after.

The chapter of the Gout gives two caſes of perſons who uſed the Portland Powder for that diſeaſe. The firſt Patient after loſing his regular ſalutary fits, is ſuppoſed to have deſtroyed the tone of his ſtomach by a *farrago* of thoſe reſtringent bitters, which he vomitted up, as well as every thing elſe, dying at Bath, where he is ſaid to have curſed them with his laſt breath. The other ſubject of this medicine was ſeized with a fever, (after being freed from his gouty fits by it) which fever is ſaid to have bequeathed him an inveterate rheumatiſm, and diſtortion of the joints of the fingers. It relates about fifteen gouty caſes beſides, ſome of which ſeem to have been almoſt miraculous recoveries, and chiefly by Bath-waters, externally and internally uſed. Moſt of the reſt received very conſiderable improvements of health and eaſe.

Only four caſes are given in the chapter of the Rheumatiſm; two from Pierce, and two from Guidot. They are all ſet down cured. Our Author thus concludes this article: 'From May 1742 to 1760, there were five hundred ſeventy-five Rheumatics admitted into the Bath Infirmary. Of theſe one hundred and eighty-three were cured, two hundred and eighty much better.' From this we may infer one hundred and twelve died. Were as exact a regiſter of the events of all other diſeaſes in Bath Patients, as diſtinctly kept and publiſhed, it might ſerve to furniſh us,

us, at ſight, with a means of diſcerning, to what particular diſeaſes theſe healing ſprings were moſt happily adapted.

The ſixth chapter, of Fixed Pains, diſtinguiſhes them only into the *Lumbago* and *Sciatica*. We have two caſes of the firſt from Dr. Pierce, which terminated in compleat cures. The ſame Author has alſo contributed four caſes of the Sciatica towards this work of Dr. Sutherland's; but two of them were not perfected into cures before the ſecond ſeaſon. Three ſciatic caſes are ſelected as a ſpecimen, from fourteen of Guidot. Theſe all recovered by bathings: and were we to ſuppoſe theſe a very juſt ſpecimen, we ſhould infer the other eleven recovered alſo. But of this nothing is mentioned either way.

The chapter, of Cutaneous Diſeaſes, is divided into three ſections of—Leproſy—Scrophula—Scurvy. Dr. Pierce has furniſhed three Lepers, all cured. Of Dr. Guidot's, eleven, eight were perfectly cured; one received benefit, and two *great* benefit. In the Scrophula Dr. Pierce contributes but two caſes, both compleatly cured. Dr. Guidot furniſhes three; the ulcers of all the Patients dried up, and healed: but the third only is ſaid expreſsly to have been cured. Dr. Oliver is mentioned as having publiſhed the cure of ſix Lepers by the Bath; and we are told, that in the account of eighteen years hoſpital practice publiſhed this year, the numbers admitted for Leproſies and foul eruptions of the ſkin, were 659, of whom 268 were cured, and 315 much recovered; the remainder unbenefited being 66. The article of the Scurvy in this chapter is a very long one, being moſtly taken from Dr. Lind, and his Correſpondents on that diſeaſe. But with regard to the efficacy of Bath-water in it, Dr. Pierce gives five caſes, the firſt of them his own. He counts himſelf cured of all his ſcorbutic ſymptoms, but the want of his teeth, at ſeventy-four. Guidot gives eight caſes, of which two were cured, ſome benefited, and ſome *greatly* benefited: and this was the various good fortune of nine other Patients of his.

On the ſubject of the eighth chapter, the Palſy, Dr. Pierce has given four caſes cured by Bath-water. One of the Patient's being alſo barren for twelve years, conceived after bathing. We are told, that Dr. Guidot has given eighty-eight remarkable proofs of the power of Bath-water in paralytic caſes.

The chapter on Lameneſs, is divided into that diſorder, as it ariſes from fevers; from ſprains; from a rupture of the great tendon of the heel; from a white ſwelling; from wounds; and from falls. Of lameneſs from theſe different cauſes, nineteen caſes are cited from Pierce and Guidot, the much greater number of which were compleatly cured.

In

In the chapter, on the Jaundice, our Author expatiates conſiderably from his general reading, on the cauſes and ſymptoms of this diſeaſe: but to make our ſummary account of his book the more pertinent and intereſting, by confining ourſelves to the conſiderable efficacy of Bath-water in it, we obſerve, that three perfect cures of it are cited here from Dr. Baynard. Dr. Pierce gives two caſes; one of a Gentleman in his ſixtieth year, whoſe great advantages and invigoration received from two viſits to Bath, he ſuppoſes to have continued, or rather increaſed, as he did not make a third. The other caſe, was that of a Gentleman in his ſixty-ſixth year, who had been long ſubject to the gout, and fifteen years before, in one of his fits, on turning yellow, took medicines for the jaundice. The third time of taking the waters he voided a gall-ſtone about the ſize of a pidgeon's egg, was immediately relieved, recovered by degrees, was then drinking the waters, which he continued, and on the twenty-firſt day of his cure, he viſited, and was viſited, eat heartily, and is very likely, ſays Dr. Pierce, to recover perfectly. Dr. Guidot gives one caſe, in which a ſcurvy was the primary diſeaſe, the jaundice being only ſymptomatic. The waters were *abuſed* internally and externally in this caſe, by the Patient's own perverſe obſtinacy, and contrary to this Phyſician's advice; by which the Patient, at the age of ſixty, was reduced to the utmoſt danger; on which he readily ſubmitted to Dr. Guidot's directions, who ordered him two drachms of nitre, thrice a day, in a large glaſs of Bath-water, indulging him freely in eating China oranges, and drinking rum punch with Seville orange juice. His jaundice went gradually off, after which all his ſcorbutic ulcers cicatrized, and he ſeemed, as it were, regenerated. Mrs. Elliot's caſe, and extraordinary cure, ſeems to have been under Dr. Sutherland's direction, but it is marked with commas like his other quoted caſes. This Lady paſſed at once twenty-two gall-ſtones as big as beans, at other times more. The recovery of Mr. Levellyn from a deep jaundice by Bath-water, after a vain application to various Doctors and Noſtrums, concludes this chapter.

On the Dropſy, (chap. XI.) Dr. Pierce gives three caſes of Patients cured at Bath by the water, aſſiſted with other medicines; and a fourth, in which great benefit was received in leſs than two months. Three caſes cited from Dr. Baynard, on the internal and external uſe of cold water, tho' extraordinary in themſelves, we omit, as having no relation to Bath or Briſtol water.

The twelfth chapter—Of Female Diſorders—is divided into five ſections; 1. Obſtruction; 2. of immoderate Diſcharges; 3. of [illegible]neſs; 4. of Abortion; 5. of Pregnancy, which may

may be conſidered as a ſort of chronical diſeaſe in ſome of the ſex. With reſpect to the firſt, Dr. Pierce relates four compleat cures. Dr. Guidot adds two cures, and three caſes, in which one Lady received benefit, and two *great* benefit. On the article of Immoderate Diſcharges, in which the *Fluor Albus* is included, Dr. Pierce gives four cures. Guidot's Regiſter has afforded our Author one remarkable caſe of a noble Lady, who, the very firſt day ſhe entered the Croſs-bath, found herſelf cured of a *Prolapſus Uteri*, which had been down for eighteen years. This, indeed, was very extraordinary. Dr. Sutherland gives a remarkable caſe of his own, in which the cure of barrenneſs was chiefly effected by the nightly injection of Bath-water. Dr. Pierce furniſhes ſix compleat cures: obſerving, that when any married woman comes childleſs there, it is the uſual ſaying, that *ſhe comes for the common cauſe*. He adds, 'to inſtance all who have ſped in that errand while he lived there [which was near fifty years] were to fill a volume.' Not to concern ourſelves with the cures of abortion by mineral waters, cited from Savanarolo and Guiſnerus, we are preſented on this head with three cures of abortion in three Ladies, who may be now living, and are expreſsly named. The article *of Pregnancy* gives five hiſtories to prove the waters may be ſafely taken during that ſtate.

The thirteenth and laſt chapter of the firſt volume, concerning the Diſeaſes of Children, gives five cures of ricketty ones; four of them from Dr. Pierce, and one conſiderable amendment of a boy of ſix years old, which not improbably may have terminated in a cure, as his ſtrength increaſed with his years.

The ſecond volume is divided into four parts, the firſt of which is numbered IV. in ſubſequence to the three parts of the former volume. This fourth part then treats of the Diſeaſes cured by Briſtol Waters, under the various titles of Cough or Catarrh, [which Dr. Sutherland, perhaps with too little preciſion, ſeems to conſider as inſeparably one diſeaſe*] conſumption, hectic fever, hæmoptoe, or ſpitting of blood, and aſthmas with their prognoſtics, and their general cure. He next proceeds to a *Diabetes*, the gravel and ſtone, diſeaſes of the ſtomach and guts, and external diſorders. The different chapters on ſome of theſe diſtempers, contain a great number of cures effected, or of much relief obtained, chiefly by this water, from Underhill's Collection of Cures, who practiſed at Briſtol, and publiſhed it

* Though a cough is very often the conſequence of a catarrh or defluxion, yet this laſt may, and ſometimes does, exiſt without a cough; 's the defluxion may be diſcharged on Sneiders Membrane, the eyes, or ther parts.

in 1703; beſides ſeveral later cures, ſome of which may have been of our Author's own Patients, as no Phyſician is mentioned. Among the caſes from Underhill, nineteen were of a Diabetes, ſome of them in a very violent degree, which proved entire cures, one of them in a Patient of ſeventy-ſeven. To theſe Dr. Sutherland adds eleven later, ſome from undoubted authority, and others from his own knowlege, eight of which were perfect cures: one came to the wells for ſome ſucceſſive ſeaſons, always finding relief; and three were ſo greatly benefitted, that they expected to be cured. Two gravelly caſes, and one of bloody urine, are cited from Underhill as cured; to which our Author adds the cure of two others from his own practice. We had already noted the trifling eſcape of his marking, with quotation-notes, all the caſes taken from his own *Adverſaria*; and, perhaps, there were not much leſs impropriety in thus diſtinguiſhing all his own thoughts by commas, as ſo many extracts from his own imagination.

In the ſhort chapter of the Diſeaſes of the Stomach and Inteſtines, Dr. Sutherland affords us but one cure by Briſtol water, and that cited from himſelf, in the manner already noticed. But he concludes this chapter by ſaying—'If the Reader will but take his word at preſent, he may find more authentic proofs, if this work *finds* merit enough to bear a ſecond impreſſion.' Page 41, vol. II. This expreſſion, with many others that occur, is a very odd one. A book, we imagine, to be very well received, muſt bring that evident merit which its *Readers* may find. But probably he may mean by this, its receiving the approbation of his Readers, which he may gratefully conſider as merit and judgment in them..

The laſt chapter—Of external Diſorders—cites eleven cures by Briſtol water from Underhill, chiefly of ſcorbutic and ſcrophulous caſes. We had like to have omitted, that ſeventeen caſes, almoſt all cures, of tabid or phtiſical Patients, are given from Underhill, and from Dr. Sutherland's own experience, at the end of the firſt chapter of this fourth book.

The ſubject of the fifth Part of this work, is, *the medical Uſe of Sea-air and Exerciſe*. It is divided into four chapters. The firſt treats of Sea-air in general; the ſecond of Sea-exerciſe. The third exhibits a comparative view of the Health of Seamen and Landmen. The fourth treats of Diſeaſes *adapted* (as Dr. Sutherland inſiſts upon it) to Sea-air and Exerciſe, with ſome remarkable cures. Theſe diſeaſes and their cures at ſea, are conſidered in the four different ſections of this chapter; and ſuppoſed to be, 1. Conſumptions; 2. Spitting of Blood; 3. Aſth- [illegible] 4. Dry Belly-achs, Dropſies, and Ulcers. A great [illegible] and ſuppoſed here of ſea-air; and undoubtedly [illegible] been effected by it, and by the exerciſe which accompanies

accompanies it; the ancient Phyſicians repeatedly recommending it. The principal cauſes of theſe advantages ſeem to us to be briefly thus recounted in the following verſes of a modern poem, where, in a general deſcription of fine weather at ſea, the Bard thus exclaims,

O might we long enjoy the lucid ſcene!
Widely ſalubrious, vividly ſerene!
Where no putreſcence from the deep exhales;
No ſubterraneous vapours taint the gales:
But ſimpleſt air impells the ſprightly blood,
Kiſſes the ſurge, and dances with the flood.
Our ceaſeleſs motion fans the vital fire,
Frees every pore, and makes the whole perſpire:
Hence, where their nauſeous drugs might hurt or fail,
Wiſe ancient Leaches bade the Morbid ſail. SEA-PIECE.

In fact, it may be conſiderably owing to the extraordinary increaſe of perſpiration at ſea, that a coſtiveneſs of two, and ſometimes of near three weeks, has occurred without any perceiveable ill conſequence. That ſalt is raiſed in the ſpray of the ſea, we readily agree with our Author. But that ſaline corpuſcles are imbibed by the inhalant veſſels of Voyagers, (ſuppoſing them not actually wet with ſalt water, nor wearing linen waſhed in it) will admit of conſiderable doubt, for many reaſons. Sea-ſalt does not appear to ariſe from boiling or diſtilling ſea water: and we have never heard of ſuch dews falling at ſea in the hotteſt latitudes, as might return any of theſe exhaled ſalts into the ocean; for want of which return, if they really did evaporate, the ſaltneſs of the ocean muſt have been conſiderably diminiſhed by our time; though ſome Phyſiologiſts have ſuppoſed it to become ſtronger. But we chuſe, with regard to the ſalubrity of ſea-air and exerciſe, from whatever operation it may occur, to cite the following extraordinary inſtance of it, from page 89 of this volume.

'Miſs Barbara Kennedy, of Newcaſtle, young, ſtrong, and healthy, by accident received a contuſion on her hip, which, by neglect, formed an ulcer. She was under hands of Surgeons for twelve months and upwards. Every dreſſing diſcharged matter to a conſiderable quantity. Sinus's ran between the interſtices of the muſcles, up and down, forward and backward, deep enough to bury the probe. Introſuſception of matter produced a putrid hectic fever, with purging, hectic, atrophy, &c. 1 this condition it was reſolved to tranſport her to London, for 1e benefit of chirurgical aid. As ſhe could bear no carriage hatſoever, ſhe was put on board of a Collier. The very firſt night e found amendment, ſlept better, and began to recover her petite. In a few days ſhe gathered ſtrength, and ſat on deck. he paſſage was ſtormy, and laſted fourteen days; at the expiration

piration of which, hectic, ſweating, atrophy, and every ſymptom vaniſhed. What, above all, ſeems incredible, without one dreſſing, the ſinus's all healed up, and the wound was firmly cicatrized. Twelve months after I ſaw her in perfect health.' As no Phyſician is named in this very extraordinary caſe, we muſt ſuppoſe this I by itſelf I, to be the Spectator and Relator of it, Dr. Sutherland himſelf.

The ſixth part of this work treats *Of local Remedies with memorable Cures*. Theſe local remedies are diſtinguiſhed into actual and potential cauteries, *moxa*, bliſters, ſinapiſms, cupping, leeches, iſſues, and ſetons. Our Author, who abounds with a contempt of many of his brethren, informs us on this article of iſſues, 'That few Phyſicians can account for their *modus operandi*.' The obſerver of this muſt doubtleſs be one of thoſe few. We are alſo told, page 95 of this volume, 'Thoſe who know how to *ſport* with the ſkin, may truly be ſaid to ſave conſtitutions as well as the pockets:' which ſport he is probably a Connoiſſeur in. This part, which contains about thirty pages, cites ſeveral Authors, and names at leaſt a full hundred. It exhibits about a dozen ſucceſsful cures of different diſeaſes in Engliſh, beſides reciting ſome others, very briefly, from ſome Latin Writers.

The ſeventh and laſt part, is a kind of treatiſe on the Non-naturals, as Galen firſt a little oddly termed them. It commences with giving a general notion of the animal Oeconomy, as diſtinguiſhed into the various functions of digeſtion, ſanguification, and circulation. This, we are informed, 'is done to pleaſe thoſe who are not of the profeſſion.' It ſeems not very probable, however, that many of theſe will *pleaſe* to read it; and there can be nothing very new in this detail of them to a medical Reader. Our Author ſays, indeed, ſomewhere in his book, 'that he does not write for Phyſicians.' This may be ſuppoſed to infer, that he writes for Patients, and may ſignify, both to get them, and to write for them. It is evident, at the ſame time, from a few hundred paſſages in this book, that he deems himſelf qualified to inſtruct a multitude of phyſicians.

A different chapter is aſſigned to each of the Non-naturals. In that on Sleep, Dr. Sutherland pronounces ſleep after dinner a bad cuſtom, and that without the leaſt exception. This ſeems far from being always the caſe; eſpecially in people of advanced age, who are ſenſible of conſiderable refreſhment from a ſhort nap after a full meal, manifeſtly becoming livelier after it: no to affirm too poſitively, what ſeems to have been pretty general received, concerning a very great perſonage deceaſed at a goo old age; whoſe cuſtom it was ſaid to be, to go into naked be

ſt

for a few hours after dinner. Besides, Hippocrates seems of this opposite opinion, without any restriction to individuals; expressly saying—'Wakefulness after food is hurtful, not suffering it to digest*;'—having a little before premised—'That sleep after food, warms and moistens, by diffusing the aliment through the body†.—And to this purpose our common saying may allude: When the belly is full, the bones would be at rest. It may, however, be wrong in hale and young people, especially if very corpulent, to contract such a habit.

The chapter of Evacuations, in this part, is divided into sections, treating of the different ones. Much of what Dr. Sutherland says, on the abuse of bleeding, is very just, and his several instances of it seem but too tragically true. There may, perhaps, be less politeness than fact, in what he pronounces 'of the generality of the French Physicians' being 'thoroughly ignorant of the Rationality of Physic:' and indeed a Writer should be a consummate Master of it himself, and be of great authority in his profession, to warrant so severe a censure. We have little doubt, however, upon the whole, of the truth of Dr. Sutherland's assertion, that the lancet is a very mortal weapon in France: as we are assured from certain information, of their mortal absurdity in bleeding their sailors repeatedly in the sea-scurvy, and of its most usual consequence. The Doctor has the following short, but very apposite, anecdote on this head.—'Following the Physician of the Hotel-Dieu one day in his rounds, we met a Patient just carried in. The Doctor demanded of the porters *Qu'a t-il?* [What ails him?] One of them answered, *La fievre* [A fever.] *A t-il ‡ saignée?* [Has he been bled?] *Oui Monsieur, dix fois.* [Yes, Sir, ten times.] *Diable! dix fois, et pas encore guerit?* [What the devil! ten times, and not cured yet?] *Saigné le encore.* [Bleed him again.] All this, adds Dr. Sutherland, without touching his pulse, or asking one other question. The wretch was bled, and expired before his arm could be tied up.' Vol. II. p. 151, 152. Such execrable practice might induce us to suppose, the Patrons of it thought the principal use of the blood was, that it might be discharged abundantly. The absurdity of bleeding indiscriminately in all faintings and fits, from whatever cause, has been much too common among ourselves. A melancholy instance of its fatality is thus related by our Author, p. 154, vol. II. 'Many may remember the fate of Mrs. S——r. Playing at qua-

* Ἀγρυπνιη δε εν μεν τοισι σιτιοισι βλαπτει, και ουσα το σιτιον πεπτεσθαι.

† Θερμαινουσι δε, θερμαινουσης ὑγραινουσι, την τροφην εις το σωμα διαχεουσες. De victûs ratione.

‡ Should not *été* have been inserted here?

drille, ſhe had the good fortune to win a *ſans prendre*. Tranſported with joy, ſhe fell firſt into a laughing fit, and then into an hyſteric. By the advice of an eminent Surgeon of London, then in the room, ſhe was bled; convulſions enſued, and ſhe expired. Nor was the conſequence wonderful; ſhe was a woman of a weakly conſtitution, pale complexion, and ſubject to an habitual lax of three years ſtanding.'

The Appendix—Of Plaiſtering in the Small-pox,—was publiſhed, we think, alone, ſome years ſince. It contains two inſtances of the ſucceſs of that practice, by Dr. Haldane of Taunton; we are told, Dr. Cameron of Worceſterſhire recommended it; and that Dr. Sutherland took the firſt hint of it from Mr. Goldwyre, Surgeon, at Saliſbury, who aſſured him, he had ſaved many by plaiſtering, who had been abandoned by their Phyſicians. Our Author alſo gives two ſucceſsful inſtances of it at Marlborough, when he practiſed there in 1747. Admitting ſo many facts, it is odd the practice has not been eſtabliſhed, or even extended; at leaſt in the hopeleſs degrees of this fatal diſeaſe. There is certainly no oppoſing theory to palpable evidence; and were it not for this, the great ſtench thus occaſioned by the plaiſters, which the Nurſes and the Phyſician could ſcarcely bear, would have made us apt to infer, that theſe *effluvia*, which were thus retained, might have been ſuffered to exhale continually, with greater ſecurity to the Patient. The ſecondary fever has been thought by ſome Writers to depend on the repulſion of ſuch *effluvia* from the incruſted ſurface into the blood; or from the total obſtruction of perſpiration by it.

But to conclude this long article, tho' not diſproportioned to the length of the work, nor the importance of its ſubject, we may juſtly obſerve, our Author is rather a laborious Compiler and Compoſer, than a correct or elegant Writer. This we chuſe ſhould be impartially eſtimated from what we have quoted directly from himſelf, rather than enforced by a multitude of paſſages and expreſſions we might cite. He will forfeit no credit, we think, by not publiſhing in a hurry, after this; which ſome may aſcribe to his greater employment obtained by it. And ſhould his work *find merit* enough for a ſecond impreſſion, we hope it will be more correct; innumerable *errata*, eſpecially in the Latin, having occurred in this. This Gentleman formerly wrote a treatiſe on Briſtol water, for which ſee Review, Vol. XIX. p. 410.

A philoſophical Survey of Nature: In which the long-agitated Queſtion, concerning Human Liberty and Neceſſity, is endeavoured to be

be fully determined from inconteſtable Principles. Small 8vo. 2s. Becket.

THE Author of this little piece, has diſcovered a conſiderable ſhare of philoſophical knowlege; which he ſeems to have collected from ſeveral Authors, particularly Mr. Pope's Eſſay on Man, out of which he quotes ſome paſſages in the Notes. He appears to be a Materialiſt and a Neceſſitarian, and to be in good earneſt in endeavouring to ſupport his hypotheſis, by what he calls *inconteſtable phænomena of Nature:* But we apprehend, that few Readers, if they ſhould admit all his *phænomena*, will allow his deductions, or be able to diſcern the connection between his premiſes and concluſions. He is, indeed, not ſo rambling and incoherent a Writer as De la Mettrie, in his *L'Homme une Machine*, whoſe ſyſtem he adopts: yet the Reader may be apt to think he has taken a compaſs ſufficiently large to come at his point. For, in order to reſolve Human Nature, with all its operations, into mere matter and mechaniſm,—and particularly, to 'determine the long agitated queſtion concerning Human Liberty and Neceſſity;'—inſtead of examining the powers and operations of his own mind, and exploring there the latent ſprings of action, (which is to be done only by reflection) his method is the reverſe; and he proceeds entirely by way of obſervation upon things without him.—He takes his firſt flight (ſtopping a moment by the way, to conſider the changes and revolutions which he ſuppoſes the earth to have undergone) to 'the numberleſs ſyſtems of planets which occupy ſpace unlimited.' There he begins to 'collect proper materials from which to eſtabliſh fundamental principles of knowlege; leſt his reaſoning ſhould be imperfect and deluſive, by ſetting out erroneouſly.'

Now for the chain of his reaſoning.—which is like the golden chain that was faſtened to Jupiter's great toe, upon which the whole world was ſuſpended.

Link 1ſt. 'The firſt and *moſt evident* law in Nature is *Attraction*, by which all the parts of matter throughout the univerſe tend to each other.

2d. 'The globe on which we live, contemplated on the whole, exhibits ſufficient evidence of being conſtitutionally acted upon by influences fixed and regular: ſo that to diſpute its being ſubject to the law of neceſſity, is not leſs than to diſpute its very exiſtence.'

[Here, Reader, you muſt underſtand, that after having taken a tour to the planets, the Author is come back, loaden with materials, and begins to draw nearer to his point, viz. to prove that the ſoul is material, and that man is a mere machine.]

3d. 'Plants are plants, in conſequence of the neceſſity of their conſtruction, depending on the action of external influences.

4th. 'An animal exiſts detached from the ground, and is *therefore* endued with loco-motive powers. Its main trunk or body is elevated upon a convenient number of *pillars* or *legs*, articulated to ſuſtain it, and to convey it from place to place. It is neceſſitated to collect its aliment, and by its formation qualified ſo to do.

5th. 'An animal hath (or ſome animals have) a perception of diſtant objects, without *poſitive* contact—a perception of ſounds—a perception of the effluvia of bodies—a *mere intimate* perception of the qualities of food—a perception of impreſſion from all external application.

6th. 'The *Concentration* of all theſe perceptions in the Senſorium of the brain, conſtitutes that intelligence which enables an animal to *judge* of all the objects of its experience, and *thence* to perform all thoſe actions which, from *conſtruction* and *ſituation*, it is impelled to do.

7th. 'The ſeat of the *mind*, where all the powers of the *body* unite, muſt certainly be of the moſt exquiſite texture!—But how, or after what mode, they (i. e. the powers of the body) are refined into reflection, is impoſſible for us to determine: but we *ſee* the fact to be *ſo*.'

What an unreaſonable mortal muſt that man be, who is not convinced, by this indiſſoluble chain of '*cloſe reaſoning*' that he is a mere machine—ſomewhat refined indeed, but as truly ſo as an oak—to which, as our Author aſſerts, 'there is great *reaſon* to think it *probable*, that ſome degree of ſenſation or perception may be conſtitutionally eſſential!'—And he adds, 'that this *probable* ſpeculation, tho', perhaps, not more than *conjectural*, reſpecting vegetables in general, is improved to a degree that may merit the name of *certainty*, in attending to ſome plants termed ſenſitive, from their viſible ſhrinking from a touch.'—What *a cloſe Reaſoner* is this machine of an Author!—Pull a curl from a wig—it ſhrinks up again—*Argal*, it may merit the name of certainty that the hair has ſome degree of ſenſation or perception.—What excellent things too are thoſe ſame *concentrations*, and *textures*, and *refinements*,—to help a man to know his own ſoul—and theſe *powers of the body* converted—(no the is not the word)—'*refined* into reflection,' and made in an inſtant *powers of the mind!*—But our Author being endued with ſingular penetration, and a *ſecond ſight*, far excelling that of Highlander, not only *knows* it to be ſo, but *ſees* it to be ſo.—Bravo!—Nothing like poſitivity for want of proof: and whe

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an Author has neither any evidence for his aſſertion, nor can poſſibly find any, he is *impelled by neceſſity* to be abſolutely poſitive, and aſſert, *that he ſees it to be ſo.*——Do you hear, you Immaterialiſt?—Or have you any eyes?—Here is ocular demonſtration againſt you.—'Turn your optics inward, (ſaid an Orator in the Houſe of Commons) I ſay, turn your optics inward.'—This is the very faculty our Author is poſſeſſed of. He turns his eyes wrong ſide out, till the *axis* of each pupil is directed toward his own brain—and then he ſees the textures, the concentrations, and the refinements—in a word, the change of body into mind effected by them. But tho' he '*ſees the facts to be ſo,*' or to be done in this manner; yet as to the *mode* how body becomes ſpirit—he confeſſes he does not underſtand it—except ſo far, that he is ſure it is done by *refinement*. We will readily give him all the aſſiſtance in our power towards explaining the mode, in caſe he ſhould think proper to write any more as he has done, about it and about it:

Receipt to MAKE A SOUL.

Take *quantum ſufficit* of bread, beef, or other ſuitable aliment—put it into the ſtomach of a human machine—let the ſtomach work till it is converted into a laudable chyle—let that chyle be thoroughly mixed with the blood—let that blood be warmed to a due heat—then take the fumes ariſing from the blood ſo tempered,—let them be diſtilled through the alembics of the brain—defecated and refined—and if one operation ſhould not be ſufficient, let them be double-diſtilled and double-refined—then may you *ſee* theſe inviſible atoms (with an eye of faith) become all at once reflection, memory, judgment, wit, will, loco-motive power, and every other faculty of the mind.

Note, A counter-operation to that of diſtilling and refining, will have the contrary effect—and condenſe any of your light, airy, volatile, refined, ſpeculative ſpirits, into as groſs, unrefined, ſtupid, unthinking matter, as you would wiſh to handle.

Perhaps ſome impertinent Objector may ſay, that he can neither ſee nor conceive how the refining of matter brings it at all the nearer to the purpoſe: for it is only diminiſhing or dividing it, or changing its weight, colour, figure, or motion. And why ſhould not denſe, or heavy, or groſs matter think, as well as that which is rare, light, or refined? Why ſhould not condenſing do as well as refining—and better, if you would make a body of *ſolid* judgment and underſtanding, that ſhall *ſee* itſelf to be body?—But our Author can eaſily *get over* this objection two ways: one is, by taking no notice of it:—the other is, by obſerving, that matter may be refined till it is inviſible: and

then no eye but that of a Philoſopher can ſee what becomes of it—nor any head, except that of a Materialiſt, ſtocked with an uncommon quantity * of brains, conceive the changes it is capable of! Suppoſe, for inſtance, that a piece of coal cannot think, yet when it is refined into ſmoke and flame, does it not evidently become more active, volatile, and ſubtle, and conſequently approach nearer to thought, if not actually think?—— Or let it be granted, that wine in its unrefined ſtate is a thoughtleſs creature—What then?—When it is refined into ſpirits, do not they evidently border, at leaſt, upon *matters of thinking and judging*, or reſemble thoſe faculties?—elſe why are they called *ſpirits?*—and when they are taken inwardly, do they not drive the machine about like a mill, and grind matter into thought, with an amazing celerity?

After having given our Author this friendly aſſiſtance, not as ſuppoſing he needed it, but merely to ſhew our good humour and benevolence; he will, perhaps, think it ſtrange, that we ſhould tax him with credulity—and ſtranger ſtill, to be told gravely, that he is a ſtrenuous Believer and Aſſerter of the doctrine of Tranſubſtantiation, or at leaſt the poſſibility of that doctrine's being true. Yet we muſt take the liberty to tell him, that he appears to us to be ſo. For if a piece of bread can be *tranſubſtantiated* (which we think altogether as proper a word as *refined*) into an intelligent agent or ſpirit; it is but going one conſiſtent ſtep farther, to ſuppoſe that it may be tranſubſtantiated or refined into an intelligent power, ſuperior to all human: —and then we ſhall be glad to know where he will ſtop.—— Thus, Gentlemen who have no faith in the curious ſpeculations and dogmas of certain Divines, can yet make amends by diſcovering faith enough in ſpeculations and dogmas of their own, equally curious.

If the foregoing inſtance of his credulity be not thought ſufficient, we can add ſome other. He believes it probable, that the oak feels the ſtroke of the axe, and the vine the edge of the pruning-knife—not figuratively and poetically, but literally and truly: and is almoſt certain, that the ſenſitive plant feels the touch of the hand.—He ſeems to believe, that men, and all other animals, are more or leſs intelligent and wiſe in proportion to the quantity † of their brains—not figuratively, as when we ſay, *a man has no more brains than a gooſe*—but literally and truly!—an aſſertion which we leave the Anatomiſts to laugh at. ——He believes too, that the higheſt mountains of the earth have ſome time or other been ſubmarine; becauſe Nature hath thought fit to lodge ſtrata of ſhells in them, reſembling thoſe

* Vide infra. † Vide ſupra.

on

on the ſea-ſhores. This, he ſays, is *inconteſtable* evidence of the fact: ſo ſtrange a propenſity is there in ſome men to believe the marvellous! As if Nature could not lodge ſtrata of ſhells, as well as of rock, chalk, gravel, coal, &c. in the bowels of mountains, without the help of an univerſal deluge.—— There are found in ſome places ſeveral ſtrata of ſhells, one above another, with beds of clay or other materials between them. How muſt this be accounted for? Have there been ſeveral univerſal deluges? And whence came the vaſt quantities of matter by which theſe beds of ſhells are covered?—We could add a great deal more in *conteſting* that evidence which our Author declares to be inconteſtable.

As marking the phænomena of Nature, and reaſoning accurately from them, ought to have been the chief merit of this philoſophical performance, according to the title-page; it may, perhaps, be thought deſcending too low, to mark mere inaccuracies, of which there is ſcarce a page that does not afford us one inſtance or more. But there is one paſſage ſo remarkable for *pompoſity* as well as inaccuracy, that we cannot well excuſe ourſelves from quoting it. In deſcribing the ſenſes of an animal, he defines the ſight to be, 'The perception of diſtant objects without poſitive contact'—(by means of the eyes?—no—that would be flat—but) 'by the miniſtration of two *(generally)* curious viſual balls capable of being directed any way for the regulation of its motion.'——Then, the hearing is, 'The perception of ſounds'—(by means of the ears?—no—but) 'by two admirable cavities with dilated orifices, framed to catch the undulations of the air agitated by diſtant percuſſions.'——This is fine language to be ſure: but it unfortunately happens, that when the *dilated orifices* are cut off, the hearing is never the worſe.

Now to examine our Author's method of arguing more ſeriouſly. He is not wholly deſtitute of arrangement in his ſentiments; and has taken the moſt artful method to come at the end he propoſed, by beginning at the vegetable world, and paſſing on to the animal and rational—and making uſe of the ſimilarity there is, in ſome reſpects, between a man and a plant, and the minuteneſs of the ſeveral intermediate ſteps or degrees by which each order of creatures is diſtinguiſhed from the next above or below them, to infer that man is a plant, only of a different and *ſuperior* kind:—to which we may add, *vice verſâ*, that a plant is a man, only of a different and *inferior* kind.—— As to the ſenſation of Pain and Pleaſure, which hath been thought to diſtinguiſh even the loweſt animals from mere plants, and which is indeed as real and ſenſible a diſtinction as can be conceived, our Author had no better way of getting rid of it,

than by allowing the like ſenſibility to plants—to all plants, he ſays, probably—and to ſome plants, with certainty. What a ſhift, to get rid of a difficulty, and to ſupport an hypotheſis! Nature hath, indeed, formed an admirable gradation in the ſcale of Being, from the unanimated and unorganized clod of earth to the moſt intelligent of the human ſpecies: and we cannot fix with certainty the preciſe limits where the rational, or the animal, or the vegetable life, or even ſimple organization begins. Hence our Author takes occaſion to confound all together, and aſſerts man to be as mere a machine as a plant. But if an excellent Painter makes his colours melt into one another ſo gradually, that the boundary of each cannot be preciſely marked; what ſhould we think of a Spectator who ſhould from thence affirm, that there was no difference between black and white?——When a tree is removed from its place by a whirlwind, we conceive it to be a mere mechanical operation: but when a ſervant moves by his maſter's command, is that operation to be ſtiled a mechanic effect, from a mechanic cauſe? Is it the vibration or undulation of air from the maſter's mouth which enters the ears of the ſervant, and paſſing up into his brain, deſcends from thence into his legs, ſtimulating them to move, and directing them where to go. Or is it becauſe he underſtands his maſter's meaning and will?——In ſhort, there are no ideas more diſtinct in nature than thoſe of doing a thing with meaning and deſign, or doing it mechanically; how nearly ſoever theſe operations may ſeem to approach to each other, or how cloſely ſoever they may be interwoven. But it is the buſineſs of a bad Reaſoner, to confound things that are totally different, as it is of a good Reaſoner, to diſtinguiſh things that have a partial reſemblance: not that it requires much penetration or reaſoning to diſtinguiſh ſoul and body: Common-ſenſe (tho' perhaps this Author may call it vulgar prejudice) directs every man to make this diſtinction: juſt as every man diſtinguiſhes the inſtrument of muſic from the Muſician that plays upon it. That the Deity has interwoven the intellectual creation with the material and mechanical, in various degrees, and in a moſt incomprehenſible manner, and given them various reciprocal influences, according to certain rules and limitations, is readily granted. But all this contributes no more to prove that human nature is all mechanical, than that it is all intellectual. And we have juſt as much reaſon to conclude with ſome Intellectualiſts, that there is no external world, and that we have no bodies at all (ſince all may be reſolved into ideas of the mind) as with the Materialiſts, that there is no ſpiritual or immaterial Being.——Into what extravagancies may not Writers fall, who have once abandoned reaſon and common-ſenſe?

One

One ſort of Philoſophers, by directing their whole ſtudy to the mechanical operations of Nature, and the influence of body upon mind, have come to a concluſion, that we are all body. Another ſort, who have made more uſe of reflection, and employed their whole ſtudy upon the intellectual part of our conſtitution, and remarked in how many inſtances the ſenſes deceive us, have come to a determination, that all mechanical impreſſions are a deluſion, and that there is no matter exiſting. So that between them, they have deprived us both of body and ſoul.

As to the long agitated queſtion, concerning the Freedom of the Human Will—it is not our province to decide that or any other conteſted doctrine or ſpeculation; but only to examine the ſtrength and perſpicuity or arguments adduced in favour of one or the other hypotheſis.—If we ſhould allow to this Author, that all operations in the intellectual univerſe, conſiſt of an infinite and endleſs connection of intellectual and moral Cauſes and Effects; yet we muſt think it very abſurd, and unworthy of a Philoſopher, to confound all this (as our Author has done) with material mechaniſm. And if we ſhould allow alſo, that the human Will is ordinarily determined by motives preſented to the underſtanding, yet we imagine he ſhould have carefully avoided the uſe of the word *deliberate*. What! grant the power of deliberating to the mind—and at the ſame time aſſert, that it is conſtantly impelled by mechanical neceſſity? What is this power of deliberating?—Is it not the power of ſuſpending action, and controuling the influence of motives—of examining them—of giving more or leſs weight to them, by more or leſs attention—and of finding out new and additional motives? Perhaps it is beſt to content ourſelves, on ſo abſtruſe a ſubject, with a very natural ſuppoſition, that the higher powers of underſtanding, deliberating, reſolving, and acting, any creature is poſſeſſed of, it becomes the leſs ſubject to be governed by mechanical impulſes, and the more free in its operations.

We have been induced, more from a reſpect to the ſubjects than to ſo ſlight a performance, to indulge in our reflections. But if our Author ſhould be (as we ſuſpect) ſome Tyro or young Genius, who has been captivated with the noble ſtudy of Philoſophy, we are pleaſed, in this view, with the capacity and turn of mind which he has diſcovered; only we wiſh him to underſtand, *quid humeri valeant*—and to conſider the copiouſneſs and difficulty of ſuch ſubjects — how many able men have read, and thought, and wrote too upon them, more than himſelf, yet with how little utility (many of them) either to the world or themſelves;—before he undertakes again to write about Nature, and the Planets, and the Earth, and Vegetables, and

and Animals, and Men, the Neceſſity and Freedom of the Will, the Exiſtence of Evil, the Nature of Virtue and Vice, and of Liberty civil and eccleſiaſtical — crouding his vaſt ſtock of knowlege into the narrow compaſs of a pamphlet. And notwithſtanding any cenſure we have paſſed upon him, we highly approve of many of his ſentiments, particularly the following. —— 'Poor ſhort-ſighted ſpeculators,' ſaith he, 'that we are! Far from finding arguments to juſtify the exalted notions we entertain of the dignity of our ſpecies, we ſhall ſee ample cauſe to be aſhamed at the compariſon of our pride with our littleneſs. In this light, limited as our abilities, and few as our opportunities may be deemed, of collecting proper materials from which to eſtabliſh fundamental principles of knowlege, we render our reaſonings ſtill more imperfect and deluſive, by ſetting out erroneouſly — by taking for granted points of knowlege not yet known, or perhaps ever to be diſcovered; eſpecially diſcovered to be as they are aſſumed.'——And in a note—'What abſurdities may not be expected to flow from principles which exalt *Credulity*, and weakneſs of the mind into a virtue?' O.

Fifty-two Sermons, on the Baptiſmal Covenant, the Creed, the Ten Commandments, and other important Subjects of practical Religion. Being one for each Sunday in the year. By Samuel Walker, A. B. late of Exeter College, Oxford, Curate of Truro in Cornwal. 8vo. 2 vols. 10s. 6d. ſewed. Fletcher.

BY the Editor's account of this Author's life and conduct, Mr. Walker appears to have been a good man and a ſincere Chriſtian, remarkable for the ſtrictneſs of his behaviour, and eminent for diſcharging the duties of his function with uncommon zeal and aſſiduity: and we find theſe diſcourſes full of practical ſentiments, delivered in a plain, familiar, and pathetic manner; proper for the common people and readers of the loweſt claſs. So far we can heartily recommend them, and hope they will be very uſeful: and it is with pleaſure we have obſerved, that nothing of that arrogance, cenſoriouſneſs, and uncharitableneſs, which too often accompany extraordinary appearances of Religion, is to be charged upon his writings — eſpecially if we except one paſſage, where he attempts to juſtify the damnatory clauſe annexed to the Athanaſian creed: yet this may in ſome meaſure be excuſed in a clergyman; as that creed, with the damnatory clauſe, has been ſo long and ſo generally received by the Chriſtian world, and ſtill remains a doctrine of our eſta-

bliſhed

bliſhed Church. ——But whether, upon the whole, in his writings and his conduct, he has not exhibited a picture of the Chriſtian religion ſomewhat overcharged with too ſevere and gloomy an aſpect, and, in ſome meaſure, deſtitute of that amiable ſweetneſs of countenance, added to an air of dignity and authority, which is the true likeneſs, and by which alone it can engage the love of mankind, we leave to the conſideration of the diſcerning Reader. We wiſh the Author had been poſſeſſed of intellectual abilities, and a critical knowlege of the Scripture, equal to the goodneſs of his heart, and the integrity of his life; and then we might have ſaid as much in favour of the doctrinal part of his diſcourſes as we have ſaid of the practical. But he builds his ſcheme of Chriſtianity ſo much on the *fallen nature* of man (of which our Saviour hath ſaid not one word, ſo far as we could ever diſcover) and the power of the Devil over us in our natural ſtate, and on Chriſt's righteouſneſs imputed to us, and makes ſuch diſtinctions between an abſolute God and a Covenant God, as, we apprehend, will appear very abſurd to his more judicious and critical Readers.

But let us ſee the account which our Author gives of himſelf in the following meditation, written by him at his return from a meeting of neighbouring clergymen, who met together for the purpoſe of religious converſation. ——— 'Seeing the goſpel-revelation is a diſpenſation of grace; a remedy for a fallen creature; we muſt needs be ſenſible of thoſe effects which the fall hath had on us, ere we can make a right uſe of the goſpel. — For my own part, I lived many years in an entire ignorance of a corrupted nature; although I had learnt to reaſon in a ſpeculative and hiſtorical way upon man's degeneracy. Since it hath pleaſed God, in ſome meaſure, to enlighten the eyes of my underſtanding' [we muſt beg leave of the Author's friends to doubt of that] 'I look back upon thoſe days of blindneſs, and plainly ſee, that while I kept to an external cuſtomary decency, and in ſome ſenſe regularity, I was influenced by and acted upon two hidden principles, as contrary to God as darkneſs is to light: the one, a prevailing deſire of reputation; the other, a deſire of pleaſure, particularly muſic and dancing.'

That the deſire of reputation ſhould be a motive ſubordinate to the deſire of doing good, and of obtaining the ſatisfaction of a man's own conſcience and the acceptance of the Deity, is readily granted: but how it comes to be a *bad* motive, and ſo *very* bad, as to be as contrary to God as darkneſs is to light, we cannot conceive, nor can we poſſibly reconcile it with the apoſtle's exhortation, *—Whatſoever things are lovely and of good report — if there be any virtue, and if there be any praiſe, think of theſe things.* As to the elegant entertainments of muſic, or the exerciſes of dancing, though the latter may not be thought to comport ſo well with the

the gravity of a magiſterial or miniſterial character, or with old age in general, we are able to diſcern ſome good, but no harm in them, when uſed moderately and ſeaſonably. And we are certain, that our Saviour has deſcribed a prudent, compaſſionate, and generous father, receiving his penitent ſon to a feaſt accompanied with muſic and dancing. What will the gloomy and over-rigid ſort of Chriſtians ſay to this? or to the frequent uſe which King David, and other pious men of antiquity, made both of muſic and dancing in the moſt ſolemn and public acts of devotion? —— In ſhort, it is doing no ſervice to religion, to repreſent it as incompatible with any elegant entertainment, or decent and healthful exerciſe.

'It was his great aim and ſtudy,' the Editor ſays, 'to be, in the Author's phraſe, a good bible-divine.' Yet when he comes to diſcourſe of what a man muſt do to be ſaved; without taking notice of the anſwers which our Saviour himſelf hath given to that important queſtion, he immediately applies to his catechiſm, makes that his real text, and falls to declaiming about the Devil, and exalting his power and dominion over us in our natural ſtate; as if he thought that would conduce to the glory of God, without appearing to have the leaſt critical idea of the meaning of ὁ Διαβολος and ὁ Πονηρος in the New Teſtament — or the original meaning of the *pomps and vanities of this wicked world*, viz. the pompous proceſſions and riotous feſtivals of the heathens, which the primitive Chriſtians were very properly taught to renounce. —— But when he comes to the commandments, and eſpecially the moral and relative duties, he writes, for the moſt part, like a ſenſible man as well as a good man: and it is with pleaſure we ſhall do juſtice to his talents as a preacher, by giving ſome ſpecimens of the plain and ſpirited manner of his applying the commandments to the conſciences of his hearers.

On the fifth commandment. —— 'The firſt duty of children to parents, and that alſo without which they can do no part of their duty to them upon a right principle, is to reverence them, as immediately appointed by God to direct their education. This is in the ſtricteſt ſenſe to honour parents. Honour them —— have regard to their authority over you. Reſpect that authority as God's appointment. Now children, have you conſidered your parents as God's deputies —— and in that view have you had a becoming reverence on your heart towards them? What — has it been the main thing cauſing you to reverence them, that God bid you do ſo? And have you indeed reverenced them, and always done ſo? — and both of them, your mother as well your father? whatever has been their condition in life, whether poor or rich — whatever has been their conduct

duct in general, and toward yourſelf, ſtill have you reverenced them; not thinking yourſelf by any conduct or circumſtances of theirs, or by any advantages of knowlege, grace, ſenſe, wealth, ſtation, you may have attained beyond them, diſcharged in any degree from that honour which God requires you to have and bear on your heart towards them? ——I ſuppoſe there is much failure throughout the world with regard to this *godly* reverence: elſe we ſhould not find ſo little an account made of parents, when they are no longer needed, and are grown old enough to be inconvenient, or troubleſome, or expenſive: elſe children would not be anſwering ſo pertly, and diſputing ſo ſaucily, and in all things behaving ſo ſtubbornly and frowardly as many do, filling their parents houſes with noiſe and clamour.'

On the duty of parents. ——'Have you been gentle towards your children? *Fathers*, ſaith the Apoſtle, *provoke not your children to wrath.* Harſhneſs in the parent is a fruit of the very ſame ſtock with ſtubbornneſs in the child: both proceed from ſelf-will indulged. There is no good to be expected from harſhneſs: on the contrary, it is the natural parent of lying, hypocriſy, and many other ſins; till the child is grown old enough no longer to endure it, and breaks out into abſolute waywardneſs and independency. The parent muſt hold his authority, yet muſt uſe it with a gentle hand. Gentleneſs does not lie in humouring children, but by mild and prudential meaſures, rather than by heat and violence, bringing them to compliance. This gentleneſs in all caſes is needful, but eſpecially in the point of religion, leſt by means of force and ſeverity children become hypocrites inſtead of Chriſtians. ——Yet at proper ſeaſons (6thly.) have you alſo corrected your children? —If you have, let me aſk for what? Their vices, I hope, not their indiſcretions; particularly the two greateſt vices of children, ſtubbornneſs, and idleneſs? ——Parents may not correct their children for their own pleaſure, to gratify their own paſſions; they may not correct them for their indiſcretions, for being children: but for their bad tempers they may and muſt correct them. That is their duty to them; as to neglect it ſhews but ſmall love of their ſouls, though very great and very ſinful fondneſs for their perſons. Yet too often we ſhall ſee children puniſhed for their indiſcretions, and their vices eſcaping; and the rod more frequently uſed to indulge the bad humours of the parent, than to correct thoſe of the child. What ſay you now? have you not with-holden the rod? Or have you uſed it only in reſtraining your children's corruptions? If you have ſpared the rod, you have laid aſide your authority: If you have uſed it for your own pleaſure, you have abuſed it.'

On the ſixth commandment—againſt revenge. ——'You

may ſee the whole of this in its true light in the conduct of Jacob's two ſons, Simeon and Levi, towards the Shechemites, becauſe of the injury done their ſiſter Dinah. Firſt they fell into raſh anger—it is ſaid, When the ſons of Jacob heard of it, the men *were grieved, and they were very wroth.* Wroth, you will ſay! why ſhould they not? Was there not a cauſe? No; not for ſuch an anger as theirs, which was not ſo much for the diſhonour done to God, as for the affront put on themſelves; as you may ſee by the laſt verſe of the chapter—*Should he deal with our ſiſter as with an harlot?*—There, in the words, *our ſiſter*, lay the grief: the honour of the family was ſtained. This ſhews plainly enough, of what temper chiefly their anger was. And, O with what a furious look and vehement tone, I warrant you, they ſpoke theſe words to their father! But it did not ſtop here. Their anger reſted in their boſom, and ſettled in a fixed reſentment; the ſcandal lay upon their minds, they could by no means reconcile themſelves to put up the wrong: and under this ſpirit no one about them, I dare ſay, could have a good word or a kind look from them. At length Shechem's love to their ſiſter gave them a fair opportunity of revenge. This was ſweet to them. And now they could diſſemble friendſhip, and lie, and make a cloke of religion to bring about their purpoſe: till all things having anſwered their black deſigns, they took their ſwords, and, without remorſe or pity, ſlew not only Shechem but old Hamor his father, with all the males they could lay their hands upon. Then their brethren fell in alſo, and carried off, like a company of plunderers and robbers, all they could get.——You ſee here a terrible inſtance of raſh anger, of the horrid effects it will produce, and the great ſin of not leaving vengeance unto God.'

On the ſeventh commandment—againſt intemperance. 'This is not only prohibited as it is ſinful in itſelf, but alſo as it gives occaſion to, and nouriſhes luſt. And this a life of indulgence does: it is the very food of luſt. The grievous ſin of Sodom is aſcribed to this very cauſe in the prophet Ezekiel. *Behold, this was the iniquity of thy ſiſter Sodom. Pride, fulneſs of bread, and abundance of idleneſs was in her and her daughters. And they were haughty, and committed abomination before me.* And Jeremiah ſpeaks in the very ſame manner of the Jews. *When I had fed them to the full, then they committed adultery, and aſſembled themſelves by troops in the harlots houſes. They were as fed horſes in the morning*—(what can ſo ſtrongly repreſent a body pampered with indulgence! the conſequence follows) *every one neighed after his neighbour's wife.*——Thus luſt is the effect of a body gratified in meat, drink, ſloth, and idleneſs.——Yea, and if we conſider only either of theſe ſeparately, we may find ſcripture inſtances of horrible luſts committed under the influence

fluence of each of them. Thus, what made the Sodomites ſo wanton but fulneſs of bread, that is, their delicate living and high feeding? What made Lot commit ſuch dreadful inceſt with his own daughters, but drunkenneſs? Or what filled David, or his ſon Amnon after him, with ſo much luſt, but a *fit* of ſloth and idleneſs? — The caſe of Amnon is very particular. In the heat of his youth, and no doubt in the abundance of ſloth and idleneſs alſo, being the king's ſon, he was fallen in love with Tamar his brother Abſalom's ſiſter. Inſtead of taking any methods of ſelf-denial, it is ſaid, *he was ſo vexed, that he fell ſick for his ſiſter Tamar:* i. e. he gave way to the paſſion, and let it occupy his whole ſoul, leaving no room for other employment. Sloth now and idleneſs had their full power; and his unclean deſires grew to ſuch a head, that he is ready to ſacrifice every thing to his inclination. He readily complies with the wicked counſel of his friend Jonadab. He lays himſelf down on his bed and feigns himſelf ſick — his father comes to ſee him — it is his father muſt ſend his own daughter, and Amnon's own ſiſter to be ſacrificed to his paſſion: and while ſhe is affectionately doing him the kindeſt offices, he takes advantage of them to ruin her. — What a ſcene of villainy, hypocriſy, and ingratitude was here! Was there ever a more dreadful ſcene acted? It coſt him his life quickly after: but he was ſo under the abſolute dominion, ſo under the raging influence of paſſion, that he conſidered no conſequences; and luſt made him ſet no value upon (I do not ſay his conſcience, for it is plain he had none, but) his honour and his life.' O.

*** This is not the firſt occaſion we have had to mention the writings of Mr. Walker. In our 13th vol. p. 152, ſome little notice was taken of his courſe of practical ſermons, entitled, *The Chriſtian*; and in vol. 26. p. 77. are, in a like curſory manner, mentioned his *Familiar Introduction to the Knowlege of ourſelves.*

The Doctrine of the Euchariſt conſidered as the diſtinguiſhing Ritual in the ſocial worſhip of Chriſtians. By Caleb Fleming. 8vo. 1 s. 6d. Henderſon.

THE honeſt and ſenſible Writer of this pamphlet, after the innumerable treatiſes which have been written upon this, one would think, exhauſted ſubject, hath thrown out, if not ſeveral *new*, yet many *pertinent* and uſeful things, which, in our opinion, well deſerve the conſideration of Chriſtians. The plan of his work is as follows.

The

The introduction, which takes up twelve pages, ſtates the evidence of the *New Teſtament* canon.

Sect. 1. The divine original of the Euchariſt.

2. The ſocial nature of the ritual, with the ſenſible ſymbols requiſite to the celebration.

3. The ſpiritual nature of the Euchariſt.

4. The perſons who are properly qualified for the celebration.

5. The obligation to celebrate the Euchariſt perpetual.

6. The erroneous and ſuperſtitious opinions which have obtained concerning the Euchariſt.

7. Obſervations made on the doctrine.

We ſhall ſelect a few paragraphs, which moſt engaged our attention in the peruſal, and may prove very acceptable to our moſt rational and judicious readers.——Having mentioned the teſtimony of three Evangeliſts, and the Apoſtle Paul, in ſupport of the divine authority of this ritual, our Author proceeds thus.

'That it could have no other original than what the above Writers report it to have had, is alſo evident from its very obvious intention; which is, to commemorate the fact of the man Chriſt Jeſus dying as a malefactor by public conſent of his own nation; notwithſtanding he had been approved of God among them, by ſigns, wonders, and divers miracles, which were wrought by him.——That a *thankſgiving* memorial ſhould be appointed is contrary to all the uſages and cuſtoms of mankind; who, to expreſs their deteſtation and abhorrence of the cruel treatment of great and good men, would have inſtituted ſome monument of indignation, of ſhame and ſorrow, rather than of congratulation, thankfulneſs, and joy. There is therefore in the very complexion of the ritual, a ſpirit and intention diſcoverable, which is the reverſe of all civil and political appointments. And, in fact, ſo ſtood the celebration of the Euchariſt among the firſt Chriſtians; it was an open devout acknowledgment, that the *ſtigma* of reproach, which had been fixed on their divine maſter, by his crucifixion, was eſteemed by them, matter of their boaſting and glory. They thus recognized his diſtinguiſhed merit, and ſuperior excellence! and hereby the credit and reputation of their religion was highly recommended to the world. So far from being aſhamed of his croſs, they conſidered it as a vain, fruitleſs attempt of his ungrateful malicious enemies to ſuppreſs his heavenly doctrine, and to blemiſh his divine character in the eyes of the nations.

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A more direct and full confutation of envy and detraction ſurely could not have been given. Divine wiſdom thus diſplays itſelf in the open face of the inſtitution; without which, the Chriſtian profeſſion would have been expoſed to public ſcorn and univerſal contempt. For had there been any poſſible impeachment of crime in his character, or any defect ſhewn in his divine claims, whom they had crucified as an impoſtor, the profeſſion would have been ſtifled in its infancy, and all his diſciples covered with ſhame and infamy. But, on the contrary, what could be a more convincing proof of the confidence which they had in him, than their open celebration of his death, by a thankful and joyful memorial?' Upon this head, Mr. Fleming ſuggeſts further. 'The divine original of the Euchariſt will be yet further obvious from the deſign of that very death which it commemorates, viz. *God's reconciling the world to himſelf* by that event.' In what manner the death of Chriſt operates to reconcile the world to God, is illuſtrated under theſe particulars, *viz.* As it was a monument of the mercy and placability of the DEITY — As it afforded a ſtriking example of the moſt *deſpiſed* and *rejected of men* being highly beloved and honoured of GOD; and that the moſt abject condition, and painful endurance of man is altogether conſiſtent with a virtuous character, and with his enjoyment of the divine favour — Finally, as the obedience of Chriſt unto the death was rewarded with a *name being given him above every name*, it is an earneſt that the obedience of all good Chriſtians will likewiſe be rewarded in their proportion. Hereby the good Chriſtian is encouraged to look and wait for his Lord's coming to receive him to himſelf, to be with him where he is, to behold the glory which the Father hath given him. The death of Chriſt verily hath all its efficacy and energy derived from its conſequences: ſeparate from theſe his death has in it no one uſeful or inſtructive meaning. In the abſtract idea of it there could be no reaſon of thankſgiving and joy.'——But the moſt remarkable part of the performance before us, in which our Author ſpeaks with the greateſt clearneſs and freedom, with a freedom and ſincerity well becoming the character of a miniſter of truth and righeouſneſs, is the third ſection; which treats of the *ſpiritual nature of the Euchariſt.*

It is not often that we have an opportunity of preſenting before our Readers ſuch ſentiments as we here meet with, and therefore we think we ſhould not be doing juſtice to them, or to our Author, entirely to ſuppreſs them.

'There are ſome who have underſtood the death of Chriſt as a *ſacrifice*, and the Euchariſt as a *feaſt* upon that ſacrifice: and it muſt be confeſſed, that there are a number of texts in the

New Teſtament that have ſpoken of him as a propitiation and ſacrifice; nay, once he is ſaid to be *our paſſover ſacrificed for us*, 1 Cor. v. 7. But to underſtand the ſacrifical terms, ſo applied in a literal ſenſe, would be to ſtrain alluſions into original facts, and to throw much confuſion on the human mind. Such a figurative repreſentation was natural and familiar to the eyes of a Jewiſh convert, who had ſtrong prejudices in favour of the Moſaic ritual: and yet the *Old Teſtament doctrine of ſacrifice* will be found to ſpeak of it, either as the ſymbol of *penitence*, or of *gratitude* in the perſon who preſented the victim. But in the death of Chriſt, ſo far from penitence being expreſſed by them who devoted him, he was conſidered by them as an execrable criminal: they did not therefore expreſs penitence by his death, but ignorance, pride, envy, and malice.

'*Gratitude* was as remote from them as penitence; they did not thereby acknowledge obligation for benefits received; but on the contrary the moſt flagrant diſingenuity, and the vileſt ingratitude was ſhewn to him, by whom God had healed all the maladies of their people, and given deliverance and ſalvation throughout *Judea*, to their wretched and miſerable! In no one literal and true ſenſe could the death of Jeſus be underſtood as a *ſacrifice*, when the ſpilling of his blood was an act of impiety, the moſt horrid that ever could be committed by any people or nation. It could not then be an expedient to propitiate DEITY; ſince the inſult and outrage was committed againſt his well-beloved Son, who had every poſſible atteſtation of divine character and miſſion.

'And yet there ſeems to have been an antient uſe of ſacrifice to which the death of Chriſt may be compared, or to which it may have a very inſtructive alluſion, and that is the method of *covenanting* in the patriarchal age. For, upon a divine promiſe being made by the oracle, on the part of God, with ſome condition to be performed on the part of man; the celeſtial fire did, in confirmation, conſume the ſacrifice; and thus became a ratifying ſeal of the covenant, *Gen.* xv. 17. In ſuch alluſive ſenſe the death of Chriſt may have the idea of a ſacrifice, eſpecially when we conſider God's raiſing him from the dead, and taking him up into heaven, in confirmation of the promiſe of eternal life, under his adminiſtration, which agrees with the expreſs doctrine of the Euchariſt,—*The New Teſtament in my blood:* and with *St. Peter*'s report, when he ſays, *who raiſed him up from the dead, and gave him glory, that our faith and hope might be in God.* 1 *Pet.* i. 21.

'As to that declaration, *for even Chriſt our paſſover is ſacrificed for us*, we may well admit his death to be fitly imaged by an alluſion

alluſion to the blood of the Paſchal Lamb; for as much as that blood ſprinkled on the doors of the Iſraelites, was their ſecurity from the deſtroying angel, whoſe commiſſion was at one inſtant of time, in the dead of night, to cut off the *firſt-born* of *Egypt*, both of man and beaſt. As therefore the blood of the Paſchal Lamb, was the ſymbol of ſafety to the Iſraelites, ſo the blood of Chriſt is made to us the ſymbol of ſafety from the power of death, that is the devil; or an accuſing conſcience.

'In a like ſenſe he is alſo ſaid to have been *delivered for our offences, to be made ſin for us*; and who, *as concerning ſin*, περι αμαρτιας, *condemned ſin in the fleſh*, i. e. in the world, *Rom.* viii. 3. We learn the deadly evil of ſin in the death of Chriſt; we perceive how vicious paſſions do blind the eye, and harden the heart, and render men capable of any degree of impiety: and upon this conviction wrought in us, we recover to reaſon and rectitude, and riſe to life and immortality.

'The death of Chriſt is often repreſented as *propitiatory*: and ſo truly it is, as it reconciles men to truth and God. Chriſt died to this end; but not to propitiate DEITY, or render him more merciful in his nature and diſpoſition towards man. There is no manner of change made in DEITY by the death of Chriſt; *but it was according to the will of God, even our Father, that he gave himſelf for our ſins, by delivering us from this preſent evil world*, Gal. i. 4. So that *delivering himſelf for our ſins*, υπερ των αμαρτιων ημων, was delivering himſelf for our conviction of the evil of them, and for our deliverance from them: and this was according to the will of God, and our Father, who would have all men be ſaved, and come to the knowledge of the truth.

'In no one reſpect can the death of Chriſt be the means of ſalvation to any man, further than it promotes his ſpirituality, purity, or morality. Thus only can we conſider the blood of Chriſt to be propitiatory, as it reconciles us to God.

'In a right celebration of the Euchariſt, we expreſs our gratitude and praiſes to the God and Father of our Lord Jeſus Chriſt, for the manifeſtation of his grace and truth made by him: we avow a ſubjection to the ſceptre of this one Lord, by a conformity of our temper and life to all his laws and the ſpirit of his example: and we renew and reinvigorate our reſolutions to be acquieſcent and reſigned to every divine allotment: we profeſs to live in charity with all mankind, and to have a brotherly affection for all Chriſtians: and we alſo declare ourſelves the expectants of our Lord's coming to us, *as a Saviour who will change our vile bodies, and faſhion them like to his glorious body, by that effectual energy, whereby he is even able to*

ſubdue all things unto himſelf. Such is the ſpiritual and moral nature of the Euchariſt, in its original and divine intention.'

How far the above account is conſiſtent with the true, original, and genuine ſenſe of the New Teſtament; or how far it can be ſupported by juſt and fair criticiſm, let others determine. Thus far we will take the liberty to ſay, that our Author's ſcheme is a ſenſible and intelligible one; it appears to us in perfect conſiſtency with the pureſt and beſt apprehenſions we have been able to form of the moral character and government of the Supreme Being, and ſeems to be agreeable to the general tenor and deſign of the goſpel. With reſpect to our Author himſelf, the ſimplicity and integrity of mind, with which he hath written upon this difficult and controverted ſubject, tho' in direct oppoſition to popular and prevailing opinions, which have received the ſanction of time and human authority, entitle him to the venerable character of a friend to TRUTH, who hath *renounced the hidden things of diſhoneſty, walks not in craftineſs, nor handles the word of God deceitfully, but by manifeſtation of the truth, commendeth himſelf to every man's conſcience in the ſight of God:* a character which every miniſter of religion ſhould aſpire after; and without which he muſt be held in contempt by all wiſe and good men.

The Hiſtory of England from the Acceſſion of James the Firſt to that of the Brunſwick Line. By Catharine Macaulay. 4to. Vol. I. 15 s. Boards. Nourſe, *&c.*

THE great numbers among the Fair Sex, who have figured in the republic of letters, have given frequent checks to the vanity of ſuch as preſume that the privilege of thinking is confined to thoſe who wear beards. Not to ſpeak of the learned ladies of antiquity, how many among the moderns, from the French Dacier, to the Engliſh Carter, have diſtinguiſhed themſelves in ſeveral branches of literature? But it was reſerved for the fair Macaulay to tread the path of hiſtory, and undergo the laborious taſk of collecting and digeſting the political fragments which have eſcaped the reſearches of ſo many learned and ingenious men.

Whatever reputation, nevertheleſs, the lady may have acquired by this diſplay of her abilities and induſtry, many, perhaps, will be inclined to wiſh that the ſame degree of genius and application had been exerted in more ſuitable purſuits. Notwithſtanding the new lights which our Fair Hiſtorian might hope to afford, yet there was little room to ſuppoſe, that a

Hiſtory

Hiſtory of England was among the deſiderata in literature, after the ſucceſſive labours of the diffuſive Gutherie, the bold and impartial Ralph, the ſagacious and penetrating Hume, the florid and entertaining Smollett: not to mention Carte, and the reſt, from Rapin down to Ryder: beſides the volumes of Memoirs, detached Reigns, Lives of Stateſmen, and Parliamentary Debates, *&c. &c.* which contain ſuch a vaſt fund of hiſtorical intelligence, and ſuch a variety of gloſſes, that the only difficulty is *quem ſequar.*

We muſt take the liberty of obſerving likewiſe, that though we are perſuaded, from the ſpecimen before us, that the fair ſex have powers to keep pace with, if not to outſtrip us, in the more arduous paths of literature; yet we would by no means recommend ſuch a laborious competition to the practice of our lovely countrywomen. There is no doubt but that Livy and Tacitus might, by dint of application, have learned to handle a needle with as much dexterity as the moſt expert ſempſtreſs in Rome, yet no one would allow it to be a natural and becoming accompliſhment for two ſuch grave hiſtorians. In ſhort, each ſex has its characteriſtical excellence: and the ſoft and delicate texture of a female frame, was no more intended for ſevere ſtudy, than the laborious drudge, Man, was formed for working of catgut. Intenſe thought ſpoils a lady's features; it baniſhes *les ris et les graces*, which form all the enchantment of a female face. Who ever ſaw Cupid hovering over a ſevere and ſtudious brow? and who would not keep at awful diſtance from a fair one, who looks with all the gravity of a Greek profeſſor? Beſides, ſevere thought, it is well known, anticipates old age, makes the forehead wrinkle, and the hair turn grey; nay, we are not ſure, whether in time, it may not perfectly maſculate the ſex: for we read of one Phatheuſa, the wife of Pytheus, who thought ſo intenſely during her huſband's abſence, that, at his return, ſhe had a beard grown upon her chin. In truth, it is every way dangerous for the fair, for while they are wrapt in a profound reverie, they may loſe——We don't know what they may loſe. Dear Ladies! if you will not believe us, take the Ghoſt's word——

Ceaſe to think, and learn to feel.

But to be ſerious—the work before us has unqueſtionable merit; though perhaps ſome rigid critics may diſpute the propriety of calling it a Hiſtory. For our parts, it always gives us pain, whenever our duty to the Reader, interferes with our partiality to the Fair. But though we are not at liberty to give up ſubſtantial points, yet we have more politeneſs than to differ with a lady about terms.

This Hiſtory then, for ſo we will call it in ſpite of hypercri-

tics, is dictated by a noble ſpirit, which ever pants ſtrongeſt in the tender boſoms of the weaker ſex. 'From my early youth,' ſays our fair Hiſtorian, in her introduction, 'I have read with delight thoſe hiſtories, that exhibit liberty in its moſt exalted ſtate, the annals of the Roman and Greek republics. Studies like theſe excite that natural love of freedom which lies latent in the breaſt of every rational being, till it is nipped by the froſt of prejudice, or blaſted by the influence of vice.

'The effect which almoſt conſtantly attends ſuch reading operated on my inclinations in the ſtrongeſt manner, and Liberty became the object of a ſecondary worſhip in my delighted imagination. A mind thus diſpoſed can never ſee through the medium held up by party writers; or incline to that extreme of candour which, by colouring the enormous vices, and magnifying the petty virtues, of wicked men, confound together in one undiſtinguiſhed group, the exalted patriots that have illuſtriouſly figured in this country, with thoſe time-ſerving placemen who have ſacrificed the moſt eſſential intereſts of the public to the baſeneſs of their private affections.

'To do juſtice therefore to the memory of our illuſtrious anceſtors, to the utmoſt extent of my ſmall abilities, ſtill having an eye to public liberty, the ſtandard by which I have endeavoured to meaſure the virtue of thoſe characters that are treated of in this hiſtory, is the principal motive that induced me to undertake this intricate part of the Engliſh Hiſtory.'

This motive, it muſt be confeſſed, is truly laudable. Nevertheleſs, it is to be obſerved, that an exuberance of zeal, even in the glorious cauſe of liberty, may tempt an hiſtorian to repreſent facts in a partial view, and to ſuppreſs circumſtances which do not admit of a favourite gloſs. We Reviewers, who, from age and long experience, have acquired moderation, and who, in our critical capacity, have no paſſions, and are of no party; we are upon our guard againſt bigotry, even though it ſhould aſſume the ſhape of freedom: we weigh patriots in the ſcale of ſober reaſon with the ſame ſcrupulous caution that a miſer weighs a guinea. Real patriots may be juſtly ranked among demigods, if ſuch beings there were: but when their political conduct is nicely analyzed, how few are there who merit the godlike character!

We cannot however agree with Mrs. Macaulay, 'that our exalted benefactors, who attacked the formidable pretenſions of the Stuart family, and ſet up the banners of Liberty,' have been treated with inattention and neglect. On the contrary, we are perſuaded that the memories of the gallant Hampden, Sydney, and other illuſtrious worthies, are, and ever will be held

held in veneration by all but the abject tools of arbitrary ſway, who would baſely ſtoop to the tyranny of one, that they themſelves may lord it over hundreds.

The modeſty with which the Lady cloſes her introduction muſt not paſs unnoticed: 'The inaccuracies of ſtyle,' ſays ſhe, 'which may be found in this compoſition, will, I hope, find favour from the candour of the public;' and the defects of a female Hiſtorian, in theſe points, not weighed in the balance of ſevere criticiſm.' This apology might have been ſpared; for the ſtyle in general will bear the teſt of the ſtricteſt ſcrutiny: nay, it is ſo correct, bold, and nervous, that we can diſcover no traces of a female pen. It is ſomewhere recorded, that Polla, the wife of Lucan, helped her huſband to finiſh his Pharſalia; and were we at liberty to ſuppoſe Mrs. Macaulay married, we might ſuſpect that her huſband and ſhe were joint Hiſtorians; but we can never believe, that a lady who worſhips Liberty like her, would ever vow obedience to the tyrant man.

It is time, however, to introduce the Reader to the Hiſtory itſelf, which opens with the death of Elizabeth, whoſe character is deſcribed in a few lines with great expreſſion and juſtice. 'Her good fortune is in nothing more conſpicuous, than in the unmerited fame it has to this day preſerved to her. The vices of this Princeſs were ſuch as could not exiſt with a good heart, nor her weakneſſes with a good head: but to the unaccountable caprice of party-zeal ſhe owes the reputation of qualities that would do honour to a maſculine mind.'

Our Hiſtorian then proceeds to the tranſactions of James's reign, beginning with the treaty concluded with France through the importunity of Roſny, whom Henry IV. ſent into England for that purpoſe. The circumſtances attending this negotiation were very curious, and place the irreſolution of James's character in a very ſtriking light. It is ſomewhat extraordinary therefore that our Hiſtorian ſhould paſs over this intereſting occurence in ſo ſlight a manner, as to employ only three lines in the relation.

The account of the conſpiracy formed againſt James, and which was charged on the unfortunate Raleigh among others, is paſſed over with the ſame precipitation, and the Hiſtorian haſtes to the conferences at Hampton-Court, which afford an opportunity of expoſing the weakneſs and vanity of James's character.

'Of all the qualities which marked the character of James, there was none more contemptible than a pedantic diſpoſition, which he had attained from a narrow, though laborious, edu-

cation. Some ſchool-learning he had, the fruits of that unwearied application which is often united to mean parts; of that learning he was ridiculouſly vain. His vanity was much heightened by the flattery he had met with from the minions of his Engliſh court. He was eager for an opportunity of diſplaying it to the whole nation. The opportunity was afforded him by a petition from the Puritans for a reformation of ſundry articles of the eſtabliſhed church. James gave them hopes of an impartial debate, though he mortally hated all the reformers for the reſtraints they had laid upon him in his Scotch government; reſtraints which were altogether incompatible with that fond idea he had entertained of monarchical power. In this debate James was to preſide as judge; and an aſſembly of churchmen and miniſters met at Hampton-Court for this purpoſe. From judge he turned principal diſputant, ſilencing all oppoſition by his authority and loquacity. The iſſue of the conference was an injunction to the miniſters to conform. James cloſed his many arguments with theſe powerful ones: "That preſbytery agreed as well with monarchy as God with the devil: that he would not have Tom and Dick and Will meet to cenſure him and his council;" a demonſtration ſtrong of the impartiality he had promiſed. The miniſters were obliged to acquieſce, without other conviction than that they were miſtaken in the hopes they had formed from his education. Great was the exultation and adulation of the churchmen and courtiers on this occaſion. Chancellor Egerton cried out, "He had often heard that the royalty and prieſthood were united, but never ſaw it verified till now." Archbiſhop Whitgift carried his flattery ſtill farther; "He verily believed the king ſpoke by the ſpirit of God.".

We muſt heartily concur with the Lady in her ſentiments with regard to this vain, pedantic, and puſillanimous monarch. At the ſame time we muſt obſerve, that it is the buſineſs of an Hiſtorian firſt to ſtate facts, and then to make ſuch obſervations, and deduce ſuch inferences as thoſe facts will warrant. But in ſuch haſte is our fair Hiſtorian to expreſs her abhorrence and contempt of James, that ſhe frequently interrupts the chain of hiſtory to give vent to thoſe ſevere reflections, which might have been made with more propriety at the winding up of his character.

James,' ſays ſhe, 'now taſted all the enjoyments he moſt affected; ſurrounded with flatterers, he ſnuffed up continually the incenſe of his own praiſe. With the reputation of buſineſs, he indulged his paſſion for idleneſs. He affected to decide, by his judgment, all affairs both civil and religious, yet devoted his whole time to amuſement. His days were ſpent in hunting or idle

idle compoſition; his evenings in all the variety of entertainments which the ingenuity of the queen his wife could procure him. Of the Scotch gentry, thoſe that followed the court, or were attached to the hierarchy, imitated much the levity and freedom of French manners: on the contrary, thoſe who were attached to Puritaniſm affected ſeverity and reſerve. The preſent fortune and favour of James gave many of the firſt an opportunity of indulging their taſte in a more expenſive manner than the narrowneſs of their former circumſtances would admit. This humour coincided exactly with that of their prince.'

Theſe obſervations are as juſt as they are ſatirical. But the moſt effectual way of expoſing the futility of James's character, is by citing his own words. This our Hiſtorian has done, by making extracts from his firſt ſpeech to his parliament; in which, as ſhe ſarcaſtically obſerves, he was determined to ſhine in the double capacity of king and orator. It is tedious bombaſt and fulſome beyond expreſſion, and the matter of it gave general diſſatisfaction.

As a favourable ſpecimen of our Hiſtorian's free and independent ſpirit, we muſt not omit the following account of two great and rival lawyers.

'Lord Chief Juſtice Coke, a man of a haughty temper, from ſome tranſactions that had happened during Somerſet's trial, was extremely diſpleaſed with the court; this diſpleaſure gave riſe to an integrity which had never yet appeared in his political conduct: He formed a ſtrong party among the lawyers, and attacked the uſurpations of the crown upon all occaſions. Part of the prerogative concerning commendams to livings was now diſputed in the Common Pleas; the judges were againſt the crown, and had even the ſpirit to diſregard a command from the king to ſtop proceedings. The command was delivered in a letter from the attorney-general, Sir Francis Bacon. The judges pronounced the command to be contrary to law, and as ſuch they were not to obey, but proceed to judgment as bound by oath. This rouſed James from his retreat at Royſton; he ſent a bluſtering reprimand to the judges, in which he highly aſſerted his prerogative, and treated their oath merely as a form deviſed by his predeceſſors, which, he ſaid, could never be meant as a weapon to wound royal power. The judges were convened into the ſtar-chamber, and James diſplayed his arbitrary pretenſions in a ſpecies of reaſoning peculiar to himſelf. Coke maintained the juſtneſs of the refuſal by the authority of two acts of parliament; and when Bacon officiouſly took up the cauſe of majeſty, he excepted againſt ſuch an interfering, as of an oppoſite nature to the office of attorney-general, who

was

was to plead before the judges, not againſt them. The judges had not the courage longer to reſiſt; and, to the great diſſatisfaction of the Chief Juſtice, meanly ſubmitted the caſe to the judgment of the privy council, who determined it for the prerogative. An anſwer of Coke's on this debate is worthy of record. On James's raiſing his voice, and aſking the judges in a peremptory tone, "Whether if in a caſe depending before them, he conceived it to concern him in profit or power, and thereupon required to conſult with them, and a ſtay of proceedings, whether they ought not to ſtay them accordingly?" all but the Lord Chief Juſtice aſſented to the demanded obligation; but he with dignity replied, "That when ſuch a caſe happened, he would do that which was fit for a judge to do."

'Bacon, the greateſt preferment-ſeeker of the age, to the abuſe of his excellent talents, had ſought aggrandiſement by the moſt contemptible means. Ever the tool of authority, from the creature of Somerſet he had become the creature of Villiers; blind and inſenſible to the ſuperiority of true dignity, he eagerly purſued in the moſt diſgraceful manner, that deceitful image of it which attracts the vulgar. From Villiers he had now the promiſe of ſucceeding the chancellor, who was in a viſible decline. In a letter to James, full of the moſt ſervile adulation, he begged this place, and aſſerted it was the intereſt of the king to give it to him. He objected to Coke's popularity, and ſaid, "That ſuch men were no ſure mounters for his majeſty's ſaddle; to Hobbart, becauſe he was no ſtateſman; and if he and Coke were placed at both ends of the council-board, the prerogative would be cramped between the two lawyers, who would generally agree in exalting law above power. For myſelf," ſays he, "I can only preſent your majeſty with *gloria in obſequio*; when a direction is once given, it ſhall be purſued and performed, and your majeſty only troubled with the true care of a king, to think in chief what you would have done, not how."

Nothing can be more juſt and poignant than this ſhort account of theſe long-robed competitors, Coke, as is intimated, was a patriot from pique, not principle: and Bacon was a courtier, not from affection, but from time-ſerving policy. It has indeed been objected to men of the law, and not without foundation, that they are the willing tools of prerogative. But that Bacon, who was not a mere lawyer, but, on the contrary, was the fine ſcholar, and deep philoſopher; that he ſhould be a ſervile inſtrument for ſupporting arbitrary meaſures, is a reproach to genius, and a diſhonour to human nature. Our Hiſtorian's reflections on the fall of this great man are ſo ſenſible and

and ſpirited, and expreſſed in ſuch nervous and maſterly ſtyle, that it would be unjuſt to ſuppreſs them.

'Thus ignominious was the fall of the famous Bacon, deſpicable in all the active part of life, and only glorious in the contemplative. Him the rays of knowlege ſerved but to embelliſh, not enlighten; and philoſophy itſelf was degraded by a conjunction with his mean ſoul *. He did not ſurvive above five years, this public diſgrace. We are told he often lamented that ambition and falſe glory had diverted him from ſpending his whole time in the manner worthy of his extenſive genius; but there is too much reaſon to believe from his conduct, that theſe ſentiments aroſe from the weight of his mortifications, and not from the conviction of his judgment. He preferred many mean applications to James, and continued to flatter him ſo far, as to paint his grandfather, Henry the Seventh †, in an amiable light. This management obtained the pardon of his whole ſentence, which was, A fine of forty thouſand pounds, impriſonment in the Tower during the king's pleaſure, to be for ever incapable of any office, place, or employment in the commonwealth, and never to ſit again in parliament, or come within the verge of the court. Beſides the favour of a pardon, he retained a nominal penſion of eighteen hundred pounds a-year; but thro' the deficiency of its payment he languiſhed out the remainder of his life in indigent circumſtances ‡. It is needleſs for an hiſtorian to deſcribe the ſtrength or extent of his genius; his precious bequeſts to poſterity paint them ſtronger than can any other pen.'

* 'During the time he had the ſeals, he received a number of letters from Buckingham in favour of different people who had cauſes depending in Chancery. There is great reaſon to believe that every one of theſe mandates were implicitly obeyed by the obedient chancellor. Theſe letters are in a late collection publiſhed by Dr. Birch.

† 'James idolized the character of this monarch, and affected to reſemble him. It was at his deſire that Bacon undertook this work.

‡ 'It appears from Letters, &c. publiſhed by Dr. Birch, that James made a kind of promiſe that Bacon's fortune ſhould not be affected by his diſgrace. This promiſe was ſo ill kept, that, in a letter of Bacon's to the king (in the ſame collection), he complains, that the penſion of eighteen hundred a-year, which he had enjoyed during his proſperity, was ſtopt, and that there was eight hundred pounds in arrears due upon it. Among the many petitions he preferred to Buckingham for a ſubſiſtence, he deſcended to aſk the provoſtſhip of Eaton ſchool, and was denied. York-houſe and his manor of Gorhambury were ſold to pay his debts, and himſelf reduced to take up with a lodging in Gray's-inn, which he inhabited whilſt he was a practical lawyer.'

The fair Writer's zeal in the cauſe of Liberty breaks forth on every occaſion. Indeed, ſhe ſeems ſtudiouſly to have ſelected only ſuch parts of the Hiſtory as might afford an opportunity of indulging her favourite propenſity. Thus ſpeaking of the arbitrary proceedings of the Court, in committing the Members of the Oppoſition, ſhe adds—'The public was deprived of the ſervices of Sir John Saville, Knight of the Shire for the county of York, by a different method: he was made Comptroller of the Houſhold, a Privy-counſellor, and afterwards a Baron. This,' ſhe continues, 'was the firſt inſtance of that practice of buying off individuals; which, in the hands of ſucceeding Monarchs, has ſilently and ſurely effected what James and his ſon in vain attempted by clamour and violence.' If this paſſage needed a comment, this is not a time to make it.

Many other paſſages occur which might afford extracts in favour of our Hiſtorian. But as our limits are confined, we muſt haſte to preſent the Reader with the character of James, who is portrayed in the following ſtrong and lively colours.

'His character, from the variety of groteſque qualities that compoſe it, is not eaſily to be delineated: the virtues he poſſeſſed were ſo loaded with a greater proportion of their neighbouring vices, that they exhibit no lights to ſet off the dark ſhades; his principles of generoſity were ſo tainted by ſuch a childiſh profuſion, that they left him without means of paying his juſt obligations, and ſubjected him to the neceſſity of attempting irregular, illegal, and unjuſt methods of acquiring money. His friendſhip *, not to give it the name of vice, was directed by ſo puerile a fancy, and ſo abſurd a caprice, that the objects of it were ever contemptible, and its conſequence attended with ſuch an unmerited profuſion of favours, that it was perhaps the moſt exceptionable quality of any he poſſeſſed. His diſtinctions were formed on principles of ſelfiſhneſs; he valued no perſon for any endowments that could not be made ſubſervient to his pleaſures or his intereſt, and thus he rarely advanced a man of real worth to preferment †. His familiar converſation, both in writing and ſpeaking, was ſtuffed with vulgar and indecent phraſes. Though proud and arrogant in his temper, and full of the importance of his ſtation, he deſcended to buffoonery,

* 'All his letters to his favourite Villiers are wrote in a ſtyle fulſomly familiar, many of them indecent, with very unuſual expreſſions of love and fondneſs.

† 'His want of gratitude to the memory of his preceptor Buchanan, who had taken great pains to form his tender mind to virtue, and to teach him true policy and magnanimity, is one inſtance of his diſregard to worth.

and

and ſuffered his favourites to addreſs him in the moſt diſreſpectful terms of groſs familiarity *. Himſelf affected a ſententious wit, but roſe no higher in theſe attempts than to quaint, and often ſtale, conceits. His education had been a more learned one than is commonly beſtowed on princes; this, from the conceit it gave him, turned out a very diſadvantageous circumſtance, by contracting his opinions to his own narrow views. His pretences to a conſummate knowlege in divinity, politics, and the art of governing, expoſe him to a high degree of ridicule; his conduct ſhewing him more than commonly deficient in all theſe points. His romantic idea of the natural rights of princes cauſed him publicly to avow pretenſions that impreſſed into the minds of the people an incurable jealouſy; this, with an affectation of a profound ſkill in the art of diſſembling, or of king-craft, as he termed it, rendered him the object of fear and diſtruſt; when at the ſame time he was himſelf the only dupe to an impertinent uſeleſs hypocriſy. If the laws and conſtitution of England received no prejudice from his government, it was owing to his want of ability to effect a change ſuitable to the purpoſe of an arbitrary ſway. Stained with theſe vices, and ſullied with theſe weakneſſes, if he is ever exempt from our hatred, the exemption muſt ariſe from motives of contempt!'

None but the moſt bigotted friends of the Steuart family will deny the juſtice of this character: and we much admire the nice touch by which the fair Writer marks the moſt odious vice imputed to James, with a chaſtity becoming hiſtory, and a delicacy becoming her ſex.

We muſt not cloſe this article without taking notice of the following judicious reflections on the death of the admired Henry, Prince of Wales, eldeſt ſon of James. ——'A martial Monarch is always dangerous to the Liberties of a Commonwealth. Henry much affected that reputation; and this, with other ſuperficial princely virtues, which drew on the eſteem of

* 'The following familiar epiſtle is from Buckingham to king James: "Were it not that you think me an incroacher upon your goodneſs, I ſhould make a propoſition for you to ſtay ten days at Theobalds, by which doing you might have the company of your ſweet ſon, without whom we ſhould neither play at cards, goſſe, nor ſit up for does at Huntingdon; whereas, if you ſtay at Theobalds but theſe ten days, you might have to wait on you not only a ſound ſon, but a ſervant within and without as clean as a ſhilling. But if theſe reaſons were not, I pray your ſowſhip how can you ſpend theſe ten days better in any other place." *MSS. in Britiſh Muſeum*, fol. 6987. n 106.

'The Reader is referred to letters publiſhed by Sir David Dalrymple, 1762. p. 26. for another of the ſame ſort, but much more groſly familiar.'

the

the injudicious populace, would have been great impediments to the enlarged plan of Liberty which took place in the ſucceeding reign.' This reflection may be extended. A martial Monarch is not only dangerous to the Commonwealth he rules, but to all neighbouring kingdoms, and, in a more eſpecial manner, to every free and trading nation. We will add, that the ſame may be ſaid of martial Miniſters, in thoſe countries where Miniſters are.——

[*To be concluded in our next.*]

A Treatiſe on the Social Compact; or the Principles of politic Law. By J. J. Rouſſeau, Citizen of Geneva. Tranſlated from the French. 12mo. 3s. bound. Becket and De Hondt.

THE notice we have already taken of this work, among our foreign articles*, renders it unneceſſary to ſay any thing farther concerning its deſign or execution. It may be expected, however, in juſtice to the tranſlator, whoſe taſk was by no means an eaſy one, that we ſhould acquaint the publick, how far he hath been ſucceſsful in doing juſtice to his Author. On this head, alſo, we might be thought ſufficiently to diſcharge our duty as Reviewers, by obſerving in general terms, that the few defects we have obſerved in this tranſlation, ſtand in no degree of competition with the difficulty of tranſfuſing, into another language, the preciſe meaning of ſo peculiar an Original. As we can make no extract, however, from this work, that will not afford inſtruction or entertainment to our readers, we ſhall make no apology for quoting the 15th chapter of the third book, not only as a tolerable ſpecimen of the tranſlation, but becauſe it bears ſome relation to a queſtion much agitated of late, concerning the power conferred by conſtituents on their repreſentatives.

'When the ſervice of the public ceaſes to be the principal concern of the citizens, and they had rather diſcharge it by their purſes than their perſons, the ſtate is already far advanced toward ruin. When they ſhould march out to fight, they pay troops to fight for them, and ſtay at home. When they ſhould go to council, they ſend deputies; and ſtay at home. Thus, in conſequence of their indolence and wealth, they in the end employ ſoldiers to enſlave their country, and repreſentatives to betray it.

'It is the buſtle of commerce and the arts; it is the ſordid love of gain, of luxury and eaſe, that thus convert perſonal

* See Review, for December, 1762.

into

into pecuniary ſervices. Men readily give up one part of their profit, to increaſe the reſt unmoleſted. But ſupply an adminiſtration with money, and they will preſently ſupply you with chains. The very term of *taxes* is ſlaviſh, and unknown in a free city. In a ſtate truly free, the citizens diſcharge their duty to the public with their own hands, and not by money. So far from paying for being exempted from ſuch duty, they would pay to be permitted to diſcharge it themſelves. I am very far from adopting received opinions, and think the ſervices exacted by force, a leſs infringement of liberty than taxes.

'The better the conſtitution of a ſtate, the greater influence have public affairs over private, in the minds of the citizens: They will have, alſo, much fewer private affairs to concern them; becauſe the ſum total of their common happineſs, furniſhing a more conſiderable portion to each individual, there remains the leſs for each to ſeek from his own private concerns. In a city well governed, every one is ready to fly to its public aſſemblies; under a bad government they are careleſs about going thither at all; becauſe no one intereſts himſelf in what is doing there; it is known that the general will does not influence them, and hence at length domeſtic concerns engage all their attention. Good laws tend to the making better, while bad ones are introductory of worſe. No ſooner doth a citizen ſay, What are ſtate affairs to me? than the ſtate may be given up for loſt.

'It is this want of public ſpirit, the influence of private intereſt, the extent of ſtates, conqueſts, and abuſes in government, that have given riſe to the method of aſſembling the people by deputies and repreſentatives. The aſſembly of theſe repreſentatives is called in ſome countries, the third eſtate of the nation; ſo that the particular intereſts of the two orders are placed in the firſt and ſecond rank, and the publick intereſt only in the third.

'The ſovereignty, however, cannot be repreſented, and that for the ſame reaſon that it cannot be alienated. It conſiſts eſſentially of the general will, and the will cannot be repreſented: it is either identically the ſame, or ſome other; there can be no mean term in the caſe. The deputies of the people, therefore, neither are, or can be their repreſentatives; they are only mere commiſſioners, and can conclude definitively on nothing. Every law that is not confirmed by the people in perſon is null and void; it is not in fact a law. The Engliſh imagine they are a free people; they are however miſtaken: they are ſuch only during the election of members of parliament. When theſe are choſen, they become ſlaves again; and indeed they make

make ſo bad a uſe of the few tranſitory moments of liberty, that they richly deſerve to loſe it.

'The notion of repreſentatives is modern; deſcending to us from the feudal ſyſtem, that moſt iniquitous and abſurd form of government, by which human nature was ſo ſhamefully degraded. In the antient republics, and even monarchies, the people had no repreſentatives; they were ſtrangers to the term. It is even very ſingular, that, at Rome, where the Tribunes were ſo much revered, it was never imagined they could uſurp the functions of the people; and as ſtrange that they never once attempted it. One may judge, however, of the embarraſſment ſometimes cauſed by the multitude, by what happened in the time of the Gracchi, when part of the citizens gave their votes from their houſe-tops.

'Where men value their liberty and privileges above every thing, inconveniencies and difficulties are nothing. Among this wiſe people things were held in a proper eſtimation; they permitted the Lictors to do what they would not ſuffer the Tribunes to attempt; they were not afraid the Lictors would ever think of repreſenting them.

'To explain, nevertheleſs, in what manner theſe Tribunes did ſometimes repreſent them, it will be ſufficient to conceive how government repreſents the ſovereign. The law being only a declaration of the general will, it is clear that the people cannot be repreſented in the legiſlative power; but they may, and ought to be in the executive; which is only the application of power to law. And this makes it evident that, if we examine things to the bottom, we ſhall find very few nations that have any laws. But, be this as it may, it is certain that the Tribunes, having no part of the executive power, could not repreſent the Roman people, by virtue of their office, but only in uſurping thoſe of the ſenate.

'Among the Greeks, whatever the people had to do, they did it in perſon; they were perpetually aſſembled in public. They inhabited a mild climate, were free from avarice, their ſlaves managed their domeſtic buſineſs, and their great concern was liberty. As you do not poſſeſs the ſame advantages, how can you expect to preſerve the ſame privileges? Your climate being more ſevere, creates more wants; for ſix months in the year your public ſquares are too wet or cold to be frequented; your hoarſe tongues cannot make themſelves heard in the open air; you apply yourſelves more to lucre than to liberty, and are leſs afraid of ſlavery than poverty.

'On this occaſion, it will probably be aſked me, if liberty cannot ſupport itſelf without the aſſiſtance of ſlavery? Perhaps

not. At leaſt the two extremes approach very near. Whatever does not exiſt in nature, muſt have its inconveniences, and civil ſociety ſtill more than any thing elſe. There are ſome circumſtances ſo critically unhappy that men cannot preſerve their own liberty but at the expence of the liberty of others; and in which a citizen cannot be perfectly free without aggravating the ſubjection of his ſlaves. Such was the ſituation of Sparta. As for you, ye moderns, you have no ſlaves, but are ſlaves yourſelves, and purchaſe their liberty by your own. You may if you pleaſe boaſt of this preference; for my part, I find more meanneſs in it than humanity.

I do not intend, however, by this, to inculcate that we ſhould have ſlaves, or that it is equitable to reduce men to a ſtate of ſlavery; having already proved the contrary. I am here only giving the reaſons why certain modern nations who imagine themſelves free, employ repreſentatives, and why the ancients did not. But let this be as it will, I affirm that when once a people make choice of repreſentatives they are no longer free.'

Our readers will ſee by this ſpecimen, that Mr. Rouſſeau's notions in politics are as new and ſingular, as thoſe he entertains of religion and philoſophy. There is ſo great an originality, however, in moſt of his ſentiments, and ſo much ingenuouſneſs and ſincerity in his manner of delivering them, that it is impoſſible to regard even his errors without reſpect and admiration.

The Conference, a Poem. By C. Churchill. 4to. (nineteen pages.) 2s. 6d. Kearſly, &c.

AT a time when this juſtly admired bard, as well as his adventrous friend, becoming more than ordinarily the ſubject of public attention, might expect to ſuffer more than a due degree of cenſure for any recent indiſcretion, it was not ill-judged in Mr. Churchill, to take his ſhare of the converſation about himſelf; and, by fairly anticipating, greatly obviate the force of what his enemies might have to urge againſt him.

To this end, he ſuppoſes a conference with a noble Lord, who, with a friendly freedom, expatiates with him on the indiſcreet ſeverity of his muſe,—whoſe

——Spirit ſeems her intereſt to oppoſe,
And, where ſhe makes one friend, makes twenty foes.

To which the bard replies, avowing his reſolution to perſiſt in treading the path which great Lucilius trod:

The man, whoſe hardy ſpirit ſhall engage
To laſh the vices of a guilty age,
At his firſt ſetting forward ought to know,
That ev'ry rogue he meets muſt be his foe,
That the rude breath of Satire will provoke
Many who feel, and more who fear the ſtroke.
But ſhall the partial rage of ſelfiſh men
From ſtubborn juſtice wrench the righteous pen,
Or ſhall I not my ſettled courſe purſue,
Becauſe my foes, are foes to Virtue too?

His Lordſhip's remarks on this bold declaration, are conceived in the true ſpirit of a man *who underſtands the world*, and knows to a ſhilling the price which virtue will fetch at court. He endeavours to give the poet juſter ideas of his own *intereſt*, recommends to him *Prudence* as the ſureſt guide to honour and fortune. All connection with prudence, however, had been long before ſolemnly diſclaimed by our bard; and, wherever he meets her, he ſeems reſolved to give her no quarter: this advice, therefore, he rejects, with ſome degree of diſdain. My Lord, hereupon, rallies his extravagant notion of honour, and romantic reſolution of ſtarving with *Honeſty*; and hints to him that,

Cowards in calms will ſay, what in a ſtorm
The brave will tremble at, and not perform.

This furniſhes the poet with an opportunity of manifeſting a becoming diffidence of his own fortitude, from a retroſpective view of ſome paſt ſituations and circumſtances of his own life. And here he introduces the following pathetic acknowlegements of his want of firmneſs, on a hard trial of his virtue:

Once, at this hour thoſe wounds afreſh I feel,
Which nor proſperity nor time can heal,
Thoſe wounds, which fate ſeverely hath decreed,
Mention'd or thought of, muſt for ever bleed,
Thoſe wounds, which humbled all that pride of man,
Which brings ſuch mighty aid to virtue's plan;
Once, aw'd by fortune's moſt oppreſſive frown,
By legal rapine to the earth bow'd down,
My credit at laſt gaſp, my ſtate undone,
Trembling to meet the ſhock I could not ſhun,
Virtue gave ground, and blank deſpair prevail'd;
Sinking beneath the ſtorm, my ſpirits fail'd
Like Peter's faith, 'till one, a friend indeed,
May all diſtreſs find ſuch in time of need!
One kind good man, in act, in word, in thought,
By virtue guided, and by wiſdom taught,

Image

Image of him whom Chriſtians ſhould adore,
Stretch'd forth his hand, and brought me ſafe to ſhore.

After this honeſt confeſſion, however, he proceeds to a grateful acknowlegement of the reverſe of fortune, procured for him by the liberality of the PUBLIC: now the beſt Mæcenas, the moſt munificent patron of genius!

Since, by good fortune into notice rais'd,
And for ſome little merit largely prais'd,
Indulg'd in ſwerving from prudential rules,
Hated by rogues, and not belov'd by fools,
Plac'd above want, ſhall abject thirſt of wealth
So fiercely war 'gainſt my ſoul's deareſt health,
That, as a boon, I ſhould baſe ſhackles crave,
And, born to freedom, make myſelf a ſlave;
That I ſhould in the train of thoſe appear,
Whom honour cannot love, nor manhood fear?

That I no longer ſkulk from ſtreet to ſtreet,
Afraid leſt duns aſſail, and bailiffs meet,
That I from place to place this carcaſe bear,
Walk forth at large, and wander free as air;
That I no longer dread the aukward friend,
Whoſe very obligations muſt offend,
Nor, all too froward, with impatience burn
At ſuff'ring favours which I can't return;
That, from dependance and from pride ſecure,
I am not plac'd ſo high to ſcorn the poor,
Nor yet ſo low, that I my Lord ſhould fear,
Or heſitate to give him ſneer for ſneer;
That, whilſt ſage prudence my purſuits confirms,
I can enjoy the world on equal terms;
That, kind to others, to myſelf moſt true,
Feeling no want, I comfort thoſe who do,
And with the will have pow'r to aid diſtreſs;
Theſe, and what other bleſſings I poſſeſs,
From the indulgence of the public riſe;
All private patronage my ſoul defies.
By candour more inclin'd to ſave, than damn,
A gen'rous Public made me what I am.
All that I have, they gave; juſt mem'ry bears,
The grateful ſtamp, and what I am is theirs.

His Lordſhip, not yet convinced of the bards ſincerity, tells him that

To feign a red-hot zeal for freedom's cauſe,
To mouthe aloud for liberties and laws,
For public good to bellow all abroad,
Serves well the purpoſes of private fraud.
Prudence, by public good intends her own;
If you mean otherwiſe, you ſtand alone!—

With many ſhrewd obſervations on *patriotiſm*, (or SELF) as the word is now but too generally underſtood: appealing to the poet's *conſcience*, whether even *his* ſoul is not

——— Bound with thoſe very chains
Which ſhackle *us*, or is it SELF that reigns
O'er kings and beggars, which in all we ſee
Moſt ſtrong and ſov'reign, *only weak in thee?*—

Adding to this ſarcaſtic interrogation, the following ſevere concluſion:

Fond man, believe it not; Experience tells
'Tis not thy virtue, but thy pride rebels.
Think, and for once lay by thy lawleſs pen;
Think, and confeſs thyſelf like other men;
Think but one hour, and, to thy conſcience led
By reaſon's hand, bow down and hang thy head;
Think on thy private life, recal thy youth,
View thyſelf now, and own with ſtricteſt truth,
That SELF hath drawn thee from fair virtue's way
Farther than folly would have dar'd to ſtray,
And that the talents lib'ral nature gave
To make thee free, have made thee more a ſlave.

This draws from the conſcious bard the following beautiful confeſſion, for the ſake of which, poſſibly, the whole Conference was written:

Ah! what, my Lord, hath private life to do
With things of public nature? why to view
Would you thus cruelly thoſe ſcenes unfold,
Which, without pain and horror to behold,
Muſt ſpeak me ſomething more, or leſs than man?
Which friends may pardon, but I never can?
Look back! a thought which borders on deſpair,
Which human nature muſt, yet cannot bear.
'Tis not the babbling of a buſy world,
Where praiſe and cenſure are at random hurl'd,
Which can the meaneſt of my thoughts controul,
Or ſhake one ſettled purpoſe of my ſoul.
Free and at large might their wild curſes roam,
If, all, if all alas! were well at home.
No——'tis the tale which angry conſcience tells,
When ſhe with more than tragic horror ſwells
Each circumſtance of guilt; when ſtern, but true,
She brings bad actions forth into review:
And, like the dread hand-writing on the wall,
Bids late remorſe awake at reaſon's call,
Arm'd at all points bids ſcorpion vengeance paſs,
And to the mind holds up reflection's glaſs,
The mind, which ſtarting, heaves the heart-felt groan,
And hates that form ſhe knows to be her own.

After

After ſo feeling, ſo evidently contrite a declaration, who would not grant a full abſolution for any *venial* offence that may have been committed by a penitent thus apparently, thus ardently ſincere?

The remainder of the poem is employed to aſſert the Author's firm attachment to his country, to expreſs his zeal in the glorious cauſe of liberty, and to evince the integrity of his public, whatever may have been the errors of his private conduct. And here, as in all his writings, his ſatirical ſpirit frequently breaks out, in occaſional laſhes of ſuch characters as fall in his way; particularly certain gentlemen of the long robe.

Towards the end, he takes occaſion to avow, in the ſtrongeſt terms, his firm and affectionate attachment to his preſent majeſty's perſon and government; and he concludes with the following admirable addreſs to the Supreme Being:

Thou God of *truth*, thou great, all-ſearching Eye,
To whom our thoughts, our ſpirits open lie,
Grant me thy ſtrength, and in that needful hour,
(Should it e'er come) when law ſubmits to pow'r,
With firm reſolves my ſteady boſom ſteel,
Bravely to ſuffer, tho' I deeply feel.

Let me, as hitherto, ſtill draw my breath,
In love with life, but not in fear of death,
And, if oppreſſion brings me to the grave,
And marks him dead, ſhe ne'er ſhall mark a ſlave,
Let no unworthy marks of grief be heard,
No wild laments, not one unſeemly word;
Let ſober triumphs wait upon my bier,
I won't forgive that friend who drops one tear.
Whether he's raviſh'd in life's early morn,
Or, in old age, drops like an ear of corn,
Full ripe he falls, on nature's nobleſt plan,
Who lives to reaſon, and who dies a man.

MONTHLY CATALOGUE,

For NOVEMBER, 1763.

RELIGIOUS *and* CONTROVERSIAL.

Art. 1. *A Review of the genuine Doctrines of Chriſtianity. Comprehending Remarks on ſeveral principal Calviniſtical Doctrines; and ſome Obſervations on the Uſe of Reaſon in Religion, on human Nature, and on Free-Agency.* By Joſeph Towers. 8vo. 1s. 6d. Sandby.

A Plain, ſenſible, and candid account of the moral nature and deſign of Chriſtianity—ſomewhat improperly ſtyled, as we apprehend, "A Review of the genuine Doctrines of Chriſtianity."

Art. 2. *Remarks on a Letter from the Rev. Dr. Kennicott, to the Printer of the General Evening Poſt; wherein the* printed *Hebrew text in Pſalm* xvi. 10. *is vindicated, and the Doctor's Charge againſt the Jews, of having wilfully corrupted the Prophecy, is confuted.* By Richard Parry, D. D. late Student of Chriſt-church. With the Letter itſelf, and another that occaſioned it. 8vo. 1s. Whiſton.

Dr. Parry has here reprinted his letter, firſt publiſhed in the General Evening Poſt, with Dr. Kennicott's anſwer, which was inſerted in the ſame paper; and to theſe he has ſubjoined Remarks on Dr. Kennicott's letter; in which he has interſperſed ſome ſtrokes of perſonal ſarcaſm, which we think had better have been omitted: although his antagoniſt might have given ſome cauſe for them, by a few tart expreſſions in his paper, inſerted in the Evening Poſt. In all controverſies, ſuch behaviour is very unbecoming; more eſpecially in men of education and ſcience; and is moſt criminal of all, where the honour of Religion, and the credit of literature are concerned: both of which may be injuriouſly affected, when thoſe who ſhould be their friends and guardians, give way to paſſion, and treat each other with illiberal and indecent freedoms.—With regard to the points in controverſy between theſe learned Gentlemen, we ſhall paſs them over in ſilence; as we think that a conteſt which hath broken out with ſuch unfavorable ſymptoms, and from which no good can be expected, cannot be too ſoon put an end to, and conſigned to oblivion.

Art. 3. *An Addreſs to Engliſh Proteſtants of every Claſs and Denomination. Recommending a conſcientious Attendance on public religious Offices, as eſſential both to the temporal and ſpiritual Intereſts of Mankind.* By neither a Bigot nor Enthuſiaſt, but a Friend to Society. Newcaſtle printed; and ſold by Richardſon in London. 8vo. 1s.

A very ſerious and pathetic Addreſs, to perſuade people to attend public worſhip. The Author appears to have had ſtrong feelings of the importance of his ſubject; and might probably communicate them, in a good meaſure, to ſuch of his audience as were previouſly diſpoſed to be affected both by his ſubject and his manner: but we are apprehenſive, leſt thro' an overflowing zeal in a good cauſe, he has overſhot the mark, and thereby rendered his Diſcourſe leſs likely to be pleaſing or acceptable to thoſe who muſt ſtand in need of argument and perſuaſion, whom he is moſt deſirous to influence, and to whom he expreſsly dedicates his performance—viz.

'All who are already *too wiſe* to need religious inſtruction—*too giddy* to attend ſeriouſly to the view of future rewards and puniſhments—or, *too much poliſhed* to regard going to church as of *any* importance—all who conſider the Clergy as uſeleſs, if not a nuſance to ſociety—and their office at beſt, as an engine of ſtate—all who would rather dream thro' the Chriſtian Sabbath, in the arms of Sloth—ſpend it in looſe pleaſure—or in planning, if not executing, the buſineſs of life, than attend the public oratories—In ſhort, all who, either in theory, or practice, are enemies to public religion.

O.

Art.

Art. 4. *A Deſcription of the Storm that happened in the Month of Auguſt*, 1763. By John Hedges, A. M. Vicar of *Tudely cum Capella*, Kent. 4to. 6d. Chandler.

Not a deſcription, but an unintelligible Rhapſody, on a very melancholy ſubject.

Art. 5. *The Advancement of all Things in Chriſt, and of Chriſt in all Things. With a full Diſcovery of the Good and Evil in Man, which (as two particular Men) are dwelling in one particular Perſon. Or a Jacob and an Eſau in one Rebecca.—Being ſome Sparkles of that Glory, and ſome Beams of that Light that ſhines and dwells in* RICHARD COPPIN. 8vo. 1s. Fenwick.

This highly illuminated Richard Coppin firſt emitted theſe *glorious ſparkles* about a century ago; as we gather from Mr. Cornelius Cayley's preface to this re-kindling of them: By the light of which Mr. Cayley affirms, thoſe who poſſeſs a goſpel ſpirit, will, in this treatiſe, ſee many things greatly for their *profit*. We doubt if the printer of the preſent Edition will have the good luck to be of this number.

Art. 6. *A full and compleat Anſwer to the capital Errors contained in the Writings of the late Rev. William Law, M. A. In a Letter to a Friend. With a Preface*, by the Rev. M. Madan. 8vo. 1s. Dilly.

When *Methodiſts* and *Behmenites* engage in controverſy about religion, what improvement, what pleaſure may not we expect! Ye ſons of reaſon, ſuſpend your enquiries, and attend.

Whether Mr. Law always underſtood his own meaning we are not quite ſure: that our letter-writer was among the number of thoſe who did not underſtand him, we think is not to be doubted: and for ourſelves, we freely acknowlege we are ſo little in the ſecrets of either, that we are obliged to diſmiſs this article as beyond the reach of our comprehenſion. However if we muſt ſay ſomething, it ſhall be in our Author's words at the concluſion of his letter; "we think time ſadly employed in reading ſuch books. While the light of the day is before us, we do not chooſe to walk in ſuch palpable darkneſs."

POLITICAL.

Art. 7. *An Appeal to the Public, in behalf of George Johnſtone, Eſq; Governor of Weſt Florida. In Anſwer to the North-Briton Extraordinary.* 8vo. 1s. Morgan.

For the information of our country-Readers, we ſhall briefly obſerve, that the *Original* North-Briton terminated with the celebrated No. 45. for which Mr. Wilkes was committed to the Tower. The title, however, pleaſing certain literary undertakers, it was reſolved that the North-Briton ſhould not thus loſe its exiſtence. Accordingly, in due time, and at the ſame ſtated periods of publication, out came *a* North-Briton, which was continued as uſual; and the public in general, for a long while, believed that it proceeded from the *old quarter*. The ſame

accident, however, which gave birth to the preſent pamphlet, diſcovered that the *original* North-Briton and its *continuation*, were the work of different (indeed very different) pens. For the ſucceſſor of Mr. Wilkes having thrown out ſome groſs reflections on four Scottiſh Gentlemen, lately appointed to governments in North-America; one of them giving too much way to reſentment, reſolved to have *ſome talk* with his anonymous libeller. On enquiry, he learns that the gentleman's name was Brooke. Mr. Johnſtone invites Mr. Brooke to an interview. Mr. Brooke conſiders this invitation as a challenge, but only laughs at Mr. Johnſtone; and provokes him to ſtill greater lengths of reſentment: ſo that repairing to the houſe of the political champion, he ſalutes him with a box on the ear, and a ſtroke of his cane. Mr. Brooke being no ſwordſman, or at leaſt, having no ſword at hand, grapples with his aſſailant, as well as he could, till aſſiſtance arrives: and then the ferocious governor reluctantly retires, ſcowling like an enraged lion, whom the hunters have deprived of his prey.

Mr. Johnſtone having been pretty generally cenſured for his imprudence in this buſineſs, ſome officious friend of his, as we ſuppoſe, has here taken upon him to vindicate the conduct of the worthy governor; but we think he has ſucceeded ſo very indifferently, that he hath left the matter rather worſe than he found it. If Mr. Johnſtone had thought it neceſſary to publiſh any apology for his behaviour toward the Author of the North-Briton, we think it would have been moſt adviſable for him to have applied directly to Mr. North-Briton himſelf; whoſe profeſſion is writing, and whoſe intimate acquaintance with all the circumſtances of the affair, muſt have enabled him to ſerve his employer better than any other gentleman in the *trade:* and perhaps *cheaper* too; as the jobb might naturally have brought about a reconciliation between plaintiff and defendent, and have prevented the troubleſome and expenſive proſecution of this affair, which the news-papers have informed us, is to be finally adjuſted in Weſtminſter-Hall.

Art. 8. *Twenty-one Articles of I——t, as they are to be exhibited againſt a certain Noble E—l. With conſtitutional Remarks.* 8vo. 1s. Pottinger.

A groſs and impudent *forgery*.

Art. 9. *The Engliſh Britons, a Farce of one Act. Inſcribed to John Wilkes, Eſq;* 8vo. 6d. Pridden.

A piece of low humour, chiefly intended in honour of the verdict obtained by the Journeymen Printers, a few months ſince, at Guildhall.

Art. 10. *Obſervations upon the Authority, Manner, and Circumſtances of the Apprehenſion and Confinement of Mr. Wilkes. Addreſſed to free-born Engliſhmen.* 8vo. 1s. Williams.

A few days before the commencement of the preſent ſeſſion of Parliament, was this ſenſible tract publiſhed; perhaps with a view of its being ſerviceable to that unfortunate ſenator; but hitherto it ſeems to have had no great effect.

Art.

Art. 12. *An Addreſs to honeſt Engliſh Hearts, being an honeſt Countryman's Reflections on the Cyder-Tax, the Commitment of Mr. Wilkes, the late Treaty of Peace, and the preſent Oppoſition.* 8vo. 2s. 6d. Fletcher.

We have read this huge pamphlet of our honeſt, ſhrewd countryman's; and, though we have no material objection to many of his ſentiments, yet we had much rather travel a reaſonable number of miles to hear him

——"Whiſtle o'er the furrow'd land,"

than be obliged to peruſe ſuch another weighty Octavo, of his compoſing. He is a hearty friend to exciſe in general, (much good may it do him!) and to the Cyder-act in particular. He is no friend to Mr. Wilkes; he greatly diſapproves the Oppoſition; and he is a ſtrenuous advocate for the peace. Though we cannot eſpouſe ſome of his doctrines, we muſt do juſtice to his good ſenſe and abilities, which by no means beſpeak him to be an uninformed country-bumpkin; we rather ſuſpect him to be *a ſly wolf in ſheep's cloathing.*

Art. 13. *An Appendix to the Review of Mr. Pitt's Adminiſtration.* By the Author of the Review. 8vo. 1s. Almon.

Our general idea of the Review of Mr. Pitt's adminiſtration, was given in No. 474, for our twenty-ſeventh volume. In this Appendix, the Author continues his zealous defence of the patriot miniſter; and towards the cloſe of his preſent pamphlet, he draws a parallel between the terms of Mr. Pitt's *propoſed* peace, and thoſe upon which his ſucceſſor actually eſtabliſhed that great event: wherein, (all circumſtances conſidered) he determines greatly in favour of the plan adopted by the former. He goes ſo far as to aſſert, that Lord Bute's peace, as he ſtyles it, 'is conſidered by the *whole* ENGLISH nation, as infamous: which '(adds he) numberleſs tracts can be brought to prove.'—Whether this callow politician includes the ſeveral congratulatory addreſſes to the throne, together with the parliamentary ſanction given on this intereſting occaſion, among his numberleſs facts to evince the ſenſe of the *whole* nation with regard to the peace, is beſt known to himſelf.

Art. 14. *A ſelect Collection of the moſt intereſting Letters on the Government, Liberty, and Conſtitution of England; which have appeared in the different News-papers, from the Elevation of Lord Bute, to the Death of the Earl of Egremont. With ſeveral Remarks and Explanatory Notes.* 12mo. 2 Vols. 5s. ſewed. Almon.

We do not diſapprove this collection from the Gazetteer, and other news-papers; in which many valuable Letters and Eſſays have lately appeared; but we can by no means approve the malignant party-ſpirit ſhewn by the Editor, in his *dedication*, to Mr. Wilkes, and in his *Introductory Obſervations*: in which he abuſes the Scottiſh nation, with ſuch virulence as muſt prove highly offenſive to every candid Reader. Theſe low Scurrilities are generally owing to a deficiency of good ſenſe, as well as a total want of good manners, in thoſe who are guilty of them.

Art.

Art. 15. *An Epiſtle to the Dictator in his Retirement. Humbly addreſſed to him*, by his conſtant Admirer, and faithful Co-adjutor, PRO BONO PUBLICO*. 4to. 1s. Wilkie.

Cruelly inſults Mr. P—, with unſeaſonable raillery; repreſenting the ſucceſſes of his adminiſtration as the reſult rather of accident than of wiſdom, or rectitude of conduct; and thoſe very ſucceſſes too, are undervalued, and ſet down as purchaſed at the price of little leſs than the *ruin* of our country. But if this be the caſe, how can the advocates for the peace proclaim it a good one, on account of its having ſecured to us moſt (if not all) of the *advantages* obtained by the war? —But Mr. *Pro Bono Publico*'s buſineſs is ridicule, not argument; and it muſt be allowed, that his talents are well adapted to this kind of compoſition: altho' we muſt obſerve, that he gives us irony without humour, and ill-nature without wit. *Keen mercileſs ſarcaſm* ſeems to be his fort: and if he is not a candid antagoniſt, he is moſt certainly a *Cutter*.

* The Author writes in the perſon of Jacob Henriques, the old Jewiſh Projector; but not in his manner, which, indeed, does not ſeem to be here attempted.

Art. 16. *The Caſe of the County of Devon, with reſpect to the Conſequences of the New Exciſe Duty on Cyder and Perry.* Publiſhed by the Direction of the Committee appointed at a general Meeting of that County, to ſuperintend the Application for the Repeal of that Duty. 4to. 1s. Johnſton.

This Caſe is drawn by a maſterly pen. The facts are ſtated with perſpicuity, and the arguments framed with great judgment. In ſhort, this ſenſible and ingenious Writer ſeems to have clearly demonſtrated the injuſtice and inefficacy of the tax in general, but more eſpecially as it relates to the county of Devon.

Art. 17. *An Addreſs to ſuch of the Electors of Great Britain as are not Makers of Cyder and Perry.* By a Repreſentative of a Cyder County. 8vo. 1s. Nicoll.

This is a ſenſible pamphlet againſt the Cyder Act. But the ſubſtance of it is more accurately ſet forth in 'The Caſe of the County of Devon.' See the preceding article.

Art. 18. *A ſhort Hiſtory of that Parliament which committed Sir Robert Walpole to the Tower, expelled him the Houſe of Commons, and approved of the infamous Peace of Utrecht.* Written by Sir Robert Walpole, afterwards Earl of Orford. 8vo. 1s. 6d. Almon.

Appears to be genuine. Mr. Walpole, in his Catalogue of Royal and Noble Authors, mentions a tract entitled, *A ſhort Hiſtory of the Parliament*, as having been written by Lord Orford, who was then (1713) only Robert Walpole, Eſq; and this is, no doubt, a genuine re-publication of that pamphlet: which, moreover, bears internal evidence of its having been written either by the illuſtrious and ingenious perſon

perſon whoſe name is now affixed to it, or, at leaſt, by ſome friend of his, equally well acquainted with the ſubject. It is a curious and entertaining tract; and may ſerve, together with many other inſtances, to evince the infallible wiſdom and perfect rectitude of all p———y proceedings.

Art. 19. *Some Hints to People in Power, on the preſent melancholy Situation of our Colonies in North-America.* 8vo. 1s. Hinxman.

This is a dull pamphlet on a melancholy ſubject. But though the manner is not much to be applauded, yet as to the matter, it contains ſome ſenſible reflections; and the hints may be of uſe. We muſt not omit to obſerve, that there are ſome very ſevere inſinuations againſt ſeveral of our American Commanders; how juſtly founded, we leave thoſe to determine, who are better acquainted than we are with affairs in that part of the world.

Art. 20. *The humble Addreſs of the People of Great Britain to his Majeſty.* 8vo. 6d. Henderſon.

Certain memorable Addreſſes *to* the People of Great Britain having ſome few years ago been favourably received, our Author probably flattered himſelf that an Addreſs *from* the People would meet with the like ſucceſs. Accordingly this Repreſentative of the whole nation freely communicates to the King, ſome of the moſt popular objections to the late treaty of peace. But to what purpoſe, ſeeing that *the buſineſs is done?*

Art. 21. *Crude Thoughts on the Dog-Act. Recommended to the Conſideration of all ſuch as are to be diſqualified by it, the Farmers, Freeholders, and every honeſt Man in the Kingdom of England.* By a Perſon without Eyes from his Birth. 8vo. 6d. Knowles.

We can eaſily conceive a perſon without eyes capable of writing; and in this the Gentleman is not ſingular: neither is he the only one who has written without brains, though we look upon that as the hardeſt taſk of the two.

MISCELLANEOUS.

Art. 22. *A brief Detail of the Home Fiſhery from early Time; particularly as relating to the Markets of London and Weſtminſter. With Remarks on Mr. Blake's late Advertiſement to the Public, with regard to his ſupplying thoſe Markets. Alſo an Abſtract of the late Act in favour of the Land Carriage of Fiſh, &c. with political, hiſtorical, and arithmetical Obſervations on the Importance of keeping up our Attention to the Fiſhery on our own Coaſt, and of rendering freſh Fiſh cheap through the whole Kingdom, with various Propoſals to the Public, and likewiſe to the Society for the Encouragement of Arts, Manufactures, and Commerce, for the more effectual Eſtabliſhment of the Fiſhery. In three Letters.* 8vo. 1s. 6d. Henderſon.

This

This title-page is alone a volume: and the pamphlet itſelf, which is one hundred and thirty-two cloſe printed pages, is much too copious for abridgment. The Reader may judge from the title what is intended to be made out, and we muſt refer him to the Letters themſelves, to ſee how it is made out.

Art. 23. *A modeſt Apology for the Conduct of a certain Reverend Gentleman, in a late Excurſion.* 4to. 1s. Burnet.

Founded on a report that the celebrated Author of the Roſciad, &c. had lately *carried off* a certain young lady. This was ſubject enough for a *twelve-pennyworth.* Though the Author has not given us any thing very excellent of his own, he has had wit enough to turn Mr. C—'s artillery againſt himſelf, on this *happy* occaſion, by a lucky quotation of ſome lines from one of his own poems: the IVth part of the Ghoſt.

'Opinions ſhould be free as air,
'No man, whate'er his rank, whate'er
'His qualities a claim can found
'That my opinion muſt be bound,
'And ſquare with his; ſuch ſlaviſh chains
'From foes the lib'ral ſoul diſdains,
'Nor can, though true to friendſhip, bend
'To wear them even from a friend.
'Let thoſe, who rigid judgment's own,
'Submiſſive bow at judgment throne,
'And if they of no value hold,
'Pleaſure till pleaſure is grown cold,
'Pall'd and inſipid, forc'd to wait
'For judgment's regular debate
'To give it warrant, let them find
'Dull ſubjects ſuited to their mind,
'Their's be ſlow wiſdom; be *my* plan
'To live as merry as I can,
'Regardleſs as the faſhions go,
'Whether there's reaſon for't, or no;
'Be my employment here on earth
'To give a lib'ral ſcope to mirth;
'Life's barren vale with flow'rs t' adorn,
'And pluck a roſe from ev'ry thorn.'

For the reſt, the pamphlet is worth no farther notice; being chiefly an aukward medley of irony, and we know not what ſerious and ludicrous ſarcaſms ——As to what ground Mr. C— may have afforded, by any late miſconduct, for the charge here brought againſt him, we have nothing to do with it: *writings*, not *actions*, being our Province.

Art. 24. *A genuine Narrative of a ſcandalous, obſcene, and exceedingly profane Libel, entitled,* An Eſſay on Woman; *&c.* By the Rev. Mr. Kidgel, A. M. Rector of Horne in Surry, and Chaplain to the Earl of March. 4to. 6d. Robſon.

We need ſay little about the famous, or, rather, infamous tract, which hath of late been ſo much the ſubject of converſation; more

especially as the Essay here meant, was never published;—perhaps never was intended to be published: and, on this account, we cannot but think it was somewhat imprudent in Mr. Kidgel to increase the curiosity of the public, by thus *advertising* it. The less that is said of such wretched and detestable productions, the better; nor can they be suffered to sink too soon into that contempt and oblivion to which the good sense and improved taste of the present age (we speak in respect of our own country) would infallibly consign them.

Art. 25. *Considerations for the more speedy and effectual Execution of the* ACT *for paving, cleansing, and lighting the City and Liberty of Westminster, and for removing Annoyances therein.* By C. W. Member of Parliament. 8vo. 6d. Davis, &c.

The subject of this little tract is certainly of great importance, and the observations of the public-spirited Writer, together with his proposals for raising a proper fund towards carrying so necessary an Act into full and speedy execution, are very rational, and, consequently, worthy the most candid and serious regard of all those for whose benefit and convenience the Act was intended.

POETICAL.

Art. 26. *The Ghost. Book* IV. By C. Churchill. 4to. 2s. 6d. Coote.

As an ingenious brother Critic has observed *, this, like the other three books of the Ghost, is a rhapsodical, poetical, whimsical performance, abounding with the strongest flights of fancy, and the keenest strokes of satire, and treating of every thing, and nothing. It is, adds he, like its Author, an excentric piece of genius, not to be judged by the strict rules of Criticism, or to be confined within the narrow bounds of regularity.——Whether we are to have any more of this Shandy in Hudibrastics, we cannot learn from the fourth Part; but we think it probable, that this is intended as the conclusion; if it be proper to talk of the *conclusion* of a work which has neither beginning, middle, nor end, plan, purpose, nor moral. Nevertheless, as in the inimitable work of his brother Sterne, there are a thousand moral, witty, and excellent passages scattered through this rambling performance; every part of which we have read with pleasure, without being well able to say what we were reading:—such absolute command over us, such unbounded power hath GENIUS!——We think it unnecessary to add any specimens to those we have formerly given from this heterogeneous production of a sportive, wild, and arbitrary fancy.

* St. James's Chronicle, November 15.

Art. 27. POEMS. By C. Churchill. *Containing*, the Rosciad, the Apology, Night, the Prophecy of Famine, an Epistle to William Hogarth, and the Ghost, in Four Books. 4to. 13s. sewed. Flexney, &c.

All that is necessary for us to say, in regard to the present article, is, that we have here a uniform re-publication of the pieces formerly printed

printed *by the Author*; that the edition is handſomely printed, by Dryden Leach; and that Non-ſubſcribers muſt pay half a crown more for it than the Subſcriber's paid.

Art. 28. *The North-Briton, an Elegy.* Folio. 6d. Nicoll.

An elegant compliment to his Majeſty and his Miniſters, at the expence of the poor, unfortunate, undone North-Briton!

Art. 29. *Poems on ſeveral Occaſions, viz. Munificence and Modeſty. Female Dignity; to Lady Huſſey Delaval. Verſes from Catullus, after dining with Mr. Murray, Epitaphs, &c.* By Mr. Smart. 4to. 1s. Fletcher.

We are glad to find that, notwithſtanding all that this ingenious bard has ſo long ſuffered, neither the glow of his imagination, nor the harmony of his numbers, are in the leaſt impaired.——We ſay no more, as we have the mortification to learn, from ſome angry queries, and groundleſs inſinuations, printed at the end of theſe poems, that, in ſpite of the ſincere regard we have ſo often expreſſed, and always felt, for a writer of ſo much merit, he, from whatever fatality, has moſt unhappily miſconſtrued what we lately intended as a proof of our high veneration for the abilities which God ſo bounteouſly beſtowed upon him.——As it appears to him ſo unpardonably criminal to affix any limitation whatever, to the praiſes which he thinks due to all his Writings, he may reſt aſſured, that he will, for the future, have very little cauſe to be offended with us, on that account.

Art. 30. *The Criſis. An Ode, to John Wilkes, Eſq;* 4to. 6d. Williams.

If the Author intended this elaborate Ode as a panegyric on Mr. Wilkes, he has ſhewn himſelf an injudicious friend, by his extravagance of compliment. If he meant to ſatirize him, he muſt prove an unſucceſsful Adverſary, from the ambiguity of his expreſſions. Nevertheleſs, there is undoubted merit in ſome parts of the poem; and we were particularly pleaſed with the two following ſtanzas; tho' the thought in the firſt, may want the advantage of novelty:——

Thus the rich gem in India found,
'Till cut, without a flame we view;
While the ſame hand which gives the wound,
Reveals its hidden luſtre too!

* * * * *

Thou too, enrich'd by Envy's pow'r,
Doſt from her ſting new fame acquire;
As the ſame drops that bend the flow'r,
With greater ſtrength its roots inſpire.

There is ſomething extremely elegant in the alluſion to the temporary depreſſion of the flower, under the weight of the refreſhing and invigorating moiſture.

Art. 31. *The Nativity. Being the firſt Book of the Meſſiah, a ſacred Poem.* 4to. 2s. 6d. Coote.

Tho' we cannot but 'revere* the ſubject,' it is impoſſible for us not to 'condemn the poetry,' which is almoſt as inadequate to the ſacred theme, as the verſions of Sternhold and Hopkins are to the majeſty and dignity of the Pſalms. The miſtaken Author will, perhaps, be ſhocked at this unfavourable mention of his performance; and we are very ſorry to paſs ſo harſh a ſentance upon it: but the regard due to Religion, as well as our love of elegant and ſublime Poetry, will not ſuffer us to ſee, with indifference, either the one or the other diſhonoured by ſuch injudicious attempts; nor permit us to ſay any thing, on an occaſion like this, that may prompt a pious and well-meaning man, to perſevere in a miſ-application of talents which, no doubt, may be uſefully employed, tho' not in the way of Authorſhip.—We ſhall give no ſpecimens of this work, having too much compaſſion for the Writer, to perpetuate the memory of an unfortunate attempt, which, by this time, he poſſibly wiſhes, may be buried in eternal oblivion.

* Vide Author's Preface.

SERMONS.

1. *WHAT is meant by coming unto Chriſt, and the Reaſon of Man's refuſing to come, briefly conſidered*—in the church of St. Mary, Whitechapel, July 17, 1763. To which is prefixed, an Addreſs to the Inhabitants of the ſaid Pariſh, and to the Candidates for the two late vacant Lectureſhips. By James Barclay, Maſter of the Academy at Tottenham High-croſs, and one of the Candidates. Fuller.

2. On the Death of Robert Cruttenden, Eſq; who departed this Life June 23, 1763. Preached at Miles's-lane Auguſt 7. To which are added, ſeveral poetical Compoſures, by the Deceaſed. By William Porter. Field.

3. *The execrable Practice of buying and ſelling of Livings, &c. commonly called Simony*—at the Viſitation held by the Rev. Thomas D'Oyley, L. L. D. Archdeacon of Lewes; proper to be read by all eccleſiaſtical and lay perſons concerned in ſo iniquitous a Practice. By John Nicholl, A. M. Vicar of Weſtham, Suſſex. Fletcher.

4. *Abner's Thoughts after the Battle of Gibeon*,—in the pariſh Church of Biddeford in Devonſhire, May 5, on the general Thankſgiving, &c. By John Whitefield, M. A. Rector of Biddeford. Johnſton.

5. *The Inſtitution of public Charities.*—Preached at Chriſt's Hoſpital, Sept. 21, 1763, before the Governors of the ſeveral royal Hoſpitals. By Peter Whalley, M. A. Grammar Maſter of Chriſt's Hoſpital. Rivington.

6. *On the Spirit of the Goſpel*; preached on account of the Peace, in the French Church at *Hanau*, Dec. 12, 1762, before the French Officers of the King's Regiment. By James Armand, Miniſter at Hanau. Tranſlated by Thomas Davey, School-Maſter in Norwich. Hinxman.

'Peace having relieved the Landgraviate of Heſſe, and the County of Hanau, from a war, of which they had unhappily been the ſeat, the King's regiment, on its return into France, halted ſome weeks in the capital of this laſt principality. A few days before they took their

rout,

rout, the Officers of that corps desired the Author, whom they had frequently come to hear, and who had the honour of being acquainted with many of them, to give them a Sermon on the Peace. He with pleasure yielded to their request; and in his church preached this Discourse.——Let any one represent to himself an audience of French Officers and Soldiers, the instruments of a six year's war; and of inhabitants of Hanau, the victims of that war; the former Catholics, the latter Protestants, met together to sing with one common consent, a Psalm of Thanksgiving to the glory of God, for having given them Peace; to unite in the same sentiments of reconciliation, Charity and Christian Love; to inform themselves of a fundamental truth, equally interesting and honourable to humanity and religion: what an affecting and singular sight must the day I am speaking of, afford the friends of mankind!'

AUTHOR's Preface.

The Discourse delivered by this worthy Protestant Divine, before so uncommon an audience, on so signal, so nice an occasion, is equally judicious and pathetic; breathing a truly catholic spirit, in which good men of every church will accord. It is extremely well adapted to the particular occasion; and the Translator's preface informs us, 'that it met with a good reception from the respectable part of the audience [the Gentlemen of the Roman Catholic persuasion] at whose request it was preached, that by desire of Marshal Prince Soubize, the French Commander, six thousand copies were printed off immediately; which, with several thousand more, were quickly sold in Germany, Holland, and France.'——And we doubt not, but the present translation, of which, we believe, Mr. Davey will have no cause to be ashamed, will also be well received in this country, where the genuine spirit of Christian charity,—the blessings of Liberty, religious and civil, so gloriously prevail, and are so firmly established, in the hearts and minds of a rational and free people.

ERRATA in the Review for October.

P. 243, paragr. *ult.* l. 5. for 1745, read 1645.
248. par. ult. l. 11, for your to, read *to your*.
254, l. ult. of the poetry, for greatful, read *grateful*.
257, par. penult, l. penult, for contracting, read *contrasting*.
260, l. 1. of the fourth par. of poetry, instead of the note *, place †.
272, par. 2. l. 6. *dele* the words *one of*.
278, par. 3. l. 18, for mislead, read *misled*.
279, par. 2. l. 10, for sufferage, read *suffrage*.
283, par. 3. l. 7. for 'to be the judgment,' read *to be rather the judgment*.
289, par. ult. *dele* the quotation—Comma at the beginning of the paragraph.

THE

MONTHLY REVIEW,

For DECEMBER, 1763.

An Epiſtle from* William Lord Russel, *to* William Lord Cavendish. Written in Newgate on Friday Night, July 20th, 1683. 4to. 1s. 6d. Becket, &c.

Bring every ſweeteſt flower, and let me ſtrew
The grave where Russel lies; whoſe temper'd blood,
With calmeſt chearfulneſs for thee reſign'd,
Stain'd the ſad annals of a giddy reign;
Aiming at lawleſs power, though meanly ſunk
In looſe inglorious luxury.———

SUCH is the encomium which the moſt amiable of Poets gave that illuſtrious Martyr to the Liberty of his Country, William Lord Ruſſel; an encomium which every Engliſhman muſt read with rapture! For what breaſt is there ſo mean, or ſo ſordid, that is not warmed with the Love of Liberty? If there be ſuch a man amongſt us, let him at once forego the name of Briton, and quit that country to which he is an enemy from principle—Let him retire into a land of ſlaves, and deſervedly crouch beneath the rod of arbitrary power!

Through the whole courſe of our literary reſearches, we have never met with any performance that has afforded us a more heart-felt pleaſure in the peruſal, than this Epiſtle from Lord Ruſſel. The very imagination of hearing a man ſpeak who has fallen a ſacrifice to Liberty, might warm even the heart of Inſenſibility; and we are not afraid to ſay, that he who can read the following lines without a ſenſible pleaſure, muſt be utterly deſtitute of the Love of his Country.

* From the Advertiſements of the ſecond edition of this poem, the Author appears to be George Canning, Eſq; a young Gentleman of the Middle Temple.

Thus Lord Ruſſel is ſuppoſed to addreſs his noble friend:

Thou dear Companion of my better days,
When, hand in hand, we trod the paths of praiſe;
When, leagu'd with Patriots, we maintain'd the cauſe
Of true Religion, Liberty, and Laws,
Diſdaining down the golden ſtream to glide,
But bravely ſtem'd Corruption's rapid tide;
Think not I come to bid thy tears to flow,
Or melt thy generous ſoul with tales of woe;
No: view me firm, unſhaken, undiſmay'd,
As when the welcome mandate I obey'd.
Heav'ns! with what pride that moment I recall!
Who would not wiſh, ſo honour'd, thus to fall?
When England's Genius, hov'ring o'er, inſpir'd
Her choſen ſons, with love of Freedom fir'd,
Spite of an abject, ſervile, penſion'd train,
Minions of power, and worſhippers of gain,
To ſave from bigotry its deſtin'd prey,
And ſhield three nations from tyrannic ſway.

Can any thing be more ſpirited, or more juſt, than the following Remonſtrances; wherein that infamous Penſioner to France, that Jack-pudding of Majeſty, Charles II. is ſo properly characteriſed?

What! ſhall a tyrant trample on the laws,
And ſtop the ſource, whence all his power he draws?
His country's rights to foreign foes betray,
Laviſh her wealth, yet ſtipulate for pay!
To ſhameful falſhoods venal ſlaves ſuborn,
And dare to laugh the virtuous man to ſcorn?
Deride religion, juſtice, honour, fame,
And hardly know of honeſty the name?
In Luxury's lap lie ſcreen'd from cares and pains,
And only toil to forge his ſubjects chains?
And ſhall he hope the public voice to drown,
The voice which gave, and can reſume his crown!

Who can forbear to enter into the Poet's indignation againſt thoſe ſervile Churchmen, who, by preaching up "the Right divine of Kings," not only ruined the whole family of the Stuarts, but reduced their country to ſlavery, and covered it with blood?

Zeal your pretence, but wealth and power your aims,
You ev'n could make a Solomon of James.
Behold the Pedant thron'd in aukward ſtate;
Abſorb'd in pride, ridiculouſly great!
His Courtiers ſeem to tremble at his nod,
His Prelates call his voice the voice of God;
Weakneſs and vanity with them combine,
And James believes his Majeſty DIVINE.

Preſumptuous

Preſumptuous wretch! Almighty Power to *ſcan*,
While every action ſpeaks him leſs than man.

By your deluſions to the ſcaffold led,
Martyr'd by you a royal Charles has bled.
Teach then, ye ſycophants! O! teach his ſon,
The gloomy paths of tyranny to ſhun;
Teach him to prize Religion's ſacred claim,
Teach him how Virtue leads to honeſt fame,
How freedom's wreath a Monarch's brows adorns,
Nor, baſely fawning, plant his couch with thorns.
Point to his view his people's love alone,
The firmeſt baſis of his ſteadfaſt throne.

Moſt heartily do we join the Author in the following execrations:

Lives there a wretch whoſe baſe, degenerate ſoul
Can crouch beneath a tyrant's ſtern controul?
Cringe to his nod, ignobly kiſs the hand
In galling chains that binds his native land?
Purchas'd by gold, or aw'd by ſlaviſh fear,
Abandon all his anceſtors held dear!
Tamely behold that fruit of glorious toil,
England's great Charter made a Ruffian's ſpoil?
Hear, unconcern'd, his injur'd country groan,
Nor ſtretch an arm to hurl him from the throne?
Let ſuch to Freedom forfeit all their claims,
And Charles's minions be the ſlaves of James!

When the noble Priſoner addreſſes himſelf to Heaven, and, triumphing over his own ſufferings, prays for the preſervation of his country, we admire his greatneſs of mind, till, warmed with his pathetic aſpirations, we make his addreſs our own:

Hear then, Jehovah! hear thy ſervant's prayer!
Be England's welfare thy peculiar care!
Defend her laws, her worſhip chaſte and pure,
And guard her rights, while earth and heav'n endure!
O! let not ever fell tyrannic ſway
His blood-ſtain'd ſtandard on her ſhores diſplay!
Nor fiery Zeal uſurp thy holy name,
Blinded with blood, and wrapt in rolls of flame!
In vain let Slavery ſhake her threatning chain;
And Perſecution wave her torch in vain!
Ariſe, O Lord! and hear thy people's call!
Nor for one man let three great kingdoms fall!

O, that my blood may glut the barb'rous rage
Of Freedom's foes, and England's ills aſſuage!
Grant but that prayer, I aſk for no repeal,
A willing victim for my country's weal!
With rapt'rous joy the crimſon ſtream ſhall flow,
And my heart leap to meet the friendly blow!

But ſhould the fiend, though drench'd with human gore,
Dire Bigotry, inſatiate, thirſt for more,
And, arm'd from Rome, ſeek this devoted land,
Death in her eye, and Bondage in her hand——
Blaſt her fell purpoſe! blaſt her foul deſires!
Break ſhort her ſword, and quench her horrid fires!

The following Apoſtrophe to the glorious King WILLIAM, will be read with pleaſure by all who revere the memory of that immortal Prince:

Great WILLIAM, hail! who ſcepters could'ſt deſpiſe,
And ſpurn a crown with unretorted eyes!
O! when will Princes learn to copy thee,
And leave mankind, as heaven ordain'd them, free!

Haſte, mighty Chief, our injur'd rights reſtore!
Quick ſpread thy ſails for Albion's longing ſhore!
Haſte, mighty Chief, ere millions groan enſlav'd,
And add three realms to one already ſav'd!
While Freedom lives, thy mem'ry ſhall be dear,
And reap freſh honours, each returning year;
Nations preſerv'd ſhall yield immortal fame,
And endleſs ages bleſs THY GLORIOUS NAME!

Fired, as it were, with a prophetic view of the Revolution, Lord Ruſſel imagines that he ſees his noble Cavendiſh fighting in the glorious cauſe:

Then ſhall my Ca'ndiſh, foremoſt in the field,
By Juſtice arm'd, his ſword conſpicuous wield;
While willing legions crowd around his car,
And ruſh impetuous to the righteous war.
On that great day be every chance defied,
And think thy RUSSEL combats by thy ſide.

Nothing could have been more happily conceived than the thought in the laſt quoted verſe. Lord Ruſſel could have ſaid nothing more likely to animate his illuſtrious Friend in the cauſe he recommended to him; and he may be ſuppoſed to have received ſome conſolation himſelf even from the anticipation of ſuch a circumſtance.

In ſuch an Epiſtle as this, that gallant Patriot, Algernon Sidney, could not be left unmentioned:

Sidney yet lives, whoſe comprehenſive mind
Ranges at large thro' ſyſtems unconfin'd;
Wrapt in himſelf, he ſcorns the Tyrant's power,
And hurls defiance, even from the Tower;
With tranquil brow awaits th' unjuſt decree,
And, arm'd with virtue, looks to follow me.

Thus the noble Sufferer takes leave of his Friend, and dictates his own Epitaph:

Ca'ndiſh,

Candidus, farewell! may Fame our names entwine!
Through life I lov'd thee, dying I am thine.
With pious rites let duſt to duſt be thrown,
And thus inſcribe my monument-al ſtone.

Here Ruſſel lies, enfranchis'd by the grave,
He priz'd his birthright, nor would live a ſlave:
Few were his words, but honeſt and ſincere,
Dear were his Friends, his Country ſtill more dear.
In parents, children, wife, ſupremely bleſt,
But that one paſſion ſwallow'd all the reſt;
To guard her Freedom was his only pride,
Such was his love, and for that love he died.

Yet fear not thou, when Liberty diſplays
Her glorious flag, to ſteer his courſe to praiſe.
For know (whoe'er thou art that read'ſt his fate,
And think'ſt, perhaps, his ſufferings were too great)
Beſt as he was, at her *imperial* call,
Wife, children, parents, he reſign'd them all;
Each fond affection then forſook his ſoul,
And AMOR PATRIAE occupied the whole.
In that great Cauſe he joy'd to meet his doom,
Bleſs'd the keen axe, and triumph'd o'er the tomb.

We are little diſpoſed to criticiſe minutely a poem whoſe ſubject and ſentiments have afforded us ſo much pleaſure; but would adviſe the ingenious and worthy Author, in his future productions, to be more attentive to the perfection of his harmony, and to avoid expreſſions that are either trite or feeble.

Friendſhip. A Satire. 4to. 1s. 6d. Ridley.

THIS poem may be very uſeful, but in a way for which the Author, we preſume, never intended it. If any Writer in the province of Criticiſm ſhould be at a loſs for inſtances of falſe compoſition, he may here be moſt plentifully ſupplied; and the labour of ſelection will not be great: for out of thirty pages of which the poem conſiſts, not one is totally barren of literary weeds. The mighty Satiriſt, diſdaining all propriety of imagery and expreſſion, has broached ſuch a compound of heterogeneous metaphors, confuſed images, and incongruous language, as never before was brewed in the brain of Invention.

Thus he talks of a *dread alarm* that *glowed*, of a *Slave's being o'erſpread with the ſweets of learning*, and of an *indignant ſhower that ſpurns the crimes* of Miniſters.

Page 8, we find the following curious couplet:

Looſe, boundleſs Satire, looſe th' indignant ſtream;
Fir'd is the Muſe, for Friendſhip is her theme.

Theſe ſtreams and ſhowers are moſt indignant things with this Writer; but wherefore ſhould Satire *looſe* th' indignant ſtream? The reaſon is given in the verſe that follows—The Muſe was on fire, therefore it was high time to quench her. *Boundleſs Satire* was here to act the part of a Fireman, and the *indignant ſtream* was to be conveyed through his engine, to deſcend upon the laurel-crown, the wings, the harp, and other combuſtibles of the poor *fired Muſe*.

Page 9, we come to the formation of Friendſhip. It is really wonderful; but it is nevertheleſs true, that when an Author gets ſome particular images or expreſſions into his head, they haunt him through his whole performance—Fire and Water are the burthen of this poor Gentleman's brain, and he is working at the one or the other everlaſtingly. Thus, in order to the formation of Friendſhip, he tells us, that fair Charity, which the dictates of reaſon call a *ſtream*, ſtamps a form with *flame*. Stamps with *flame!* Yes, Reader, it is abſolutely ſo expreſſed—But remember the *fire* and *water*.——From the ſame fatal ſource it proceeds, that a Frenchman chatters a *ſhower*—(yes, *chatters* a ſhower, Reader! pray, keep your countenance) that we are told of the full-blown dignity of a *blaze*, of a *blaze* that diſplays a ſoul of complicated worth, and of a *blaze* of heart that *ſhowers* redoubled ſmiles. Thus Venus *ſhowers* extenſive gifts—The Gods *ſhower* each poliſhed grace, and the Author *ſhowers* praiſe on Friendſhip——After ſuch a plentiful rain, no wonder ~~that the ſtreams ſhould be~~ out again.—Accordingly, by and by, we hear of *ſtreams* of calumny, of power that *ſtreams* with unbounded raptures, of the ſilver *ſtream* of folly, of calumniating *ſtreams*, and *frantic ſtreams*.

But, to return to the ſubject—Friendſhip was no ſooner formed than

Each fav'ring Godhead marked her for his own.

So it appears that theſe ſame Godheads muſt have gone to loggerheads about Madam Friendſhip; for each of them, it ſeems, marked her for his own; and they were all Whoremaſters, to a God.

The Lady being thus formed, and in a fair way of coming into buſineſs, does the moſt aſtoniſhing things; if, indeed, what the Satiriſt tells us be true: for he ſays, that ſhe bids ſocial life *roll* on ſilken pinions.——Now ſuppoſing that Society had got a pair of ſilken wings, one would think ſhe could not be ſo careleſs, ſo much a ſlattern, as to *roll* upon them—It would, ſurely, have been much more decent for her to fly—But, for

that

that matter, ſhe might roll on her pinions without diſcompoſing them, as it was at the command of Friendſhip, for it is pretty plain, that the laſt-mentioned Lady was capable of any thing. She even *exhales* a bloom, and her ſmiles *impart* a Paradiſe—Nay, 'her genial ſtrain, fill'd with rich contagion, checks the rude ſigh.' Are you at a loſs, Reader, to know what this means? We are ſorry for it; but really we cannot aſſiſt you.

Prudence, with this Gentleman, is no leſs wonderful a Being than Friendſhip: for he tells us, that her *reign* is *built* on Virtue, and fixed by the *ſtrain* of Reaſon.

Were we to quote every thing that is ridiculous, inconſiſtent, or unintelligible in this poem, we muſt tranſcribe the greateſt part of it! Is it not ſtrange, that a Writer who has not the leaſt idea of perſpicuity, propriety, elegance, or eaſe, ſhould think himſelf qualified for the difficult province of Satire,—that thorny and unpleaſing way, which requires all the powers of Genius to make it agreeable!—Yet ſo ignorant is this Author of his own inability, that he makes the foibles of others his jeſt, and, with the utmoſt complacency and confidence, talks of the vanity of Brown, and the plagiariſms of Scott.

Kew Gardens, a Poem. Humbly inſcribed to her Royal Highneſs the Princeſs Dowager of Wales. By George Ritſo. 4to. 1s. Lewis.

MR. George Ritſo having, by the publication of the above poem, ſhewn himſelf a formidable Rival to Mr. John Lockman, and intimated thereby, that he ſhould offer himſelf a Candidate for the Princeſs Dowager's laurel, in oppoſition to that Gentleman, the Competitors agreed to try their abilities in the following Dialogue, which has been communicated to us by a friend:

A Paſtoral DIALOGUE *between* JOHN LOCKMAN *and* GEORGE RITSO.

LOCKMAN.

The morning, Ritſo, is exceeding fine;
The graſs looks green, and cluſters load the vine;
The Princeſs' ſheep are feeding by the ſpring,
And we, her Shepherds, here may ſit and ſing.

RITSO.

Ah! what avail my unavailing lays?
The Princeſs nod to thee 'addicts the bays.'*

* The lines marked with inverted commas, are taken from the poem on Kew Gardens.

Looſe, boundleſs Satire, looſe
Fir'd is the Muſe, for Fr

Theſe ſtreams and ſhower
Writer; but wherefore
The reaſon is given ir
on fire, therefore it w
tire was here to act
ſtream was to be co
the laurel-crown,
of the poor *fired*

Page 9, we
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er

grudge.
judge.

begin:
another chin,
wedding-day,
aught to ſay.

LOCKMAN.

theme,
brilliant as the ſtream,
in each grace compleat,
is not half ſo great.

RITSO.

Auguſta ſhines like ſunſhine here below,
From her, each morn, freſh ſtreams of fragrance flow,
Freſh ſtreams each morn, when from her couch ſhe ſtrays,
And rooks and ravens croak Auguſta's praiſe.

LOCKMAN.

The lamb that friſks beneath the ſhady trees,
The bird that warbles to the hum of bees,
Tho' ſweet it warbles, cannot ſing like ſhe,
No lamb ſo friſky, and ſo blithe no bee.

RITSO.

My grateful verſe in numbers ſmooth ſhall flow,
While bleating flocks expreſs the thanks they owe,
The tender lambs her kind protection ſhare,
And ſheep and ſhepherds are Auguſta's care.

LOCKMAN.

In numbers ſmooth tho' flow thy grateful lays,
Remember, Ritſo, that I wear the bays.
I wear the bays, and while you feed her flocks,
I'll make her royal name ring round the rocks.

RITSO.

Lockman, I envy not thy bays, nor I;
Thou'rt but a mortal man, ſo thou muſt die.
Who knows but Ritſo may be deem'd a ſage;
O that my head were in the Hermitage!

LOCKMAN.

Go, ſimple Swain, by vanity miſled!
Be wiſe, and on thy ſhoulders keep thy head.
That I mayn't hope, tho' fam'd for ſweeteſt lays,
Tho' twice as old as thou, and crown'd with bays—

D———

Peace with ſuch prattling, and the Princeſs praiſe.

RITSO.

R I T S O.

far above all praiſe, as far
ing ſtars exceed each other ſtar.
guſt in perſon, as Auguſt in name,
I could praiſe her—till my tongue fell lame.

L O C K M A N.

The ſop ſweet-dripping from the buttery ſtream,
The nut-brown nappy, and the clouted cream,
The candied orange, and the pulpy peach,
Are not ſo grateful as Auguſta's ſpeech.

R I T S O.

A nice Welch rabbit, neatly brown'd at Joe's,
A roaſted ſirloin, ſteaming at the Roſe,
With good green ſallad dreſt in eggs and oil,
Are not ſo grateful as Auguſta's ſmile.

D———.

No farther, Bards, your trifling ſtrains prolong;
Your minds run more on eating than on ſong.
No head like yours deſerves the Laureat crown,
Then yield it, both!—I'll place it on my own.

A terrible deciſion this for the Princeſs Dowager's poor Poets! but we hope her Royal Highneſs will interfere, and order each of them a ſprig of bays at leaſt, for their good offices.

Patriotism, a Mock-Heroic. In Five Cantos. 4to. 2s. 6d. Hinxman.

THIS Poem expoſes that pretended Patriotiſm which ſerves only as a maſk to faction, and diſappointed ambition. Nothing, indeed, is more frequent than this political hypocriſy, and it has often been productive of public misfortunes; when, by a party of diſgraced Malcontents, the mob has been rouzed to follow the cry of Liberty, till it had the mortification to behold its Patriots taken into power, and making larger ſtrides to oppreſſion than thoſe they had hunted down.

What are the views of the preſent factions (if any *faction* at this time ſubſiſts among us) we, who are of no party, ſhall not take upon us to ſay: but if the following picture of them be juſt, every good ſubject muſt wiſh them defeated.

To raiſe the mob by maſter-ſtrokes of art,
Inflame the paſſions, and miſlead the heart;
Make happy ſubjects ſurfeit on their eaſe,
Repine at bleſſings, and grow ſick of peace,*
To pour the multitude which way we liſt,
And, ere they're injur'd, ſet them to reſiſt.

* *Peace* would have been a better word, if the Author had been as regardleſs of his ſenſe as of his rhyme.

Halloo

Halloo them on, to roar with frantic zeal,
Againſt oppreſſions which no ſoul can feel,
'Till they deſire to ſpill their deſperate lives,
* For Printer's 'Prentices prerogatives;—
On all who dare imply we do amiſs,
Point ready obloquy's inſulting hiſs;
Hold up in whomſoe'er we diſapprove
(And that means all who ſhare their Maſter's love)
Virtue or Genius, like th' Athenian owl,
To the blunt peck of every other fowl;
All the humanity of Bute to blot,
And all thy candour, Mansfield, ſink in *Scot*;—
Recaſt the royal virtues, which before
The nation worſhip'd, and cry down the ore,
To teach the people this indulgent reign
With every charge of tyranny to ſtain,
To ſwallow any contradiction down,
In Antonine's mild look ſcar Nero's frown,
Wreſt his intention, and diſtort each fact,
And lend them treaſon 'till they long to act—
The Prince againſt his Counſellors to move,
And while we only ſeem to beg, reprove,
In terms of duty wrap each boiſterous deed,
Kneel, while we ſtab, and libel, while we plead,
Faction has power ———

This poem is ſo unequally executed, that we ſhould think it the work of different hands. The following paſſage, particularly in the two laſt verſes, muſt be allowed to have poetical merit.

Oh! had but Fate to Halifax decreed
His ſtar of birth on t'other ſide the Tweed!
Had ſome bleak ſhine, of penury the reign,
More ſtarv'd than Famine's Prophecy can feign,
But giv'n him title, in the general ban,
We with the country had o'erwhelm'd the man.
There, like Enceladus, he'd lain oppreſt,
With half an iſland bearing on his breaſt.

No one can be at a loſs to know the following character. The Author, after having taken notice of the North-Briton, goes on:

Next him uproſe, and of as bad portent,
On wings, ah pity! by the Muſes lent,
A Blackbird, erſt in ſober livery dreſt,
Now party-colour'd plumage ſtains his breaſt;

* The droll ſtructure of this line gives it a happy air of the ridiculous, but certainly the thing is not ſo in itſelf: the rights of a Tradeſman's Apprentice ought, in a free State, to be preſerved as carefully as thoſe of the firſt rank of ſubjects: for when the meaneſt is oppreſſed, the common Liberty is wounded.

Paſſion had chang'd his old appearance meek,
And arm'd his talons, and hook'd down his beak:
His pinion ſtrong, if dirt depreſt it not,
And ſweet his throat, would it cry aught but Scot.—
Neglected ſoon we let the Parrot roar,
Whoſe Dictionary knows but rogue and whore.

When the ſeveral Patriots are aſſembled, one of the oldeſt Malcontents, who is *honoured* with the name of FOLLY, makes a ſpeech, of which the following is a part.

" Did I its general extent allow?
I ſee th' Exciſe in all its horrors now.
Againſt the Craftſman did my writ prevail,
And ſend poor Francklyn o'er and o'er to jail?
Now, periſh'd Liberty! I mourn aloud,
Thy fall by forms, which then the law avow'd!
Made I, of heads like mine, with numbers more,
Such war and peace, as ne'er were made before?
The preſent peace with energy I hate,
And kneel before the word INADEQUATE.
Or was my judgment formerly inclin'd
To think Addreſſes ſpoke the people's mind?
Inſtructed, now I ſee their full import,
Againſt they do, but never *for* a Court.
And yet it hurts me that it is addreſt,
But when by Cambridge, more than all the reſt."

The o'erwelming thought ſhe could no longer bear,
But ſputtering ſtill to ſpeak, ſunk to her chair.

Many of the verſes in this poem are intolerably lame; but it is not deſtitute of humour, and by thoſe who are fond of political poetry, it may be read without diſguſt.

The Hiſtory of England, from the Acceſſion of James the Firſt, to that of the Brunſwick Line. Vol. I. By Catherine Macaulay, *concluded.*

IN our laſt Month's account of this Hiſtory, which comprized the reign of James I. we made the Reader acquainted with the general ſcope and deſign of the work, and with the principles which governed the fair Hiſtorian. The remainder of the volume includes the three firſt years of the reign of Charles I. a reign which will afford the Lady frequent opportunities of diſplaying that love of freedom which ſhe avows to be " the object of a ſecondary worſhip in her delighted imagination."

The warmeſt Zealots for the Steuart family cannot but confeſs,

feſs, that Charles inherited all his father's arbitrary maxims, and his extravagant notions of Prerogative. Unfortunately too, he aped his ſire in the dangerous and deſpicable practice of what James called King-craft; a craft which taught the ſon that he was under no obligation to obſerve his word with thoſe whom he called rebels: who were thereby put under the cruel neceſſity of bringing him to the block. It muſt be acknowleged, however, that Charles had more ſenſe and dignity than his father: and, though he betrayed the ſame weakneſs in being attached to Favourites, yet we do not find the ſame fulſome and nauſeous familiarities between them. In ſhort, what Charles boaſted of, to the Parliament, as an advantage, was, in truth, his greateſt misfortune---" That he was brought up at the feet of Gamaliel."

But though Charles unhappily copied his father's bad examples, yet he paid no great reſpect to his memory. 'No ſooner,' as our Hiſtorian obſerves, 'had death cloſed the ſcene of empire to James, than his ſon Charles, inveſted with the reins of government, began his career with an impetuoſity that left unregarded the forms of filial piety, or that decent ſhew of ſorrow commonly practiſed on the joyful occaſion of ſucceſſion. The three points of, ſettling the houſhold, calling a Parliament, ſending diſpatches to haſten the marriage, were determined the very day after the late King's deceaſe.

Charles gave early ſpecimens of his intended government. Soon after his acceſſion, he 'iſſued out a pardon to twenty Romiſh Prieſts, who had been convicted on acts of parliament. This was followed by an order of the Lord Keeper, in conſequence of advice from Buckingham, to give warrants to Judges, Juſtices, and Officers ſpiritual and temporal, to forbear all manner of proceedings againſt Recuſants. His next act of regal government was to raiſe twelve thouſand men for the recovery of the Palatinate, at the expence of Coat and Conduct Money to the county, which was to be repaid by the Exchequer in four years. The legality of this meaſure, and a proclamation to put the martial law in execution during the repair of thoſe troops to Plymouth, was not eaſily aceeded to by the Judges, among whom it occaſioned long debates.'

Did we not know how ſolicitous Judges have been to pay their devotion to the Crown, and to countenance every act done under colour of Prerogative, we might wonder how the legality of this meaſure could ever afford matter for a moment's debate. Thank Heaven, however, this point is ſettled, though not on ſo broad a foundation as we could wiſh. We could wiſh that the true genuine principles of our free Conſtitution were reſtored, and that martial law was, in no caſe whatever, executed within

within the kingdom, in time of peace. The execution of this law is not one of the leaſt evils attending a ſtanding army: and it requires but little reflection to perceive, that a people accuſtomed to the daily exerciſe of arbitrary power in the military department, may, by inſenſible degrees, become familiar with the ſame unconſtitutional proceedings in civil government.

The unpopular conduct of Charles put him upon ill terms with his Parliament, which he diſſolved, as our Hiſtorian obſerves, with a raſh impetuoſity: and had recourſe to the oppreſſive expedient of forcing a loan from the ſubject—An expedient, we will add, which, in early times, had been condemned as illegal, and which is totally incompatible with the ſmalleſt degree of political Freedom.

Charles, however, ſoon became involved in ſuch difficulties, as compelled him to call a new Parliament, who very eagerly entered upon an examination of public grievances. The attachment of Charles to his Favourite, Buckingham, who had, if poſſible, a more extenſive influence than in the former reign, was thought to be the principal occaſion of thoſe grievances: and they prepared a heavy charge againſt this overpowerful Minion.

This proſecution retarding the buſineſs of ſupply, Charles ſent a meſſage to the Commons to quicken them, who returned a ſubtle and ſpecious anſwer, which ſo exaſperated the King, that he made this haughty and indiſcreet reply: "But for your clauſe of preſenting grievances, I take that but for a parentheſis in your ſpeech, and not a condition: and yet for anſwer to that part, I will tell you, I will be as willing to hear your grievances as my predeceſſors have been; ſo that you will apply yourſelves to redreſs them, and not enquire after them. I muſt let you know, that I will not allow any of my Servants to be queſtioned among you, much leſs ſuch as are of eminent ſtate, and near unto me. The old queſtion was, What ſhall be done to the man whom the King will honour? But now it hath been the labour of ſome, to ſeek what may be done *againſt* him whom the King thinks fit to honour."——Charles proceeds to reproach the Commons for inconſtancy, in proſecuting a man who was once an univerſal favourite among them; and finiſhes with this threat: "I would you haſten my ſupply, or elſe it will be worſe for yourſelves; for if any ill happens, I ſhall be the laſt that feel it." This magiſterial language produced no effect on the Commons: they calmly voted the King three ſubſidies and three fifteenths; but the act not to be brought in till the grievances were preſented and anſwered.

The ſpirit and dignity of this proceeding is highly commend-

able:

able: and we know not whether moſt to admire the alacrity with which the Commons made ſuch ample proviſion for the exigencies of government, or the reſolution with which they applied themſelves to examine and correct the abuſes of it.

The Commons at length brought their impeachment againſt Buckingham; and as one of the charges againſt him was the accumulation of offices and honours, the Commons did not omit them in the preamble to their bill, which ran thus—— 'The Commons, &c. do by this their bill ſhew and declare againſt George, Duke, Marquis, and Earl of Buckingham; Earl of Coventry; Viſcount Villiers; Baron of Whaddon; Great Admiral of the kingdoms of England and Ireland, and of the principality of Wales, and of the dominions and iſlands of the ſame, and of Normandy, Gaſcoigne, and Guienne; General Governor of the ſhips of the ſaid kingdom; Lieutenant General, Admiral, Captain General, and Governor of his Majeſty's royal fleet and army lately ſet forth; Maſter of the Horſe of our Sovereign Lord the King; Lord Warden, Chancellor, and Admiral of the Cinque Ports, and of the Members thereof; Conſtable of Dover Caſtle; Juſtice in Eyre of all the foreſts and chaces on this ſide of the river Trent; Conſtable of the Caſtle of Windſor; Gentleman of his Majeſty's bedchamber; one of his Majeſty's moſt honourable Privy-council in his realms both in England, Scotland, and Ireland, and Knight of the moſt honourable Order of the Garter, &c.'

The liſt of an Eaſtern Monarch's titles is not longer than the catalogue of offices and honours in this preamble, which ſufficiently enables us to judge of the enormous power and profit of this towering Miniſter. The whole of the charge againſt him, as our Hiſtorian obſerves, may be comprized under eight articles, viz.

That he had engroſſed a multiplicity of offices in his own hands, and had rendered offices and honours venal, by procuring and beſtowing them for money:

That he had neglected the performance of his duty in the office of Admiral:

That he had ſeized and detained goods from the ſubjects of the French King, out of a ſhip called the St. Peter of Newhaven, on which enſued an arreſt at Newhaven of two Engliſh Merchant ſhips, to the great diſturbance of trade, and prejudice to the Merchants:

That he had extorted the ſum of 10,000l. from the Eaſt-India Company:

That he had procured the Vaunt-guard and ſix Merchant ſhips

ships to be delivered into the hands of the French King, knowing that they were intended to be employed againſt the French Proteſtants:

That he had procured divers titles to his kindred and allies, whoſe eſtates being ſmall, they could not be maintained in that dignity but at the expence and damage of the Crown, who thereby diſabled itſelf to reward extraordinary virtue in future times with honour:

That he had obtained a grant of divers manors belonging to the Crown, and had likewiſe received exceeding great ſums of money for his own uſe, without account, to the great diminution of the revenues of the Crown:

That, without a ſufficient warrant, he had unduly procured certain plaiſters, and a certain drink or potion, to be given to his late Majeſty, after which divers ill ſymptoms did appear upon his ſaid Majeſty, who did attribute the cauſe of his growing worſe to the ſaid plaiſters and drink."

Some of theſe charges, it muſt be confeſſed, afford but ſlight grounds for impeachment; and when we conſider how many illegal and unconſtitutional ſteps were taken even in the early part of this reign, which might not unjuſtly have been imputed to the Miniſter, it may ſeem ſtrange that none of theſe were added to ſwell this catalogue of miſdemeanors. Theſe charges, however, ſuch as they are, were admirably enforced by the ſeveral Speakers on this occaſion, who omitted no circumſtance of aggravation which ingenuity could ſuggeſt, or an honeſt indignation could juſtify: and it is well worth the Reader's while to refer to theſe excellent ſpeeches, in the firſt volume of Ruſhworth's Collections.

Whilſt Buckingham's proſecution was yet depending, the Chancellorſhip of the univerſity of Cambridge became vacant, by the death of the Earl of Suffolk: the univerſity paid a moſt acceptable compliment to his Majeſty, by electing Buckingham their Chancellor, at the time that he lay under the heavy cenſure of the Houſe of Commons, who thought themſelves groſsly affronted by ſuch a proceeding, and were on the point of ſending a letter to the univerſity, to ſignify their diſpleaſure, and to require them to ſend proper perſons to inform them of the manner in which the election was carried. Charles interfered; and after ſome meſſages had paſſed on this occaſion between him and the Commons, they dropped the affair.

Had a petty Corporation paid ſuch ſervile court to Power, it had not been ſurprizing: but it is equally aſtoniſhing and ſhocking to reflect, that a learned ſeminary of men, who, from their education

education and purſuits, ought to breathe ſentiments of Freedom and Independence, ſhould thus baſely fawn upon the inſtruments of tyranny and oppreſſion.

The Lords at length ſeemed to have caught ſomething of the ſpirit which had actuated the Members of the lower Houſe during this whole ſeſſions. After having entered into all the deſigns of the Miniſtry, in regard to the intended military operations; after having ſhewed their zeal for this buſineſs, by repreſenting to the Commons the immediate neceſſity for haſtening the ſupply; after a tame acquieſcence with all the irregular proceedings of the Crown, the infringement of their privileges, by the reſtraints laid on Briſtol and the Biſhop of Lincoln; they were now animated into a kind of contention, by the impriſonment of the Earl of Arundel, who was ſent to the Tower, on ſuſpicion of having been conſenting to a ſtolen marriage between the Earl of Malerravers, his eldeſt ſon, and the Duke of Lenox's ſiſter. On the ſearching of precedents, they found but one of a Peer's being committed whilſt the Parliament was ſitting, without a previous trial of the Lords in Parliament. This occaſioned a petition, in which they informed Charles that they found it to be their undoubted privilege, that no Lord of Parliament, the Parliament ſitting, or within the uſual times of privilege of Parliament, ſhould be reſtrained, without ſentence or order of the Houſe, unleſs for treaſon, felony, or for refuſing to give ſurety for the peace. Receiving no anſwer to this, they ſent up a ſecond petition for a gracious and a preſent anſwer. The King took up the term *preſent* in a very high manner, and ſent the Lords word, that when he received a meſſage fit to come from them to their Sovereign, they ſhould receive an anſwer. The Lords had the condeſcenſion to ſend another petition with the word *preſent* left out. But this not meeting with a ſatisfactory anſwer, on the Commons having obtained the releaſe of their Members, a fourth petition was ſent up on the ſubject of the enlargement of the Earl of Arundel. The Lords in this petition obſerved, that the Commons had ſpeedily obtained the ſame kind of favour, which had been as yet denied to their repeated ſolicitations. Charles replied, that he had things of great importance againſt the Earl of Arundel, which it would much prejudice his affairs to make known; that as ſoon as poſſible they ſhould be informed of the cauſe, which was ſuch that he was certain they would not conſtrue his confinement to be a breach of their privileges. The Lords continuing to receive evaſive anſwers, without either obtaining the enlargement of their Member, or the knowlege of his crime, came to a reſolution to adjourn till they were righted in their privileges. This

reſolution

reſolution produced the immediate deliverance of the Earl of Arundel.'

The manner in which the lords claimed their privilege on this occaſion, is highly obſervable. They aſſert it to be their undoubted privilege, 'that no lord of parliament, the parliament ſitting, or within the uſual times of privilege of parliament, ſhould be reſtrained, without ſentence or order of the houſe, unleſs for *treaſon*, *felony*, or for *refuſing to give ſurety for the peace.*' It then remains only to know for what offences they are compellable to give ſurety for the peace. That point being ſettled, it will not be difficult to determine the propriety of a late adjudication, nor the conſiſtence of ſome late reſolutions reſpecting that adjudication. It wou'd not become us to add more on this ſubject, which is made an univerſal topic of converſation. We have only thrown out this remark as a guide to direct the intelligent in their inquiries how this matter ſtands; that is, on the footing of precedent and authority: for it ſhould be remembered, that the queſtion is not to examine what theſe privileges ought to be, but to aſcertain what they are.

The King and his Parliament being in ill humour with each other, he at length diſſolved them. The reflections of our fair Hiſtorian, with regard to the conduct of Charles and his Council after the diſſolution, are ſo ſenſible and ſpirited, that it would be unjuſt to ſuppreſs them.

'Charles's cabinet Council was compoſed of men who owed the whole advancement of their fortune to the Favourite: Laud, now Biſhop of Bath and Wells; Neil, Biſhop of Wincheſter; Conway, the Secretary of State; and Weſton, the Lord Treaſurer; men of weak heads and bigoted principles; who, beſides their attachment to a deſperate Miniſter, were, from their particular prejudices, violently bent to oppoſe the temper of the times; yet, deſtitute of thoſe miniſterial arts that cajole into acquieſcence the eaſy multitude; force was the only expedient which Miniſters of ſuch limited capacities could practiſe, to render the people obedient under the preſent unpopular ſyſtem of government. Buckingham, ever averſe to moderate counſels, was now rendered furious by the treatment he had received from the Commons. Charles, with the diſadvantages of inexperience, a peculiar obſtinacy of temper, and a blind attachment to his Favourite, had conceived an ineffable contempt for popular privileges, with the moſt exalted notions of ſublime authority in Princes: Conceſſions he looked upon as derogations to the honour of a King; and oppoſition in ſubjects, as ſuch a flagrant breach of divine and moral laws, that it called down from Heaven a ſure and heavy vengeance on the aggreſſor. The Deity he regarded as in a manner bound to defend the ſacred

cauſe of Majeſty. Theſe opinions were corroborated by the fulſome doctrine which was continually broached by the eccleſiaſtical Paraſites that ſurrounded him. Such being the prejudices of this infatuated Monarch, he was carried with the utmoſt facility into meaſures that had never been practiſed but by the weakeſt and the moſt indiſcreet of his predeceſſors; meaſures which had almoſt always been attended with perſonal deſtruction.'

One cannot reflect on theſe meaſures, which were, in the higheſt degree daring and illegal, without a mixture of ſurpriſe and horror. The privy council compoſed of ſervile dependents on Buckingham, made no difficulty to reſolve that the king might continue to take duties upon goods and merchandiſe, in the ſame manner as they had been levied in the late reign. On this reſolution a proclamation was iſſued, commanding the ſubject to ſubmit to this tax under the penalty of impriſonment. . . . . 'A benevolence likewiſe was demanded from all ranks of people. To prevent the danger of a vigorous oppoſition to theſe exactions, commiſſions were given to the lords lieutenants of the ſeveral counties to muſter the ſubjects able to bear arms, and array them in martial order, fit to lead out againſt public enemies, rebels, traitors, and their adherents, within the counties of their lieutenancy; to repreſs, ſlay, and ſubdue them; and to execute martial law, ſparing and putting to death according to diſcretion.'

That the true grounds of theſe military preparations were, as Mrs. Macaulay ſuppoſes, to prevent the danger of a vigorous oppoſition to the exactions of government, is what we can readily believe. The oſtenſible reaſon however, of which the Lady takes no notice, was, as appears from Ruſhworth, for defence of the realm, then ſaid to be threatened with a powerful invaſion.

The many inſtances of tyranny and oppreſſion at home, the ſhameful miſcarriages and defeats abroad, eſpecially at the iſle of Rhee, are animadverted upon by this Writer, with becoming ſpirit and indignation. At length, however, the neceſſities of Charles, and the united voice of the people, which demanded a Parliament, determined him to aſſemble one; and, at the opening of the ſeſſions, inſtead of attempting to ſoften the Commons by ſoothing words and fair promiſes, he threw out the following threat in his ſpeech on this occaſion: "Every man," ſays he, "now muſt do according to his conſcience; wherefore if you, as God forbid! ſhould not do your duties in contributing what the State at this time needs, I muſt, in diſcharge of my conſcience, uſe thoſe other means which God

hath put into my hands, to ſave that which the follies of ſome particular men may otherwiſe hazard to loſe,"

In our Hiſtorian's animadverſions on this paſſage, her free ſpirit breaks forth again. 'What muſt have been the feelings of this aſſembly, many individuals of which, united to the ſenſe of public injury, had in their own perſons ſuffered from the injuſtice of the Crown? what muſt have been its feelings to hear Charles, inſtead of offering conceſſions to repair the notorious breach he had made in the conſtitution; inſtead of endeavouring to bury the memory of paſt offences in oblivion, to hear him attempt to eſtabliſh, as a fundamental principle in the government, that God had put into his hands other means to impoſe taxes than by Parliament? Undoubtedly at the utterance of theſe expreſſions, a lively ſenſe of public danger fired the imagination of every Patriot in the houſe; whilſt the bitter ſenſe of paſt, and dread of future ſufferings, warmed the indignation of leſs exalted characters.

'If we reflect on the outrages committed by the government in the intermediate ſpace between the concluſion of the laſt, and the beginning of the preſent Parliament; with the extreme folly with which the public meaſures were conducted, to the infamy, loſs, and even danger of the nation; if we recollect the manly reſentment which the leading Members of the laſt Parliament ſhewed at offences far leſs grievous than the ſufferings of the preſent time,—Members all nominated in this, and bearing the ſame influence; their patriotic warmth excited by an accumulation of reiterated evils; with this provoking inſtance of the wrong-headed inflexibility of their Monarch; if we reflect on all theſe circumſtances, we ſhall be wrapt in wonder at the capacity of the men who guided the councils of this aſſembly, who, enraged by ſuch injurious wrongs, and ſuch provoking inſults, could form and execute a plan of operations, in which forbearance and decorum of expreſſion and action, were as neceſſary as vigour, ability, and reſolution.'

We very readily concur with the Lady in her encomiums on theſe brave Patriots: and we are perſuaded, that it would have been happy for the nation, if ſome of the ſenſible and gallant Leaders in this Parliament, had lived to repair the Conſtitution, and to eſtabliſh it on the firm baſis of Liberty. The kingdom then probably had not fallen a prey to the tyranny of a ſet of military Fanaticks.

Our fair Hiſtorian is very copious with regard to the tranſactions of this Parliament, and has given us the ſubſtance of thoſe ever memorable Debates concerning the Petition of Right.

Upon the whole, the work before us may juſtly be deemed,

an animated, nervous, and entertaining compoſition, interſperſed with many juſt and liberal reflections on the moſt ſtriking incidents of theſe reigns. But if we conſider it as a repoſitory of facts and events, for the purpoſe of occaſional reference, which every Hiſtory ought to be, it will, in this light, appear to be rather ſcanty and imperfect.

Boerhaave's academical Lectures on the Lues Venerea. In which are accurately deſcribed the Hiſtory, Origin, Progreſs, Cauſes, Symptoms, and Cure of that Diſeaſe. Tranſlated from the Latin, with Notes. By Jonathan Wathen, Surgeon. 8vo. 4s. ſewed. Rivington.

THE accurate Tranſlator of this work, from the Leyden edition of Boerhaave's Lectures on this Diſeaſe, premiſes, that the Editor of them there has not informed us, how they came to ſee the light, after ſo long a dormancy; and acknowleges, he has taken the liberty of curtailing them of ſuch repetitions as have frequently recurred in the original Lectures, from the Profeſſor's recommending, again and again, ſome of the moſt material paſſages of the Lectures, to the attention, and inculcating them, as it were, into the memory, of his Pupils. This Mr. Wathen has done to tranſform them into a regular ſyſtematical diſſertation, which end he ſeems very competently to have attained; as it is detailed here in ſufficient order and connexion, and is probably not the leſs improving and intelligible, from being leſs tedious.—Every genuine production of Boerhaave's being pregnant with its own recommendation; and the particular ſubject of this treatiſe ſuperſeding many extracts from it, we ſhall content ourſelves with deducing a kind of *Syllabus* of the preſent work, nothing of that kind (nor even any Table of Contents) being premiſed or annexed to it; which would not have been improper, and might have ſaved us ſome trouble.

This Tranſlation is divided into chapters, ſome of which are ſubdivided into ſections. The firſt chapter treats of the origin of the Venereal Diſeaſe. The æra of it, or its very birth-day in Europe, he fixes to March 4, 1493, when, he affirms, Bartholomew, the brother of Chriſtopher Columbus, imported it. The Profeſſor's own ſentiment is, (after the moſt critical enquiry, he ſays, and the ſtrongeſt conviction of its truth) that it was not known to Moſes, to Hippocrates, and Galen, as ſome have imagined; tho' he agrees, that a few other early diſeaſes had ſome very ſimilar appearances, but were not identically this. Having admitted, however, that certain writings were publiſhed in Spain

and

and Italy, in 1464, principally concerning ſome diſeaſes which affected the parts of generation; and having alſo obſerved the citations of ſome Engliſh Writers from ancient records, concerning the communication of a virulent *Gonorrhœa*, his preſent Annotator refers more particularly for theſe laſt, (collected by Mr. W. Becket) to the Philoſophical Tranſactions, vol. XXX. No. 357. Theſe, indeed, ſuppoſe this mode or degree of the diſeaſe, but not that which is ſtrictly called the *Lues Venerea*, to have been here in the fourteenth century. No Writer however, it may be remarked, has ever pretended to aſſign the æra of its birth in the New World.

The ſecond chapter, a very ſhort one, bears the title, Of the Venereal Diſeaſe; in which the Profeſſor inſiſts, it is never ſpontaneous; it is not a human diſeaſe, like the pleuriſy, and others, which depend on the nature and fabrick of the human body. In this ſenſe then it might as juſtly be called a non-natural diſeaſe, as Galen termed the human food, exerciſe, evacuations, &c. non-naturals.

The third chapter profeſſes to treat—Of the Nature of it—and contains ſome general inſtances of the amazing virulence of its inviſible poiſon, and of the great ſubtility of its contagion. The fourth chapter treats of the parts firſt affected with it. The fifth turns upon the medical Hiſtory of the Diſtemper. The firſt ſection of this chapter commences the firſt period of this diſeaſe from Bennivenius, the firſt good Writer upon it, in 1506. He ſays, in the firſt appearance of its infection, there were eruptions that reſembled the ſmall-pox, and which, ariſing firſt in Spain, gave it the epithet of Spaniſh. Leonicenus and Uten are alſo ſaid to have wrote on it during this period. Nicholas Maſſa is conſidered as the firſt Writer in date and merit, in the ſecond period of the diſeaſe. He publiſhed in 1524, thirty years after its firſt appearance: and his laſt works on it were publiſhed forty years after its origin. He has deſcribed it in its higher degrees. Antonius Muſa Braſſavolus is mentioned as a principal Writer on it in the third period. His firſt publication was in 1534, and, he obſerves, that at this time it was aggravated by five ſupervening and very violent ſymptoms. Fallopius alſo wrote very learnedly on it in this period. The four following ſections of this chapter are appropriated to as many different ſpecies, or rather degrees, of this diſeaſe.

The ſixth chapter treats of the Virulent Gonorrhœa in Men. The two next ſections deſcribe its firſt ſpecies, and its cure. A fourth is ſtiled *the Method of Cure*, and chiefly regards the Patient's regimen, with the addition of a few topical remedies. A fifth treats of *the internal medical Cure*, and contains ſeveral purging preſcriptions. The ſixth and ſeventh treat of the ſe-

cond ſpecies of a Gonorrhœa and its Cure. The eighth and ninth of the third and its Cure. The tenth, a very long ſection, treats of the fourth ſpecies, and alſo of its Cure, tho' this is not expreſſed in the title. It abounds with many of the Tranſlator's practical and pertinent Notes. The remaining ſections in this chapter, treat of a *Phymoſis*. Of Venereal Warts, and their Cure, and of the Tumour of the *Teſtes*.

The ſeventh chapter treats of the Gonorrhœa in the other ſex. Its various ſections are employed on their venereal ulcers, vulgarly called ſhankers. On the firſt, ſecond, third, and fourth ſpecies of the feminine Gonorrhœa. On venereal ulcers within the *Vagina*, and of *Condylemata* and venereal Warts in the ſex.

The eighth chapter treats of the firſt, ſecond, and third ſpecies of the *Lues Venerea* in as many diſtinct ſections. Of the Cure of its ſecond and third ſpecies. Of the various methods of curing the *Lues:* firſt, by emaciation—by purgatives—by ſudorifics—by ſalivation—Of the operation of the *Ptyaliſm* or ſpitting.—Of the ſigns of an approaching, and of a preſent one. An Appendix, relating to the Cure of the *Lues* by the ſolution of Sublimate, (as exhibited by Dr. Locher, Phyſician to St. Mark's Hoſpital at Vienna, and communicated, we think, to Mr. Wathen, by Dr. Schloſſer of Amſterdam) concludes this performance. The numbers affirmed to be cured by it, from May 1, 1754, to 1761 incluſive, are 4880, with an averment, 'that it ſucceeded with all except thoſe who would not ſubmit to the rules preſcribed; ſome of whom, convinced of their error, were afterwards cured by a repetition of the medicine.'

Having thus limited ourſelves to little more than a mere Syllabus of the text of Boerhaave, to whoſe memory we could not pay leſs reſpect, we ſhall be very brief and general with regard to his Tranſlator's practical and pertinent, candid and uſeful annotations: in which Mr. Wathen never ſeems to object, or to diſſent officiouſly from parade, or for the ſake of diſſenting. His diſtinctions on the proper circumſtances and conſtitutions for the exhibition of the Sarſaparilla, are judicious. His remarks on the diverſity of injections, and the timing of them, are truly practical, and very laudably communicative. He has not the leaſt appearance of empirical puffing, nor pretends to any Noſtrum; and if he had an excellent one, he ſeems as likely to have made it *publici juris*, as moſt Writers we have conſidered. His Preface contains a modeſt apology for his ſtyle; and we hope, from an unaffected diffidence. But this was ſuperfluous at leaſt, as his language is very well adapted to his ſubject, and is far from being either reptile or inflated.

Five

Five Sermons; dedicated to the young Gentlemen Students in the Univerſity of Dublin: In which are occaſionally laid open, the Source of ancient and modern Hereſy; and the Remedy againſt all controverſial Diſputes in Religion. By the Rev. James Strong, in the Dioceſe of Armagh. 8vo. 1s. Johnſton.

WE ſuppoſe that the Author had a very good intention; but think his Diſcourſes are not at all adapted either to inſtruct the ignorant, or convince the Infidel, or reclaim the riotous young Gentlemen-Students in the Univerſity of Dublin. And as for thoſe of a liberal, elegant, and inquiſitive genius, (of which character, we do not doubt, there are many in that Univerſity) what muſt they think of a Preacher and Author, who preſumes to dedicate his Sermons to them, and at the ſame time has the folly to aſſert, that the Devil has got great advantage againſt us, 'by forging demonſtrations of the Being and Attributes of God, and from thence producing ſuch evidences of natural religion as might ſuffice to ſuperſede all evidences of revealed religion;' and to apply what St. Paul ſays of the falſe philoſophy of the Greeks, and that wiſdom of theirs, by which they knew not God, to that modern philoſophy and wiſdom which aims to prove the perfections of God, to diſplay the grandeur and excellence of his works, and evince the natural obligations to the practice of virtue? If this be not literally the fooliſhneſs of preaching, or, indeed, preaching up fooliſhneſs, we are at a loſs to define it. But leſt we ſhould be ſuſpected of prejudice, and of doing injuſtice to our Author, we ſhall quote the whole paſſage.

'Through the means of thoſe conceits in which men have been lifted up in the pride of human learning, the enemy got his advantage more eſpecially for making an artificial rock of offence, by forging demonſtrations of the Being and Attributes of God, and from thence producing ſuch evidences of natural religion, as might ſuffice to ſuperſede all evidences of revealed religion, as worthy of belief no farther, than as it coincides with the diſcovery of the natural relations and fitneſſes of things, which, by a proper attention and application of our improved underſtandings, may be ſufficiently apprehended, to become a rule of life, to all ſober, diligent, and rational Enquirers; ſo that the Maſters and Adepts in natural religion, are able to conclude with certainty, how far, and how much, and what ſort of declaration of his will God muſt make to mankind, if he is pleaſed to reveal it to them: allowing alſo, that revelation may, indeed, be of uſe for inſtructing by authority the illiterate vulgar, and unthinking part of mankind, and to ſuch of courſe

it may be expedient to take Faith as a collateral principle, to enforce obedience to their duty; whereas to others, who are Maſters in the ſciences, they have knowlege reſted on a ſure foundation of demonſtrative certainty, and the evidences of natural and revealed religion lie together in their minds under ſuch a proceſs of clear reaſoning and argument, that they can have no need to appeal to the Goſpel of Chriſt, if it were not for ſome poſitive inſtitutions, which, according to their method of diſtinguiſhing, muſt be always ſuperſeded by moral obligations.

'They who have been taken into this train of ſophiſtical, preſumptuous, and blaſphemous reaſoning, may find it hard to eſcape from that triumph which the enemy of their ſouls has gained over their underſtandings; as by this method of his policy he has contrived to preclude them from having recourſe to the word of God for their deliverance, by which alone it can be wrought: and of all thoſe deluſions which have paſſed upon the world through his induſtry, this impoſture of ſelf-ſufficiency of wiſdom, is of the moſt deceitful and dangerous tendency, to cut us off from all help and aſſiſtance from the holy Spirit of God.

'But by his knowlege, which is infinite, and by his mercy and goodneſs having no bounds towards us, we have ſuch declarations of the crafty and ſubtile deſigns of the great Deceiver and his Inſtruments, laid before us in the holy Scriptures, that by the light of God's word, we may be able to diſcern, and diſſolve, and to diſperſe all the lies of the Devil. And, therefore, without entering into combat with thoſe pretended demonſtrations, which are built on a falſe principle, and preſumptive conceſſions which are not to be granted, we are able by the authority of God's word, to find reſt unto our ſouls, being freed from thoſe high conceits, by which it has come to paſs, that, *the preaching of the Croſs, is to them that periſh Fooliſhneſs; but unto us that are ſaved, it is the Power of God: for it is written, I will deſtroy the wiſdom of the Wiſe, and bring to nothing the underſtanding of the Prudent. Where is the Wiſe? where is the Scribe? where is the Diſputer of this world? Hath not God made fooliſh the wiſdom of the world? For after that in the wiſdom of God, the world by wiſdom knew not God; it pleaſed God by the fooliſhneſs of preaching to ſave them that believe.*'

The only reflection we ſhall make upon this curious extract is, that it hath been the hard fate of Chriſtianity, to ſuffer more by the weakneſs and folly of its Defenders, than by the wiſdom and ſtrength of its Oppoſers. It is to be defended *non tali auxilio, nec defenſoribus iſtis.* O.

*** We remember a treatiſe on the Trinity and ſome other ſubjects,

ſubjects, by one Mr. J. Strong, mentioned in the fourteenth volume of our Review, p. 205; but whether that Gentleman and the Author of the preſent performance are one and the ſame perſon, we are not authoriſed to ſay.

Evangelical Diſcourſes, by John Payne. 8vo. 3s. ſewed. Payne, &c.

THE Writer to whom the public is obliged for this and the two following articles, was formerly a reputable Bookſeller in Pater-noſter-Row, and has for many years been a Clerk in the Bank. A more remarkable part of his hiſtory, and, perhaps, not ſo generally known, is, that he was once the admirer, the follower, the diſciple, and the friend of that incomparable and truly excellent man, the Rev. Dr. James Foſter; but now, O Infatuation! the bewildered diſciple of Jacob Behmen and William Law. Nothing but fact and experience could render it credible, that the perſon who could admire the fine ſenſe, the manly addreſs, and clear reaſoning of the former, could ever deſcend even to entertain a thought in favour of the latter.

——— ——— What judgment
Wou'd ſtep from this to this? What devil was't
That thus hath cozen'd him at hood-man blind?
O ſhame! where is thy bluſh!

We could not avoid recording this inſtance of the *mutability* of the human mind; and how totally its views, ſentiments, and diſpoſitions may be transformed: an inſtance not perhaps eaſily to be accounted for, upon the common principles of human nature.

In the mean time, we muſt do Mr. Payne the juſtice to ſay, that his abilities, as a Writer, are by no means inconſiderable; his ſtyle is always correct, frequently full and flowing, and he delivers his ſentiments in a much more intelligible manner than either of the great Maſters he follows.——The ſubjects of theſe Diſcourſes are the following: *On the promiſe and gift of the Holy Ghoſt—On Chriſtian Liberality, applied to the recommendation of a public Charity. On the Reſiſtance of Evil. On Reſignation. On weakneſs of Faith. On the Nature of War, and its repugnancy to the Chriſtian Life. On the Deſire of the Coming of the Lord Jeſus.*

Of-

Of the Imitation of Chriſt, in three Books; with the Book of the Sacrament. Tranſlated from the Latin of Thomas a Kempis. By John Payne. 8vo. 4s. ſewed. Payne.

AFTER the idea that our Readers have formed of Mr. Payne's taſte and turn of mind, from the foregoing article, they will not wonder that this celebrated book, *the Imitation of Chriſt*, generally aſcribed to Thomas a Kempis, ſhould be a favourite with him. Indeed, to do this famous Monk juſtice, his ſtyle and writings, tho' ſufficiently full of *unction*, are much freer from that high-flying, myſtical, unintelligible jargon we generally meet with in Writers of this caſt. Nothing, perhaps, ſhews us, in a ſtronger light, the peculiar genius, and complexion of different perſons, than their judgments of books. Cardinal Bellarmine ſpeaking of the preſent work, gives it this high character; "I have read this little work, ſays he, and read it again, from my youth to my old age, and every time of reading there always appeared ſomething new, always ſomething to enlighten the head, and comfort the heart." The ingenious and lively Voltaire was of a different opinion; "It is reported, ſays he, that Peter Corneille's tranſlation of *the Imitation of Jeſus Chriſt* has been printed thirty-two times; it is as difficult to believe this, as to read the book once."

If it be aſked, why our Author hath added to the already innumerable tranſlations of this work, and particularly after *the Chriſtian's Pattern*, by Dean Stanhope, hath ſo long been in almoſt every body's hands, hear his own apology; 'It was attempted to do ſome juſtice to the ſenſe of the original; which is almoſt loſt in the looſe paraphraſe of Dean Stanhope; and almoſt deprived of its ſpirit by the literal and inelegant exactneſs of others.' How far this deſign is executed with ſucceſs, is ſubmitted to the judgment of thoſe who have leiſure, and inclination, to compare Mr. Payne's tranſlation with thoſe of his predeceſſors.

A Letter occaſioned by the Lord Biſhop of Glouceſter's Doctrine of Grace. By John Payne. 8vo. 3s. ſewed. Payne.

THERE are ſo many *high* and *deep* things in this Letter of Mr. Payne's, that he, and our Readers, muſt excuſe our not attempting to give a *full* and *clear* account of this third volume of our Author's works: the true, plain, and ſimple reaſon of which is, *that we do not underſtand it:* and beſides, a large part of the book is only quotation from Mr. Law, with whom

we

we have, at preſent, nothing to ſay. What we think we do underſtand, we will endeavour to communicate, which is, that Mr. Payne thinks Dr. Warburton has uſed his friend, Mr. Law, extremely ill, in calling him Enthuſiaſt, Fanatic, and charging him with *denying the utility of human learning*; and *the ſufficiency of the holy Scriptures*, and ſuch like: and that the deſign of the Letter-Writer, in his own words, is, 'to diſpel an *ungenial* miſt, that was gathering over the writings and character of a *great Divine* and a *moſt amiable man*. The attempt, tho' due to his character as a tribute of juſt reverence for a heaven-born Spirit; and to his writings, as a teſtimony of gratitude for their experienced utility; was yet chiefly made for the ſake of thoſe, who not knowing their unſpeakable value, might be prevented from ever knowing it by the power of miſrepreſentation.'

As to entering into a minute detail of this controverſy, it is, as we hinted above, totally impoſſible: for which reaſon, we muſt content ourſelves with a few ſelect detached paſſages, which will probably be underſtood by ſome of our Readers.

Page 285. 'I ſhall now only add this friendly hint to the Doctor, that he has *a remedy at hand*, in his own Sermon, how he may be delivered from thus *groſsly miſtaking* the ſpirit of the Goſpel, as well as the Law of Moſes.—" St. Paul, ſaith the Doctor, had a quick and lively imagination, and an extenſive, and intimate acquaintance with thoſe Maſters in moral painting, the Claſſic Writers; all of which he *proudly* ſacrificed to the glory of the everlaſting Goſpel." Now if the Doctor did that, though it was only from *humility*, which he ſays the Apoſtle did *proudly*, ſuch *humility* might be as great a good to him, as that pride was to the Apoſtle.' *A palpable hit!*

Page 286. 'If the everlaſting Goſpel is now as glorious a thing as it was in St. Paul's days; if the higheſt, moſt accompliſhed claſſical knowlege, is ſo unſuitable to the light and ſpirit of the Goſpel, that it is fit for nothing, but *to be caſt away*, or, as the Doctor ſaith, *to be all ſacrificed to the glory of the Goſpel*; how wonderful is it, that this ſhould never come into his head, from the beginning to the end of his *three long Legation volumes*; or that he ſhould come piping-hot with freſh and freſh *claſſical beauties*, found out by himſelf, in a Shakeſpeare, a Pope, &c. to preach from the pulpit the *divine wiſdom of a Paul!*'

'Let it be ſuppoſed, that our Lord was to come again for a while in the fleſh, would the Doctor haſten to meet him, with his *ſacred alliances*, his *bundles of Pagan traſh*, and *hieroglyphic profundities?* As well might it be thought, that the Pope would come laden with his bleſſed Images, his heavenly Decrees, and his

his divine Bulls, as infallible proofs of his being born again from above.'

Page 306. 'If any one, becauſe he thinks himſelf qualified by his great ſkill in words, acquired by a life of laborious ſtudy in the ſchools of men, to conjecture about the text and meaning of an ancient or modern Claſſic, ſhould ever ſuppoſe, that he is therefore qualified to underſtand and explain the things of God; Canons of theology may hereafter be as ſucceſsfully collected from a Commentary upon the New Teſtament, as Canons of Criticiſm formerly have been from a Commentary on Shakeſpeare.'

This paragraph, if we miſtake not, would bring ſome *pleaſant thoughts* to the good Doctor's remembrance.

Page 426. 'We add only one more, apart from what is perſonally debated, Mr. Law's writings, in their whole nature and deſign, are ſo eſſentially different from the writings of the Author of the *Divine Legation*, that they can no more ſubſiſt together than light and darkneſs; and where one is received the other muſt be rejected: but to which ſoever men may chuſe to turn, to find the declarations of *Truth*; they can be at no loſs to which to turn, to find *buffoonry*, *ribaldry*, *impurity*, and *deliberate unbluſhing falſehoods*.'—Who would not *weep* if ſuch a character could belong to a Chriſtian Biſhop? *Who would not weep if* Warburton *were he?*

The Scripture Doctrine of Grace, in Anſwer to a Treatiſe on the Doctrine of Grace, by William Lord Biſhop of Glouceſter; ſo far only as that important Doctrine is concerned. By John Andrews, L. L. B. of St. Mary-Hall, Oxford; and Miniſter of Hinchcombe in Gloucesterſhire. 8vo. 3s. in Boards. Dilly, &c.

THE ſentences which are placed, by way of Motto, in the title page of this work, are ſo ſenſible and pertinent, and breathe ſo excellent a ſpirit, that we heartily wiſh they were univerſally attended to by all Writers in religious controverſy:

Refellere ſine pertinacia, et refelli ſine iracundia parati ſumus.
Cic. Tuſc. Diſput. Lib. ii.

Blame not before thou haſt examined the Truth; underſtand firſt, and then rebuke. Eccleſ. xi. 7.

To examine, men muſt be ſerious; and to judge, they muſt be attentive to the argument. Bp. Glouceſt. Preface.

And, indeed, in honour of our Author, though we by no means approve of many of his ſentiments, and think that he hath miſtaken

taken the true ſenſe of Scripture in ſeveral inſtances, yet in point of temper and diſpoſition, we recommend him as a moſt amiable pattern in controverſial writing: a modeſt, mild, ſoft, benevolent ſpirit, appears in every page of his work. Under the benign influence of this ſweetneſs of diſpoſition, he ſets out in his Preface: 'Since his Lordſhip hath humbly offered this treatiſe to the conſideration of the eſtabliſhed Clergy, he cannot think it amiſs in me, who am one of that order, to read, examine and judge for myſelf. And after a fair examination, my ſentiments are, that the Biſhop has advanced ſome errors of a very pernicious tendency relative to the Doctrine of Grace. My deſign is to animadvert upon theſe errors, in the ſpirit of meekneſs and candour; and ſhall endeavour to treat both his Lordſhip and the argument with that reſpect I owe to the eminent ſtation of the one, and with that reverence and impartiality which are inviolably due to the unſpeakable dignity and importance of the other.' How vaſtly preferable ſuch a character, to a proud, inſolent, overbearing ſpirit, whether on the right or the wrong ſide of the argument!

The work before us is divided into ſeven ſections, under the following titles.

Sect. 1. *The Original and preſent State of Human Nature.*

2. *Obſervations on the Miracle at the day of Pentecoſt.*

3. *The Fountain of Grace opened in the everlaſting Goſpel.*

4. *The Operations of the Holy Spirit conſidered, in the great work of juſtifying and ſanctifying the Souls of the Faithful.*

5. *Remarks on the Biſhop's reaſoning concerning the Operations of Grace on the Souls of Believers.*

6. *The Trial of true and falſe Prophets.*

7. *Remarks on the Biſhop's Application of the Apoſtolic Teſt, which is the ſcourge and confuſion of impoſture.*

The whole is concluded with a grave, ſerious, and animated addreſs,

1. To Chriſtian Profeſſors in general.

2. To thoſe of the Clerical order in particular.

As we take not upon us to decide in this controverſy between Mr. Andrews and his Dioceſan; and as moſt of our readers have already been pretty well ſatisfied with the controverſy itſelf, we ſhall ſelect a few ſtrictures, from the Addreſs to the Clergy, as a farther ſpecimen of our Author's manner.

"I am to addreſs you, my dear and beloved Brethren, as Miniſters of the Goſpel of Chriſt; and as I deſign to give no offence, ſo I ſhall make no apology for what I ſay. God knows how much I honour and reverence the Miniſters of his word,

eſteeming them highly in love for their work's ſake. But you yourſelves muſt be ſenſible into how great a contempt we are fallen. We are repreſented as a ſet of men of worldly and ambitious views; as governed by avarice, pride and ſelfiſhneſs; and as placing our *Fulcrum* in the other world, only to move this at pleaſure, as may beſt ſerve our corrupt and mercenary purpoſes. I do not ſay we deſerve theſe reproaches, but it certainly becomes us to enquire how far it is in our power to remove every poſſible ground and occaſion of them. In order to which, let us conſider the nature of our office; and this is well deſcribed by St. Paul in his Epiſtle to Timothy: We are to be an example of the believers in word, in converſation, in charity, in ſpirit, in faith, in purity; and to give attendance to reading, to exhortation, to doctrine, and to give ourſelves wholly to them; that in doing theſe things we may both ſave ourſelves and them that hear us.——I am afraid in our public miniſtrations we are too often influenced by the fear of man; and our end is rather to pleaſe and recommend ourſelves, than to convince and convert our hearers. Hence it is that preaching is looked upon by many as a religious diverſion; and our churches as theatres of amuſement. Such perſons attend where they can be beſt entertained; and they follow a faſhionable Preacher, as they do a celebrated actor, to have their ears tickled and their eyes pleaſed. And if the Preacher has ſlight, ſuperficial parts, juſt enough to talk ſmoothly on the duties of humanity, and the beauty and amiableneſs of ſocial virtue; if his periods be well turned, his diction flowery, and his manner ſomewhat theatrical, he paſſes for a fine orator; admiration and applauſe follow. Then he has gained his end; his audience has been charmed and ſoothed, and both think they have done their duty. But this is to preach ourſelves, and not Chriſt Jeſus the Lord.—Again, let us not think that all our work is confined to our ſtudies and the pulpit. We are Shepherds, and ought to know the ſheep committed to our care: we ought to be acquainted with their infirmities and neceſſities. The open ſinner is to be reproved; the proud Phariſee is to be humbled; the broken-hearted is to be comforted; and the confirmed Chriſtian is to be exhorted to perſeverance. We ſhould viſit them at home, and ſee whether they have any religion in their houſes; whether they keep up family-prayer: if they do, encourage them; if they do not, ſhew them the neceſſity of worſhipping God in their families, and inſtruct them how to do it. —To this let us add conſtant attendance on the ſick. In the day of viſitation their minds are open to receive good advice. The wax is ſoft, and an impreſſion is the eaſier made on it. *Hæc molliſſima fandi tempora*; theſe are the times and ſeaſons of conveying religious inſtruction.

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"The nation hath been much alarmed with Methodiſm of late, with reports of its growth and increaſe. Would we put a ſtop to the further progreſs of it? there is one way by which it may be done: and let us of the eſtabliſhed Clergy join hand and heart in the work, *viz.* to live more holily, pray more fervently, preach more heavenly, and labour more diligently, than the Methodiſt Miniſters appear to do. Then ſhall we ſoon hear that Field-preaching is at an end; and Chriſtians will flock to the Church to hear us, as they now flock to the fields to hear them *.

"Laſtly, Our Actions muſt ſpeak the ſame language that our public Diſcourſes do; both muſt flow from the ſame ſpirit, and both aim at the ſame end. Our converſation ſhould be a living ſermon, conſtantly repeated every day; wherein we muſt enforce by example what we inculcate by doctrine. We are the ſalt of the earth, a city ſet upon a hill: our lives therefore ought to be ſhining examples of an exalted piety. And woe be to us if we yield, or fall in with the avarice, pride, carnal eaſe, pomp, and ſenſuality of a luxurious and pleaſure-loving age, which it is our indiſpenſable duty to bear our teſtimony againſt. ——It is true we are called to honour and glory; but it is to honour and glory of the ſame nature as the Apoſtles of our Lord were called to, *viz.* to divine honour and celeſtial glory: the honour and glory of ſerving as inſtruments in carrying on the ſame bleſſed work, for which the Son of God died upon the croſs. Happy, incomparably happy are they, whoſe hearts and lives are engaged and wholly devoted to this divine work."

Such is the manner in which this pious Writer addreſſes his Brethren: plain, it may be thought, and unfaſhionable; but ſurely his Addreſs contains many things, on a due attention to which, the honour of Chriſtianity, the progreſs of true religion, and the reſpectableneſs of every Clergyman's character, eſſentially depend.

* This laſt paragraph is in a note.

A Collection of Sermons, preached occaſionally on various Subjects. By George Harveſt, M. A. Fellow of Magdalen College, Cambridge. 8vo. 4 s. ſewed. Touſon, *&c.*

IN this Volume the following ſubjects are treated.—The true nature or notion of a Scripture Myſtery.—The Analogy between things natural and things ſupernatural conſidered.—The Nature and Publicneſs of Chriſtian Miracles, a demonſtrative

ſtrative evidence of the Chriſtian religion.—Proteſtant and Jewiſh Bleſſings compared.—Agur's Prayer.—Fear God, honour the King.—The Nature, Reaſonableneſs and Advantage of Humility, in two Diſcourſes.

As a ſpecimen of this Preacher's ſentiments and manner, we ſhall fix upon the firſt diſcourſe in the Collection; the ſubject of which is rather favourable than otherwiſe, for this purpoſe. The text is, *How can theſe things be?* John iii. 9.—One ſhould have thought the Author might have pitched upon ſeveral paſſages in the New Teſtament, more directly in point to the ſubject he had in view, explaining the nature of a *Chriſtian Myſtery*. But as texts have of late become little more than *Mottos* to the diſcourſes they introduce, the preſent may ſerve the purpoſe as well as another.—We are next told the reaſon that determined him in the choice of his ſubject. "The reaſon of my chooſing this ſubject is obvious: * the doctrine of the *ever-bleſſed Trinity*, which, by the divine aſſiſtance, I am about to vindicate againſt the attacks of hereſy and infidelity, is a *Myſtery*; and various objections have been offered againſt it as ſuch. It will be therefore highly uſeful in defence of this doctrine, to ſtate and adjuſt the Scripture notion of a Myſtery; and to ſhew that our catholic doctrine is liable to no objection of moment upon that account."

If by the term *Catholic* be meant *univerſal*, we are at a loſs to know in what ſenſe the doctrine of the bleſſed Trinity can be called a *Catholic doctrine*; for the doctrine of the Trinity, as contained in the Creed of *Athanaſius*, (which is what we ſuppoſe Mr. Harveſt means) is not now, nor ever was *univerſally* believed by Chriſtians, even in the earlieſt ages; and we do imagine never will be ſo to the end of the world. If the word *Catholic* be uſed as ſynonimous to *Popiſh*, the propriety of it is admitted. But if, after all the pains our Author is taking to ſtate the notion of a Scripture Myſtery, as preparatory to the defence of the Athanaſian Trinity, it ſhould be found, that no ſuch doctrine is to be met with, or is contained in the writings of the New Teſtament; but that it is one of the corrupt inventions of men, and a perverſion of true genuine Chriſtianity, how poorly will he be thought to have employed his own time, and the attention of his audience! The regular method would have been, to have ſtated what the *Scripture* doctrine of the Trinity is; and then we ſhould more eaſily have judged whether it be a Myſtery or not; and it would at the ſame time have helped to explain what a Scripture *Myſtery* is.——But let us attend our Preacher to the diviſion of his ſubject. Having very properly

* This Sermon was preached at Lady Moyer's Lecture.

obſerved,

obſerved, that the Scripture meaning of *Myſtery* muſt be determined by the uſe and acceptation of the term in the ſacred Writings, by comparing Scripture with Scripture, (a maxim, however, not much attended to by himſelf) he proceeds, Firſt, To conſider the abuſes, or falſe applications of the word *Myſtery*. Secondly, To enquire into the true meaning and intention of the word, as it is uſed in the Scriptures.

The firſt abuſe of the term Myſtery, which he mentions, is in the inſtance of thoſe who define it to be, *that which is not revealed to us*; according to which definition, ſays he, it is plain there can be no myſteries in revelation. However ſuch a way of ſpeaking may be admitted in popular language, or may be countenanced by the etymology of the word, we do agree, that this is not the Scripture ſenſe of the word Myſtery; in which if there be *any Myſteries*, they muſt be *revealed Myſteries*, and ſeem to be called Myſteries after they are revealed, becauſe they were confeſſedly ſuch before.

The Preacher adds, Secondly, "Others define a Myſtery to be *ſomething of which we have no notion or idea*, and thence wiſely infer, that it is impoſſible to believe it. 'Tis certain that a Myſtery thus defined can be no object of faith or aſſent, for it is to the mind, or underſtanding, no object at all; it is nothing. *Notions* there muſt be, whenever we can be ſaid to know, or to believe." *(An excellent preparation this for believing the Athanaſian Creed.)* But hear him farther: he ſays, "Every propoſition muſt be a propoſition of ſomething to the underſtanding, of ſome ideas, otherwiſe 'tis no propoſition, but mere ſounds or ſyllables. To ſay that in ſuch a caſe we may believe the propoſition (if it can be called ſuch) to be true, or that it contains a truth, though we do not underſtand it, or know its meaning, is ſaying, *what?* why, that we may give our aſſent, not indeed to *that*, but to another propoſition, namely, that whatever ſuch propoſition contains is true, which is a very different thing from believing the propoſition itſelf."

This is ſenſible and accurate, and well illuſtrated by what follows: "Suppoſe that a divine meſſenger were to deliver you a book, with this affirmation, that the doctrine contained therein is the word of God. In ſuch a caſe you would believe, not indeed the very doctrine itſelf, for it would be to you no doctrine, till you had read and underſtood it; but you would give your aſſent to this propoſition only, that the doctrines contained in that book were the word of God: and in all caſes, what the thing affirmed or denied in the propoſition is, this we muſt of neceſſity underſtand, before it can be a propoſition to us at all."——If Mr. Harveſt will adhere to what he now ſays, we are afraid he will very poorly anſwer the purpoſe of *Lady Moyer*'s

lecture: for till we underſtand what ideas are affixed to the terms *begotten, proceeding, perſon, of the ſame ſubſtance,* &c. it is impoſſible we ſhould believe the Creed of *Athanaſius*, which he would palm upon us for a *Chriſtian Myſtery.* Wherever theſe words occur, to which we have no ideas, it is impoſſible they ſhould be the object either of our faith or knowlege; *they are to us*, according to his own words, *no propoſition at all.*

He adds farther, that ſome call Myſteries *unintelligible Propoſitions*, or *Contradictions*; of which he very properly ſays, that the former are no propoſitions at all; and the latter, plain and evident falſhoods, juſt as plain and clear to the underſtanding as any ſelf-evident truth."

Let us now come to the queſtion, and ſee what account our Author gives us of a Chriſtian Myſtery. "The true definition of a Myſtery, he ſays, as the word is uſed in Holy Scripture, is this: *A doctrine above, and not knowable, or diſcoverable by* human reaſon, *but diſcovered* by revelation, *yet, generally ſpeaking, remaining, in part, unknown after ſuch revelation or diſcovery.* He adds, if there be any other ſenſe of Myſtery in the Goſpel, it concerns not our preſent purpoſe; for we are now treating of Myſtery as it ſignifies ſome *Doctrine*, which is the object of belief."—This is what the Preacher never ſaid before; and on this point an obvious difficulty againſt the definition which he hath given immediately ariſes. Why a *Doctrine only? The Scripture notion of a Myſtery is a Doctrine*, &c. Why not extend it to an event, a matter of fact, of which we apprehend, we have repeated inſtances in the New Teſtament, with the term Myſtery applied to them? It is ſaid, if there be any other ſenſe of Myſtery in the Goſpel, it concerns not our preſent purpoſe; which is very ſtrange, if it be indeed the deſign of the Sermon to ſettle the true *Scripture ſenſe* of the word Myſtery.

That the word Myſtery hath relation to facts and events, is without all doubt.

The caſting off the body of the Jewiſh nation, becauſe of their rejection of the Meſſiah and his Goſpel, is called a *Myſtery*, Rom. xi. 25. *I would not have you ignorant of this* Myſtery, *that blindneſs in part is happened to Iſrael, until the fulneſs of the Gentiles be come in.*

That grand corruption of Chriſtianity which made way for the Man of ſin and Son of perdition, is called the *Myſtery of iniquity*, 2 Theſſ. ii. 7. *For* the Myſtery *of iniquity doth already work.*

Another *Myſtery* revealed to *St. Paul*, was this remarkable fact or event, *viz.* that the ſaints who ſhall be found alive on this earth, at Chriſt's ſecond coming, ſhall not ſuffer death like

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the reſt of mankind, but ſhall be ſuddenly changed into immortal, without dying, 1 *Cor.* xv. 51, 52. *Behold I ſhew you* a Myſtery, *we ſhall not all ſleep, but we ſhall all be changed.* But the word *Myſtery* is moſt-frequently applied to that remarkable fact, God's calling the Gentiles into the Chriſtian church, without requiring of them any ſubjection to the law of *Moſes.* St. Paul frequently refers to this fact, and calls it a *Myſtery*, Rom. xvi. 25, 26. *According to the revelation of* the Myſtery, *which was kept ſecret ſince the world began, but now is made manifeſt*, Eph. iii. 3, &c. *How that by revelation he made known unto me the* Myſtery *(as I wrote afore in few words, whereby when ye read ye may underſtand my knowledge in* the Myſtery *of God) which in other ages was not made known to the ſons of men, as it is now revealed unto his holy apoſtles and prophets by the Spirit; that the Gentiles ſhould be fellow-heirs, and of the ſame body, and partakers of his promiſe in Chriſt, by the Goſpel.* See alſo a parallel paſſage, Col. i. 26, 27. It appears then to be a ſtrange mark of inattention, not eaſy to be accounted for, that in ſtating the Scripture ſenſe of the word Myſtery, it ſhould be entirely confined to *Doctrines*, when in truth, in much the greateſt number of inſtances, it hath relation to facts, and events, in the diſpenſations of the providence of God to mankind.

To proceed with our definition: *A Myſtery is a doctrine above*, and *not knowable* or *diſcoverable by human reaſon, but diſcovered by revelation.* If by *above reaſon*, and *not knowable* or *diſcoverable* by human reaſon, be only meant ſuch *Truths* or *Events*, which the natural reaſon of mankind did not, and in all probability would not have diſcovered; and which muſt have remained unknown, if not diſcovered by divine revelation, there doth not appear to be any farther impropriety in them, except the unneceſſary multiplying of words, which our Author ſeems to be very fond of. But if by *above reaſon*, he ſhould mean ſomething *incomprehenſible, however much revealed*, it would certainly be immediately objected to him, that there are no ſuch myſteries in the Chriſtian religion. For upon a full examination of all the paſſages in the New Teſtament, where the word Myſtery is uſed, it will univerſally be found to relate to ſomething, which though unknown before, upon being diſcovered, is very intelligible, and in perfect conſiſtency with the natural ſenſe and reaſon of mankind.—But the Author explains himſelf in the latter part of his definition, *Yet, generally ſpeaking, remaining, in part, unknown after ſuch revelation or diſcovery.*

In ſupport of this, he avails himſelf much of the common diſtinction between *underſtanding* and *comprehending*; by the latter meaning *perfect, adequate knowlege*, and by the former *imperfect* and *inadequate.* In this ſenſe, our knowlege of every thing

around us, either in the material or ſpiritual world, is extremely limited and confined; and we might with equal propriety and juſtice repreſent every object of knowlege as a Myſtery. But this is ſo very trifling as ſcarcely to deſerve attention.—— Our Author has then indeed given a new definition of Myſtery, but we think not a better than he might have found in many of our beſt writers: it is imperfect, as confining the idea of Myſteries to doctrines, excluſive of facts and events, which he thought perhaps might better ſerve the purpoſe of the lecture he was then preaching; and prepare the way for the vindication of the favourite article to which he intended to apply it: but this is not purſuing truth with ſimplicity of mind; but betrays a heart more attached to the peculiar ſentiment of a party, than governed by a love of truth. The latter part of it is ſuperfluous and trifling.—The following account of Scripture Myſteries we ſhould much prefer to what our Author hath given us, as more ſimple, eaſy and ſcriptural. 'The common meaning of Myſtery in the New Teſtament is not ſomething in its own nature obſcure and unintelligible, but ſome doctrine, event, or manifeſtation of the will of God, kept ſecret, or made a myſtery to paſt ages, but revealed in goſpel times, by Chriſt or his Apoſtles, and then becoming quite intelligible.'

If our Author has had candour enough to conſult Dr. *Foſter's* Sermon on this ſubject, he will remember the clear and eaſy manner in which he explains himſelf. "A Myſtery, ſays that truly rational Divine, in the Scripture ſenſe of it, is a thing that natural reaſon could not diſcover, and conſequently which muſt have been unknown, if God had not revealed it. And of this kind, I own, there are ſeveral doctrines in the Chriſtian religion: before the revelation was given they were *Myſteries*, but ceaſe to be Myſteries, now they are *revealed*.—That God ſent his Son into the world to be the Inſtructor and Savibr of mankind; that he hath made him Lord of all, and will by him judge the world in righteouſneſs; that all men ſhall be raiſed at the great day with immortal and incorruptible bodies, are the peculiar principles of the goſpel, they have nothing *abſtruſe* and *myſterious* in them, but are expreſſed in the moſt natural and obvious terms. If you ſay that you can't account for the manner of God's creating the world, of the general reſurrection, and the like, I anſwer, it is no part of your religion to account for it." And then comes the following ever-memorable ſentence, "*Where the* MYSTERY *begins*, RELIGION *ends*."

And now to come to our Preacher's application. The great end for which all this ſtir has been made, and this mighty duſt raiſed: the point aimed at by all theſe definitions, diſtinctions, and metaphyſical ſubtleties, and playing with words, which

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was hinted at in the beginning, is honeſtly confeſſed.—" And now what I would obſerve and infer from the foregoing diſcourſe is this, that ſince a Myſtery is neither *a thing not revealed*, nor *that of which we have no notion or idea*, nor *an unintelligible Propoſition*, nor *a Contradiction*; but *a Doctrine above, and not diſcoverable by reaſon*, but *made known by revelation, yet generally ſpeaking, remaining in part unknown after ſuch revelation or diſcovery*; the doctrine of the ever-bleſſed Trinity is liable to no juſt objection upon account of its being a Myſtery; which is the point I have been endeavouring to make good."—But pray, Mr. Preacher, take no more into your concluſion than is contained in your premiſſes: and be aware of the reply that may be made to you. If the articles of the *Athanaſian Creed*, which you ſuppoſe to be a revealed Goſpel Myſtery, be clear, intelligible and rational, as the other Goſpel Myſteries are, (though not perfectly and adequately comprehended, which nothing in the world is) then no juſt objection will lie againſt them, from the circumſtance of their being once unknown, but now clearly revealed: but if the *Athanaſian Creed* be made up of terms totally unintelligible; if no clear notions or ideas are propoſed to the underſtanding in them; then, according to your own principles, they are not the objects of knowledge or belief: or if, as far as they are intelligible, they contain apparent contradictions and obvious falſhoods, neither in this caſe can they be received. So that your grand and important concluſion, deduced with ſo much pains, avails you nothing: and it remains yet upon *Lady Moyer's* lecturers to prove, that the *Athanaſian Articles* do contain the doctrine of the New Teſtament, that they are intelligible, and conſiſtent: and in vain will they urge the diſtinction between *the Myſtery* and *the Manner of the Myſtery*, if the thing itſelf, when propoſed with the greateſt ſimplicity, appears to be ſurrounded with contradictions and falſhoods.

We ſhall diſmiſs this article with a quotation from *Dr. William Sherlock's* book on *the Knowlege of Chriſt*, page 131. which well deſerves to be conſidered:

" I know not," ſays he, " whence it comes to paſs that men love to make plain things obſcure, and like nothing in religion but riddles and myſteries. God indeed was pleaſed to inſtitute a great many ceremonies, (and many of them of a very obſcure ſignification) in the Jewiſh worſhip, to awe their childiſh minds into a greater veneration of his divine Majeſty. But in theſe laſt days he hath ſent his own Son into the world to make a plain, and eaſy, and perfect revelation of his will, to publiſh ſuch a religion as may approve itſelf to our reaſon, and captivate our affections by its natural charms and beauties. And there cannot be a greater injury to the Chriſtian religion than to

render it obscure and unintelligible. And yet too many there are who despise every thing they understand, and think nothing a sufficient trial of their faith, but what contradicts the sense and reason of mankind!"

The Life of Dr. Nicholas Ridley, sometime Bishop of London. Shewing the Plan and Progress of the Reformation; in which he was a principal Instrument, and suffered Martyrdom for it, in the Reign of Queen Mary. By the Rev. Gloucester Ridley, L. L. B. 4to. One Guinea in Sheets. Whiston, &c.

IT is, as our Author justly observes in his preface, something strange, that among all the Lives of particular Reformers, which have been written, no one hath ever, until now, attempted to do this justice to the name and memory of Dr. Nicholas Ridley; a Reformer and Martyr too, of the highest rank and order of the age he lived in, whether we consider the active and important part he sustained in the progress of the Reformation, or the noble and generous example which he exhibited, in bravely suffering for it. He partook with Cranmer, and with Latimer, both in their labours and their sufferings; and well deserves to share with them in the praises of posterity; and like them to be held up before the whole world, as an illustrious Pattern of suffering Virtue.—Nor is the celebrating the lives of such men as these, only to be considered as a just Tribute of Honour to their merit; it is of all other kinds of writing, perhaps, the most entertaining and useful to the generality of Readers. With respect to so grand and interesting an event as the Reformation; so important and extensive in its consequences, and which was in truth little less than a Re-publication of the Christian Religion itself, after the long and dark ages of Popery, we are curious to be acquainted with every circumstance that attended its rise and progress; the incidents which opened the way for it, and the instruments who were employed in the conduct of it; how the increasing light dawned upon their minds; the honesty and simplicity with which they pursued and embraced the truth, and the manner in which they acted in consequence of it: all these are circumstances which afford the highest entertainment to persons of the least attention.

The utility of such a work as this, is obvious at first sight: it recalls to our view the wretched state of ignorance and slavery in which our ancestors were involved; the comparison of which with our present happier circumstances of light and liberty, cannot fail to awaken in our hearts the warmest gratitude

to

to Heaven: it holds up before our eyes at the same time, the sanguine and infernal spirit of persecution, and the venerable forms of Christian fortitude, and inflexible virtue, suffering under it; alternately awakening in the human heart the warmest sentiments of esteem and approbation to the one, and the strongest indignation, and keenest resentment, against the other: and finally, such works as these instruct us in what manner, and through what channel, reformation in religion is to be expected in any age of the Christian Church, viz. by free Enquiry, and sober Examination; by an honest openness of mind to pursue and embrace the truth, from whatever quarter it comes; by giving up human authority, and repairing directly to those fountains which God hath set open, in the vigorous exercise of our own reason, and the unerring instructions of his holy word; by renouncing all worldly emoluments, when the enjoying them is inconsistent with truth and conscience; and instead of meanly complying, or daring to prevaricate before God and the world, by steadily and uniformly opposing all corruptions of true Christianity, by a fair and bold representation of truth, in the spirit of meekness and love. This is the true reforming Spirit; thus the first Christians acted, in opposition both to the Jews and the Heathen; thus our great Reformers acted in opposition to the corruptions of Popery. It is true, such a spirit may expose men to the severity of wicked and unjust laws; such resistance may be unto blood: but it is from hence alone, and by such means as these, that any important Reformation can be brought about. Peradventure it may be thought, that the present state of our Protestant churches needs no farther reformation: if so, the spirit of martyrdom may be as unnecessary as it is uncommon.

Highly sensible as we are of the great utility of writing the life of the venerable Ridley, yet, for that very reason, we cannot help lamenting the large and expensive manner in which it is done: had it been contained in the moderate compass of an octavo volume, as it certainly might have been, instead of being confined to the libraries of comparatively a few; it would probably have been read by many hundreds, who have now neither inclination to purchase, or leisure to go through, so large a work. The lives of Gilpin and Latimer, from the concise manner in which they are written, have been read almost universally, and read with pleasure: and it is with concern we think, that the Life of Ridley should be less known, or less useful. The subjects which have served to swell our Author's work are such as these, the Pope's dominion in England; his revenue; the revenue of the Clergy; an account of their learning; a view of the popish religion; the necessity of a Reformation; the ob-

ſtacles to it; eccleſiaſtical laws; ſtate affairs; and public tranſactions from time to time; all which, it muſt be acknowleged, have a connection with the Hiſtorian's ſubject, and form, as he ſays, 'a kind of map of the country through which we are to travel.' It muſt alſo in juſtice be ſaid, that theſe ſubjects are intereſting and entertaining; they are digeſted in an agreeable and perſpicuous manner; and we go through the whole without any reluctance, except that we wait with impatience ſometimes for the return of our Hero upon the ſtage, whom we are apt to think we have loſt amidſt a multitude of ſubjects, characters, and affairs, through which we are conducted.——We ſhall now proceed to lay before our Readers an abſtract of the life of this illuſtrious Proteſtant Prelate and Martyr.

Dr. Nicholas Ridley was born in the beginning of the ſixteenth century in Tynedale, at a place called Wilmontſwick in Northumberland. His ſchool-education he received at Newcaſtle upon Tyne, from whence he was removed to Pembroke Hall in Cambridge, about the year 1518, when Luther was preaching againſt Indulgencies in Germany. He was of an ingenuous diſpoſition; the care taken of him in his youth, ſeaſoned his mind with an early piety; and a conſtancy and reſolution with which he was remarkably endowed, made him indefatigable in his ſtudies. He had an opportunity of learning the Greek tongue at the public lectures of Richard Crook, who about that time began to teach it in Cambridge. As to religious opinions, his firſt prejudices were all in favour of the eſtabliſhed ſuperſtition: and it is probable, that his uncle Dr. Robert Ridley, then Fellow of Queen's college, at whoſe expence, and under whoſe influence he was now educating, would keep him ſteady in that tract: in ſhort, his character at this time, was that of an ingenious, virtuous, zealous Papiſt. In the year 1522 he took his Batchelor of Arts degree. He had already acquired a good ſkill in the Latin and Greek tongues, and was now making himſelf maſter of the learning more in faſhion, the Philoſophy and Theology of the Schools, in which he was very expert; and therefore better qualified to diſcern the vanity of it; and to detect the ſophiſtry of his antagoniſts, when attacked from that quarter.

In 1524, ſo well was his character eſtabliſhed, the Maſter and Fellows of Univerſity College in Oxford, invited him to accept of an exhibition there, founded by Walter Skyrley, Biſhop of Durham: this he declined; and was the ſame year choſen Fellow of his own college. The next year he took his Maſter of Arts degree; and in the year following he was appointed by the college their General Agent in all cauſes relating to the churches of Tilney, Soham, and Saxthorpe, belonging to Pembroke

broke Hall. As his ſtudies were now directed to divinity, his uncle, at his own charge, ſent him to ſpend ſome time among the Doctors of the Sorbonne in Paris, and afterwards among the Profeſſors of Louvain; where it is probable he ſpent the years 1527, 1528, 1529.

In the year 1530 he was choſen Junior Treaſurer of his own college; and at this time it was, when he was purſuing his theological ſtudies, the foundation of which he had laid abroad, that he not only applied himſelf diligently to the reading of the Scriptures, as the ſafeſt guide in thoſe ſtudies, but for their more ready aſſiſtance took pains to imprint them in his memory; for this purpoſe he uſed to walk in the orchard at Pembroke Hall, and there get without book almoſt all the Epiſtles in Greek: which walk to this day is called Ridley's Walk. In 1533 Mr. Ridley was choſen Senior Proctor of the univerſity; and while he continued in that office the important point of the Pope's Supremacy came before them to be examined upon the authority of Scripture, and they came to this reſolution, "That the Biſhop of Rome had no more authority and juriſdiction derived to him from God, in this kingdom of England, than any other foreign Biſhop." Signed, in the name of the univerſity, May 2, 1534, by Simon Heynes, Vice-Chancellor; Nicholas Ridley, Richard Wilkes, Proctors.

Mr. Ridley diſcharged himſelf of his Proctor's office about October, 1534, and then took his Batchelor's degree in divinity, and was choſen Chaplain of the univerſity; in which office he ſucceeded Hethe, whoſe predeceſſor was Latimer; all three of them afterwards Biſhops. He was likewiſe, (if it be not the ſame office) Public Reader, as himſelf informs us, which Archbiſhop Teniſon calls *Prædicator Publicus*. He is alſo called in the Pembroke MS. *Magiſter Glomeriæ*. While he was in theſe offices he loſt his good uncle and friend Dr. Robert Ridley, on the 12th of June 1536. But the education which the uncle generouſly beſtowed, and the improvement which the nephew had made by his great application, ſoon recommended him to another and greater Patron. For in the very next year, his great reputation as an excellent Preacher, and the beſt Diſputant of his time, his great and ready memory, and intimate acquaintance with the Scriptures and the Fathers, occaſioned the Archbiſhop of Canterbury to deſire the aſſiſtance of his learning; for Cranmer's houſe was a kind of univerſity, where many learned men were entertained, foreigners as well as natives. But Ridley was ingrafted into his family, and appointed one of his Chaplains; and had an opportunity this year of enjoying much of the Archbiſhop's company and leiſure. As an earneſt of his favour and approbation, on the 30th of April, 1538, the Archbiſhop

biſhop collated him to the vicarage of Herne in Eaſt Kent. Here he was diligent to inſtruct his charge in the pure doctrines of the Goſpel, as far as they were yet diſcovered by him, (not from the Schoolmen and popiſh Doctors) except in the point of Tranſubſtantiation, from which error God had not yet delivered him. And the good fruits of his miniſtry there, were ſeen in the effects it had, particularly on the Lady Fiennes, whom he converted to the Goſpel truths; which ſhe afterwards teſtified by her future exemplary life and good works. And to enliven the devotion of his Pariſhioners, he uſed to have the *Te Deum* read in his pariſh church in Engliſh; which was afterwards urged in accuſation againſt him.

In the next year came out the Act of the Six Articles, againſt which Ridley bore his teſtimony in the pulpit; though otherwiſe he was in no danger from the penalties of the ſtatute. The article of the Corporal Preſence was at that time an article of his Creed. The marriage, or uncleanneſs of Prieſts, affected not him, who never did act againſt the ſtatute in the former inſtance, and was never charged of doing ſo in the latter. As to the article of Auricular Confeſſion, he tells us towards the cloſe of his life, that he always thought confeſſion to the Miniſter might do much good. But he made a difference betwixt what he thought an uſeful appointment in the church, and the preſſing it on the conſcience as a point neceſſary to ſalvation. This teſtimony occaſioned him no ſmall trouble.

Mr. Ridley had been two years at his pariſh of Herne, geting new lights himſelf, by a cloſe application to his ſtudies of the Scriptures and the Fathers, and by friendly conference with his Patron the Archbiſhop; and faithfully communicating to his people the word of God, 'not after the popiſh trade,' but after Chriſt's Goſpel,' as himſelf teſtifies in his Farewell: though as yet he acknowleges, that God had not revealed to him the doctrine of the Lord's Supper. His improvements in knowlege was with great injuſtice charged upon him, as a fickle change of opinions, and a ſervile conformity to the times: but there never appeared any fluctuating or ſhifting backward and forward in his judgment, but a regular progreſſion and advancement in the diſcovery of truth; diligently ſeeking it, and by God's grace gradually finding it, without any worldly motives influencing his opinions.

While he was at Herne, he ſo well diſcharged his paſtoral office, that he gained the general applauſe of the people in the neighbouring pariſhes; who, neglecting their own Teachers, for many miles round would come to hear his ſermons.

This year, probably by the perſuaſion of the Archbiſhop, who was

was now meditating to bring his Chaplain more into the light, he repaired to Cambridge, and there took his Doctor's degree in Divinity. And, in the October following, the Maſterſhip of Pembroke-Hall becoming vacant, the Fellows, who well knew the learning, abilities, and good diſpoſitions of their old Collegiate, invited him back again to college, to take upon him the guardianſhip of their ſociety.——About this time, according to the manuſcript Notes of Archbiſhop Teniſon in the library at Lambeth, Cranmer's recommendation was of its uſual weight with the King, who made Dr. Ridley one of his Chaplain's. One in whom the Archbiſhop could place a ſure confidence, however miſtaken he might be in the other, [Thirlby] for Ridley perſevered in the profeſſion of the truth once diſcovered, and in his friendſhip to his Patron even to death: while Thirlby returned to his abjured errors, and in commiſſion with Bonner, degraded his good friend the Archbiſhop, in order to prepare him for the flames.——Soon after this, the cathedral church of Canterbury was made collegiate, with a Dean, and twelve Prebendaries, and ſix Preachers; which being Cranmer's own church, he found no difficulty in obtaining the fifth prebendal ſtall for the King's new Chaplain, Dr. Ridley.

How honeſtly and prudently he behaved himſelf, appears in good meaſure from his endeavours in the pulpit, to ſet the abuſes of Popery ſo open before the people's eyes in his ſermons, as to provoke the Prebendaries and Preachers of the old learning, to exhibit articles againſt him, at the Archbiſhop's viſitation this year, for preaching contrary to the ſtatute of the Six Articles. He feared not to bear his teſtimony againſt any error he had diſcovered; yet with reſpect to the authority by which the Six Articles were enjoined, delivering his opinion ſo cautiouſly, as that his Accuſers could prove nothing but the malice of their accuſation. The ſubjects he treated upon were, the neceſſity of prayer in a known tongue, without which, he ſaid, it were but babbling—that men ought not to build any ſecurity upon mere ceremonies—and that auricular confeſſion, tho' it *might be uſeful*, was not enjoined by divine authority in the Scriptures, and therefore not neceſſary to ſalvation. The manner in which he treated theſe ſubjects, we learn from the acknowlegement of Wincheſter, in a letter to Ridley in King Edward's reign; he ſays, "You declared yourſelf always deſirous to ſet forth the mere truth, with great deſire of unity, as you profeſſed; not extending any of your aſſeverations beyond your knowlege, but always adding ſuch like words, *as far as you had read*; *and if any man could ſhew you further, you would hear him*; wherein you were much to be commended." Such was the meek and gentle ſpirit, and at the ſame time ſteady and conſiſtent conduct

of

of Ridley. But notwithſtanding this, his malicious enemies, who ſought his, and the Archbiſhop's, ruin, did preſent an information againſt him before the Juſtices in Kent, the articles of which were, 1. That he preached at St. Steven's in Rogation week, and ſaid, that auricular confeſſion was but a mere poſitive law, and ordained as a godly mean for the ſinner to come to the Prieſt for counſel; but he could not find it in Scripture. 2. That he ſaid, that there was no meeter term to be given to the ceremonies of the church, than to call them beggarly ceremonies. 3. That *Te Deum* had been ſung commonly in Engliſh at Herne, where the ſaid Maſter Doctor is Vicar. By the addreſs of the Archbiſhop, and the diligence of his friends, the malevolence of the proſecution was diſcovered, and the intention of it prevented, not without ſome diſagreeable conſequences to the Authors and Promoters of it.

The greateſt part of the year 1645, Dr. Ridley ſpent in retirement at his vicarage of Herne. He had hitherto been an unſuſpecting believer of Tranſubſtantiation. The generally received doctrine, the decrees of Popes, and deciſions of Councils, had implanted this Faith in him; the rhetorical expreſſions of the Fathers, and the letter of Scripture, had confirmed him in this opinion. The blaſphemies of the Anabaptiſts, who were at firſt the principal impugners of this doctrine, and the irreverence and indecency of ſome other Sacramentaries, barred for a long time the way to his free enquiries, and better information. In the year 1544 Luther had written with great warmth againſt the doctrines of the Zurickers, upon this ſubject, declaring them heretics. The Zurickers replied in the beginning of the following year, when they publiſhed their Apology; in which they explained their doctrine and faith; purged themſelves of the guilt of hereſy; and ſtated Luther's and their doctrines, ſo that the world might judge where the truth lay.

The coincidence of time renders it probable, that Ridley meeting with this book, which we are told was greedily read at that time by all parties, carried it with him to employ his retirement at Herne this ſummer; and was inclined by it to give the queſtion a fair examination. So he certainly did, by whatever means induced; and procured likewiſe a little treatiſe, written ſeven hundred years before, by Ratramus, or Bertram, a Monk of Corbery, at the requeſt of the Emperor Charles the Bald, about the year 840; which had been publiſhed at Cologne in 1532, and then ſent by the Zurickers to Albert Marquis of Brandenburgh, to vindicate their doctrines from the charge of novelty. From this book Ridley learned, that the determination of the Church for Tranſubſtantiation had not been ſo early and general as he had before ſuppoſed; for that Bertram, a catholic

tholic Doctor, ſo late as 840, held contrary to the preſent decrees, and that the Faithful at that time, without either of them being condemned as heretics, were divided in their opinions on this ſubject. This at once razed that foundation of *authority*, on which Ridley had ſo confidently built, and left him more open to conſider the *Reaſonings* of his Author, which were very ſenſible and pertinent: his eyes were opened, and he determined to ſearch the Scriptures upon this article more accurately, and the doctrine of the primitive fathers who lived before the time of Bertram's controverſy. And how zealous ſoever Cranmer might be for tranſubſtantiation, and how dangerous ſoever it was to doubt of that article, yet Ridley very honeſtly communicated his diſcoveries and ſcruples to his good friend and patron the Archbiſhop, who knowing the ſincerity of the man, and his cool judgment, was prevailed upon to examine the ſubject with the utmoſt care. The event was the conviction of both of them. But however inſtrumental Ridley might have been in leading the Archbiſhop into this enquiry, he always diſclaimed the honour of being Cranmer's inſtructor, profeſſing to be 'but the young ſcholar to the maſter in compariſon of him:' always with an exceeding modeſty refuſing the due praiſes which even his adverſaries gave him; not aſſuming to himſelf the glory of his own improvements, but gratefully referring them to the means and opportunities of acquiring them; and therefore acknowleges himſelf a debtor to his vicarage of Herne for the doctrine of the Lord's Supper; 'which at that time, ſays he, was not revealed unto me.' And before the Commiſſioners, he gives the following account of Bertram and his book: 'Bertram, a man learned, of ſound and upright judgment, and ever counted a Catholic for theſe ſeven hundred years, until our age: his treatiſe whoever ſhall read and weigh, conſidering the time of the writer, his learning, godlineſs of life, the allegations of ancient fathers, and his manifeſt and moſt grounded arguments, I cannot (doubtleſs) but much marvel, if he have any fear of God at all, how he can with good conſcience ſpeak againſt him in this matter of the Sacrament. This Bertram was the firſt that pulled me by the ear, and that brought me from the common error of the Romiſh church, and cauſed me to ſearch more diligently and exactly both the Scriptures, and the writings of the old eccleſiaſtic fathers in this matter."

This change of opinion happened to Ridley in 1545, in the cloſe of which year his patron procured for him the eighth ſtall in the church of Weſtminſter.

Immediately upon the acceſſion of the young King to the throne, we find Dr. Ridley much celebrated as a Preacher: being appointed to preach at Court on Aſh Wedneſday, after having

having confuted the Biſhop of Rome's pretended authority in government and uſurped power, and in pardons, he took occaſion to diſcourſe touching the abuſes of images in churches, and ceremonies, and eſpecially holy water for the driving away devils. Amongſt his auditors was Gardiner, Biſhop of Wincheſter, who not altogether reliſhing his doctrine, wrote him a letter incloſed in one to the Protector, who anſwered in ſome ſuch manner as this, 'That if the miſrepreſentation of the beſt book in the world, the Bible, had been reaſon ſufficient for taking it away from the people, which had been done by the popiſh biſhops, the groſs abuſe of images was as juſtifiable a reaſon for taking them away from the people.'

About this time the Fellows of Pembroke Hall preſented Dr. Ridley to the church of Saham in the dioceſe of Norwich; which preſentation being diſputed by the Biſhop, the Doctor was admitted to that living by a command of the King, on the 4th of May.—Three days after a commiſſion was granted to the Archbiſhop, the Biſhops of Durham and Rocheſter, Dr. Ridley, and ſix others, to examine a cauſe of the Earl of Northampton, whoſe Counteſs had been guilty of adultery. The canon-law granted a ſeparation, but not the liberty of marrying again: the Pope indeed diſpenſed in theſe caſes. Theſe commiſſioners were appointed to examine what was to be done upon the authority of the Scriptures, and judgment of the primitive Chriſtians. They were unwilling to be haſty and precipitate in a point of this conſequence; and took more time than agreed with the Earl's impatience for a ſecond marriage. He therefore ventured to take another wife before his cauſe was determined. His raſhneſs and precipitancy gave offence: the Council ſeparated him from his new wife, and delivering her to the care of the Queen-dowager, obliged the Earl to wait the ſentence of the Commiſſioners; who at length, tho' not till the beginning of the next year, diſſolved the former marriage entirely, and gave the liberty to both of contracting again elſewhere.—On the 7th of May in this year, Langland the Biſhop of Lincoln died; Holbeach the Biſhop of Rocheſter ſucceeded him, and was confirmed the 20th of Auguſt. Immediately after this Dr. Ridley was promoted to the ſee of Rocheſter, and was conſecrated 25th September, in the chapel belonging to Dr. May, Dean of St. Paul's, in ſuch form and manner as was at that time uſual in the church of England, by chriſm, or holy unction, and impoſition of hands, after an oath, renouncing the uſurped juriſdiction of the Roman Pontiff; veſted according to ancient rites, with the robes and inſignia belonging to his dignity. The reaſon of mentioning theſe circumſtances thus, particularly is, that Dr. Brooks, in the ſubſequent reign, would

would not allow Ridley to have been a Bishop, and only degraded him from his priest's orders, which it is not easy to account for. For if it be said that his abjuring the Roman pontiff invalidated his consecration, it would in like manner have unbishoped Bonner, and every prelate after him, who had all, not excepting Tonstal and Gardiner, done the same.

The same day that Ridley was consecrated, the Council sent Bishop Gardiner to the Fleet, for having spoken and written in prejudice and contempt of the King's visitation, and for refusing to set forth the homilies and injunctions. A few days after, the new Bishop of Rochester was taken by the Archbishop, with the Bishop of Lincoln, Dr. Cox, and some others, to confer with Gardiner at Dr. May's house: they sent for him thither, and endeavoured to persuade him to comply with the injunctions which recommended Erasmus's paraphrase of the Gospels, and the new book of homilies. He evaded all their reasonings and persuasions with that artifice and cunning he was so much master of; obstinately refused to comply, and was sent back to the Fleet, where he was detained, till the parliament, then going to sit, broke up; which was censured as an invasion of liberty.

This year Cranmer communicated to Latimer these truths with regard to the Lord's Supper, with which Ridley had brought him acquainted the year before. The *idolatrous veneration* of that Sacrament in the Church of Rome, in worshipping the elements, as converted in the very, substantial, and natural body and blood of Christ; and the *extreme reverence* paid to them by the Lutherans, as comprehending in them the same substantial and natural body and blood, were now openly opposed: but the Anabaptists, who fled from Germany hither, the extravagant among ourselves, who leap from one extreme, over the truth, to the other, and some Protestants, who confounded truth and error by their scurrility, carried this opposition so far, as to bring this Sacrament into great contempt. Railing bills against it were fixed upon the doors of St. Paul's cathedral, and other places, terming it *Jack in a box*, *The Sacrament of the Halter*, *Round Robin*, and such like irreverent terms. The Bishop of Rochester, who was as far removed from profaneness as superstition, set his face strenuously against this impiety, and publicly rebuked it in his sermon at St. Paul's Cross; with great earnestness asserting the dignity of the Sacrament, and the presence of Christ's body there: reproving with great freedom those who did irreverently behave themselves with regard to it: bidding them to depart, as unworthy to hear the Mystery; as the *Pœnitentes*, *Audientes*, *Catechumeni*, and *Energumeni*, in the primitive times, were not admitted when the Sacrament was administred.

miniſtred. But to the receivers, the *Sancti*, he ſo explained the preſence, that he aſſerted, that the material ſubſtance of the bread did ſtill remain, and that Chriſt called it his body, meat, and fleſh, giving it the properties of the thing of which it beareth the name: where, ſays our Hiſtorian, we find the ſame lines of his character continue in the preacher, which were obſerved before in the diſputant, modeſt in propoſing his opinions to perſons whoſe judgments only were miſtaken, *meekly inſtructing thoſe who were in error*, but earneſt and ſevere wherever he diſcovered a fault in the will, *boldly rebuking vice*. Yet notwithſtanding all his care and caution, this ſermon was afterwards very untruly and unjuſtly repreſented, as he himſelf complained, as if he had aſſerted in it the preſence of Chriſt's natural body. —We would not willingly paſs a ſevere judgment here, but certainly the Biſhop might have expreſſed himſelf more clearly; the ambiguity of the ſentence above left an opening for ſuch repreſentation.

The parliament, which ſat this winter, added its authority to the Biſhop's reproofs, and puniſhed by impriſonment, fine, and ranſom at the King's pleaſure, all irreverent deſpiſers and revilers of this ſacred rite.

The next thing of importance we find Dr. Ridley concerned in, was the reformation of the Common Prayer in the year 1548, of which our Author has given us a full and particular account, but too long to be introduced in this work.

In 1549, the Biſhop of Rocheſter, with the Archbiſhop, and ſeveral others, were put into commiſſion to ſearch after all Anabaptiſts, Heretics, and contemners of the Common Prayer. For complaint had been brought to the Council, that with the ſtrangers who were come into England, ſome Anabaptiſts were mingled, who were diſſeminating their errors, and making proſelytes. Amongſt theſe people was one Joan Bocher, commonly called Joan of Kent: ſhe appearing before the commiſſioners, behaved with great obſtinacy there, perſiſting in the maintenance of her error, namely, that the Son of God penetrated through the Virgin Mary as through a glaſs, taking no ſubſtance of her, as Latimer reports, who ſat in the commiſſion. Her own words diſtinguiſhing betwixt *Chriſt* and the *Word*, and betwixt the *outward* and *inward* man of the Virgin; allowing the *Word* to have taken fleſh by the conſent of the Virgin's *inward* man, but denying that Chriſt took fleſh of her *outward* man, becauſe it was ſinful, are not very intelligible. She treated with ſcorn all the means made uſe of to recover her to a better mind: and ſentence paſſed upon her, pronouncing her an heretick, and delivering her over to the ſecular arm. It is remarkable that Ridley's name is not in the ſentence, but only the

the names of the Archbiſhop, Sir John Smith, William Cook, dean of the arches, Hugh Latimer, and Richard Lyell, L. L. D. The King was hardly prevailed upon by Cranmer to ſign the warrant for her burning: but the Archbiſhop diſtinguiſhed betwixt errors in other points, and the open, ſcornful, rejecting an expreſs article of the Creed, *Born of the Virgin Mary*; thinking that theſe latter, always eſteemed heretics from the firſt eſtabliſhment of Chriſtianity, deſerved not the lenity with which others might be treated: and repreſented, that it betrayed an indifference toward religion to neglect putting in execution the laws eſtabliſhed for maintaining God's honour, while they were diligent in thoſe that were enacted to maintain the King's honour, and the peace or property of the ſubject. However, the Archbiſhop was not ſo earneſt to get the warrant executed as ſigned. He laboured much to convince her, and ſave her from the fire. In which charitable office, Ridley, when he came to London, joined: they both of them viſited her; they ſeverally took her home with them to their own houſes, and earneſtly endeavoured to recover her from her errors: but ſhe reſiſted, with great ſtubbornneſs and indecency, all their kind pains to recover her. After their unſucceſsful attempts for a whole year, ſhe was at laſt burned, May 2d, 1550, perſiſting obſtinately in her opinion, and behaving with great inſolence to the laſt.—The like ſentence was executed upon George Van Parre, a Dutchman, for denying the divinity of our Saviour, which is mentioned here, though it happened not till the 25th of April 1551; on the 6th of which month, Ridley, who was a commiſſioner, ſigned the ſentence of excommunication.

Mild and gentle, ſays our Author, as his nature was to every modeſt enquirer, though in error, he would not break the laws in being, in indulgence to obſtinate blaſphemers.—As we intend to entertain our readers, and to enrich our pamphlet, with the latter and more intereſting part of this life in our next Review, we ſhall conclude at preſent with a word or two to our reverend Author: who, we hope, will excuſe the liberty we take with him.—We cannot help thinking it extremely wrong, and likely to have a very ill effect upon the intereſt of religious liberty, an intereſt which will ever be valued by wiſe and honeſt men, to endeavour to palliate ſuch actions as theſe, [the burning of Van Parre and Joan Bocher] and to gloſs them over by artificial colourings, when it is well known they are not to be juſtified, and are totally inconſiſtent with the ſpirit and principles of Proteſtantiſm, as well as Chriſtianity. How much better would it be,—how much more agreeable to the character of a Proteſtant Clergyman,—ingenuouſly to acknowlege, that the principles of liberty, and the rights of Chriſtians, were not underſtood in

their full extent in the beginning of the Reformation: and that though they did glorious ſervice to the common cauſe of true religion, the very beſt of our reformers did not always act in perfect conſiſtency with themſelves? In writing the lives of men, even the beſt of men, we are writing the lives of fallible and imperfect beings; and though it be decent and right, in ſpeaking of the failings of worthy and excellent characters, to treat them with great ſoftneſs and tenderneſs; yet it may upon the whole perhaps be as uſeful ſometimes to acknowledge their failings, as well as to celebrate their excellencies: the one are recorded for our imitation, the other for our admonition, and neither will be omitted by the faithful hiſtorian.—But our author does more than palliate; by the uſe he has made of the terms *blaſphemy*, *obſtinate*, *&c.* he ſeems to juſtify a practice which all good men abhor. He doubtleſs knows, as well as ourſelves, that under the ſame pretence was Ridley himſelf at laſt brought to death.

[*To be concluded in another Article.*]

Man in Queſt of Himſelf: or, a Defence of the Individuality of the human Mind, or Self. Occaſioned by ſome Remarks in the Monthly Review for July 1763, *on a Note in Search's Freewill.* By Cuthbert Comment, Gent. 8vo. 1 s. Dodſley.

HAVING done ample juſtice, as we imagined, to the merit of the ingenious Mr. Search and his *illuſtrious* commentator, we were not a little ſurprized at ſo formidable an attack upon us, for having differed with them on a ſpeculative point; which hath long puzzled, and perhaps will long continue to puzzle, much abler metaphyſicians than either Mr. Search, his couſin, or ourſelves. Our ſurprize, however, was greatly augmented by the motive aſſigned for this replication; viz. that the Reviewers had advanced the doctrine, "of the mind and material elements fluctuating and changing into one another; which ſeemed a revival," though Meſſrs. Comment and Co. are candidly willing to believe it was not intended as ſuch, of the antiquated notion, "that a perceptive and active Being might be formed of inert and ſenſeleſs principles." We muſt here beg leave to refer our Readers to thoſe two pages * of our Review, againſt which this Pamphlet is written. We are perſuaded they will *there* find *no* ſuch doctrine advanced. We have hinted, indeed, a conjecture, founded on analogy, that the primary elements of

* See Review for July, page 55, and 56.

things

things might not be always in the ſame ſtate; but this we mentioned curſorily, as mere ſuſpicion only. But were it otherwiſe, what hath this to do with the interchangeability of the mind and material elements? Have we even ſo much as mentioned *material* elements? Have we admitted the exiſtence of *inert* and *ſenſeleſs* principles? On the contrary, have we not declared that every material ſubſtance is a compound? How then can Mr. Comment pretend to charge us with advancing a doctrine, and reviving a notion, founded on principles that we utterly deny? Our learned Scholiaſt, who cenſures our inelegance, may tell us that we then "drive *plumb* into Berkley's Syſtem." Not ſo, neither, good Brother Comment! *Modus eſt in rebus.* Are we neceſſarily to adopt all the chimeras of the Pneumatiſts, becauſe we cannot digeſt the abſurdities of the Materialiſts? If Mr. Search and you really thought it worth your while, to enter, at this time of day, into a formal confutation of the Stratonic and Democritic Atheiſts, we are only ſorry that ſo much ingenuity hath been thrown away in diſproving notions long ſince diſproved and exploded. The more plauſible opinions of ſome modern Deiſts had been an object more worthy your attention, and would have afforded an extenſive field for the diſplay of thoſe caſuiſtical talents, for which you, and your loving couſin, are ſo eminently diſtinguiſhed. Your motives for enquiring into the individuality of the human mind are certainly the moſt commendable; for, as you juſtly obſerve, "while it remains uncertain whether our continuance is to laſt any longer than this life, there is very little encouragement to conſider whether there be another world, or no: Whereas, on the other hand, if it could be ſhewn, from the contemplation of our nature, that the mind is built to laſt for ever, then it would become expedient to examine what is likely to befal her hereafter, and whether any thing to be done at preſent, may affect her future condition." Nothing can be more praiſe-worthy than ſuch an enquiry; and very happy ſhould we think ourſelves to have an opportunity of bearing teſtimony to the ſucceſs of the enquirer: but we fear it will be long before mankind will be able to arrive at that deſired aſſurance, by means of their natural reaſon only. Hence, when you tell us that Mr. Search's "plan, having confined him to build ſolely upon the fund of natural reaſon, he was not entitled to avail himſelf of the aſſurances given in the Goſpel," we cannot help thinking that his very plan excludes the beſt aſſurance he can attain of the object of his enquiry. And, indeed, as life everlaſting is brought to light by the Goſpel, to what purpoſe ſhould Chriſtians throw that ſacred torch aſide, to grope about and bewilder themſelves in the darkneſs of human reaſon; unleſs it be with a preſumptuous view to ſet the latter in competition with the former, and

to make revelation become apparently uſeleſs? This view, however, we are as ready to believe was foreign to Mr. Search's deſign, as his commentator is willing to excuſe us, in the inſtance above mentioned.

Having thus, we hope, fully ſatisfied the Reader that the Author's alledged motive for this publication is groundleſs, we ſhall, in our own juſtification alſo, enter into ſome of his principal arguments, whereby it may appear that he hath been as unfair in the management of his attack, as the attack itſelf was wanton and unprovoked. Nay, we doubt not we ſhall be able to ſhew that, notwithſtanding he diſplays ſo much agility, and flouriſhes his back-ſword ſo tremendouſly, he is not *quite ſo great a* maſter in the *noble ſcience of* SELF-*defence*, as ſome may probably imagine.

The firſt paſſage in Mr. Search's book, on which we took the liberty to comment, contained the following aſſertion, "Exiſtence belongs only to individuals; a *Compound* being a *number*, or *collection*, of ſubſtances, and having no other exiſtence than that of its parts." Inſtead of cenſuring this paſſage, as we might have done (it involving a contradiction in terms) we contented ourſelves with aſking, what was meant by the words *Individuals*, *exiſtence* and *ſubſtance*; concluding that, if the Author meant *palpable* individuals and *material* ſubſtance, *Theſe* were *compounds*; and, according to his aſſertion, had no exiſtence at all. No! ſays Mr. Comment, it was not ſaid that Compounds did not *exiſt*, but only that they did not exiſt in the *ſingular number*, as diſtinct from their parts; they having *no other* exiſtence than that of their parts. And yet it *was actually ſaid* "Exiſtence belongs *only* to Individuals." And, if ſo, Compounds muſt have no exiſtence at all.—"Yes, yes, they have *ſome exiſtence* too, but *no other* than that of their parts; and therefore they do not abſolutely exiſt, *in nature*." Hey day! Maſter Cuthbert! *they do exiſt*, and *they don't exiſt!* Pray do us the favour to let us know what you mean by *exiſtence?* What kind of idea have you of the eſſence of Individuals, and by what means was that idea obtained? We ſhould be glad to know whether you conceive the individual elements, or firſt principles of things, to which only you aſcribe exiſtence, to be material or immaterial. If the former, we ſhould be farther curious to know how you diſcovered that ſuch elements actually exiſt. For our part, we know of neither argument nor fact which leads to ſuch a concluſion. Your individual material elements, therefore, are, for ought you know, as mere *entia rationis* as any of thoſe compounds they are ſuppoſed to form. It is common in phyſics to diſtinguiſh matter from motion, or bodies from their properties; as it is in Metaphyſics to make a diſtinction between exiſtence

iſtence and action, or ſubſtance and mode: And yet nothing is more common in both ſciences than to take one for the other; there being nothing more difficult than to diſtinguiſh ſometimes between matter and motion, or an agent and an action. The duration of a motion or action will often be ſufficient to procure it the denomination of a body, or actual Being. It is true that without the exiſtence of an agent, there could be no action; but the eſſence of ſuch agent is not to be defined, though its exiſtence is proved, by its action; ſuch action generating, and by its duration conſtituting, a new exiſtence; which, in its turn, becomes an agent with regard to a ſucceeding action. But probably you cannot get rid of the ideal diſtinction of mode and ſubſtance; the latter only, according to you, having a right to the term exiſtence. If by ſubſtance, however, you mean matter, i. e. ſomething that hath length, breadth and thickneſs, this may, for ought we know, be only the reſult of the action of immaterial agents; body itſelf being probably as mere a phenomenon as any of thoſe effects which appear more palpably to ariſe from the mutual and reciprocal action of bodies on each other. You ſay palpable bodies may be divided into parts; theſe again into other parts, and ſo on; concluding hence that we muſt come at laſt to the primary individual elements, which, not being compounded of others, muſt have an abſolute exiſtence. Be it ſo. Muſt not you firſt find out a palpable body without pores, one that throughout the whole of its dimenſions, contains the true elementary ſubſtance, before you can prove that mere diviſibility will bring us to the primary individuals of which you imagine it compounded? Groſs bodies, indeed, may be broken to pieces, and have their parts ſeparated from each other; but the ſmalleſt bodies in nature may poſſibly be no more potentially than actually diviſible. How are you certain that quantity is really made up of an infinite number of parts, or that it is not generated by the flux of one or a few? If a line may be deſcribed (not of the appoſition of parts, but) by the flux of a point, a ſurface by that of a line, and a ſolid by that of a ſuperficies, and ſo forth; in a word, if the extenſion of bodies ſhould be as mere a phenomenon as any of their other qualities, the eſſence of the primary elements of things may prove to be nothing but action: they may poſſibly be nothing elſe than ſo many diſtinct actions of one ſelf-exiſtent, and uniformly acting firſt cauſe. And, in this caſe, what becomes of your favourite *ſubſtance?* Is it not, to the full, as imaginary a Being as *Mode* or *Figure?* Now we will venture to ſay you cannot adduce one valid argument, to ſhew that the eſſence of the primary elements of things, is not ſuch as we here inſinuate; nor can you point out in what reſpect the phenomena of the univerſe would be affected or altered, if it were not as we ſay.

The Materialiſts may ſuppoſe the Berkleian ſyſtem as abſurd as they pleaſe; but nothing can carry with it a greater air of abſurdity in philoſophy than to ſuppoſe the Creator to have firſt given exiſtence to, or deſcribed, a void ſpace, and after that to have made a parcel of inert, lifeleſs maſſes of matter; and that by the diſpoſition, motion and ſenſibility which he afterwards introduced among thoſe, he produced the phenomena of the univerſe. Can it be ſuppoſed leſs conſiſtent with omnipotence that the Supreme Being ſhould produce the world without the formation of real ſpace and matter, than that he ſhould do it by means of ſuch *inane* and *inert* expedients? Is it not more philoſophical to conceive that all the phenomena of nature flow immediately from him, as the firſt cauſe; and that all phyſical exiſtence is the uniform reſult of his action? God is ſaid to have created the world out of nothing: but, according to the Materialiſts, he not only did not make the world out of *nothing*, but appeared under the ſtrange neceſſity of creating *ſomething*, firſt of all, to make it of; and not only ſo, but to make a place likewiſe to hold this ſomething in. But not to grow ludicrous on ſo ſerious a ſubject, this is certain that our ideas of external objects are the joint effect and mutual reſult of the action, of thoſe objects, and the paſſion, ſenſibility, or, if you will, the action, of our organs of perception: ſo that ſhould we affirm objects to exiſt in nature as they do in our minds, we ſhould make little difference between external objects, and our ideas of them; and no difference between the appearance of things and the things themſelves. When the followers of Berkley, therefore, ſay that external objects, ſuch as they appear to us, do not abſolutely exiſt in nature, their *eſſe* being *percipi*, we cannot help paying ſome regard to their opinion. Hence it is, alſo, that we conceive the term *ſubſtance* to be merely expreſſive of an idea and not of a thing. The immaterial elements of bodies (or the ſeveral conſtant, durable, and uniform actions of the firſt cauſe) may excite in us the ideas of ſubſtance, matter and the like; but doth it therefore follow that ſuch elements are ſubſtantial and material? Surely, not!

Thus you ſee, Brother Comment, it was not without reaſon we deſired you to explain your terms; that of *exiſtence* ſeeming to us very equivocal or improper, as applied excluſively to individual elements; of whoſe eſſence we ſhall probably ever remain profoundly ignorant.

Admitting then (as we think it cannot be denied us) that every thing in nature, whatever it be, which excites the ideas of an external object, hath a title to *exiſtence*, we ſhall find, on a narrow inſpection into ſuch objects, and into the means of our acquiring ideas of them, that they conſiſt as frequently of what

what is called *mode* and *figure*, *action* or *relation*, as they do of what we call *ſubſtance*. If we ſhould take, for inſtance, a piece of ſteel wire, and twiſt it round into a circular or ſpiral figure, it would form a ſpring, viz. an object exciting a certain idea of reſiſtance peculiar to a piece of wire ſo twiſted. Now, we would aſk whether this *ſpring* exiſts or not? Is it ſomething, or nothing? If we ſay, it hath *no other* exiſtence than as a piece of wire: it would be falſe; becauſe, when *only* a piece of wire, it gave me no ſenſation of ſuch reſiſtance as I feel from the ſpring. May we not ſay, therefore, that ſuch ſpring hath an *exiſtence*, with as much propriety, as we could before ſay, that the wire exiſted? And, if it exiſts; in what doth its eſſence conſiſt? Doubtleſs, in mere form. "No, you would ſay, mere *form* is *nothing*; a mere *mode!* and cannot conſtitute a *Being*; the exiſtence of the ſpring is *only* that of the *ſteel* wire; for if we ſhould coil up a piece of * *leaden* wire in the ſame manner it would not form a ſpring." Very true; and this objection, inſtead of invalidating, confirms our opinion: the lead would not be a ſpring; becauſe it is too ſoft to ſupport that form which is eſſential to (or conſtitutes the exiſtence of) a ſpring. We ſhall endeavour to illuſtrate this point by another inſtance. Is there a man in the world who will deny the exiſtence of a clock or a watch? And yet, what is a clock? It is a machine, or time-piece, indicating the hours of night and day. But if all the parts of which ſuch machine is compoſed, were ſeparated, and thrown promiſcuouſly on the floor, though every one of them might be perfect in its kind, would they conſtitute a clock? Would they tell you the time of the night or day? No—What then is the eſſence of a clock? or whence doth it derive its claim to exiſtence?——In the relation which its ſeveral parts actually bear to each other.—But may not this relation be conceived to ſubſiſt, if all the parts were deſtroyed; in which caſe no clock could be allowed to exiſt? Moſt certainly: but there is a wide difference between an *actual* and an *ideal* relation. Things are not, as we before obſerved, what they *appear*; their relations therefore undoubtedly bear the ſame diſtinction. It is to be obſerved we mentioned, *mode*, *figure*, *action*, and *relation*. Our Brother *Comment*, and we hope our Readers too, will perfectly underſtand us. Nothing is more true than that Compounds could not *actually* exiſt without the ſimples or elements of which they are compounded: but it does not thence follow that they have *no other* exiſtence than that of thoſe elements; or that, when the latter concur to the formation of Compounds, *theſe* Com-

* Is exiſtence then expreſſed by an *Adjective?* Accurate and elegant Philologiſts! A *Subſtantive* is the name of a thing.

pounds may not, with as much propriety, be ſaid to exiſt, as thoſe elements themſelves.

Mr. Comment ſeems to have been miſled in this argument by ſuppoſing a Compound to be merely an aſſemblage or collection of parts. But if Compounds were nothing more than aſſemblages or collections of individual elements, (as theſe elements are ſuppoſed to be homogeneous, and only numerically diſtinct) ſuch Compounds could have no ſpecific difference: they would differ only in magnitude, or number of parts. Materialiſts allow that the primary elements, of which braſs and iron, for inſtance, are compounded, are homogeneous: but braſs and iron have a ſpecific as well as a numerical difference: braſs and iron therefore have an exiſtence different from that of their component parts. And hence it is plain that the eſſence of Compounds, *quatenus* Compounds, lies not in a mere aſſemblage of parts; but in the modification, mutual action, or reciprocal relation, of thoſe parts. In like manner Mr. Comment is miſtaken in his favourite inſtance of illuſtration. A *regiment* he conceives to be merely a noun of number, as a groſs, a ſcore, a dozen. But, though a regiment may be ſaid to conſiſt of a certain number, by way of diſtinguiſhing it from a battalion, a troop, or a company; yet the number of men is not ſo eſſential as to conſtitute its exiſtence. If it were, an equal number of men, without incorporation, eſtabliſhment, officers, or diſcipline, would conſtitute a regiment too. Surely, however, we ſhould make ſome difference between a regiment and a mob! and therefore a regiment cannot be truly ſaid to exiſt *only* by the exiſtence of the men. Our brother Comment ſays "ſurely *diſbanding* is not *annihilating!*" Indeed, Sir, it is. When the ſoldiers are diſbanded, and the officers put on half-pay, the regiment is broke or annihilated, even though every mother's ſon of the corps ſhould be alive and well. You probably could not ſo eaſily digeſt our aſſerting, that, on the other hand, the regiment might exiſt if every individual man in it were killed. And yet (to uſe your own method of illuſtration) we have frequently heard, in this nation, and even paid for the ſubſiſtence too, of regiments that exiſted only on paper; and have committed the protection of our liberties and properties to nominal heroes, who took the field only on the muſter-roll. There are the regiments that ſuffered ſo extremely at the Havannah; pray, do they ſtill exiſt or not? The news-papers tell us that ſome of them lately arrived in Ireland. But the common news papers will lie; and indeed we would not appeal in this caſe even to the authority of the Gazette itſelf. We ſhould be glad, however, to know, between friends, whether or not Mr. Comment thinks they ſtill exiſt? If the term regi-

ment

ment be, indeed, merely a noun of number, a regiment muſt ceaſe to exiſt, the moment one of that number is annihilated. But, not to be ſo very ſtrict upon a brother Commentator as to boggle with him for the life of a ſingle man, we ſhould be proud if he would inform us how many men might be killed before the regiment would ceaſe to exiſt? Doth it ceaſe to exiſt after the firſt man drops? or doth it continue to exiſt till the *coup de grace* be given to the laſt? According to our notions, there is a wide difference between deſtroying the men of a regiment, and deſtroying the regiment itſelf. Is it abſolutely eſſential to a regiment, that every officer and private centinel in it ſhould be alive? Nay, admitting that it is a noun of number, why may not ſome, or all of that number, be dead? A regiment is not a compound human being, conſiſting of, or comprehending, the lives of a certain number of individual human beings. It is true, a cannon-ball may as effectually diſcharge a gentleman from the ſervice as the beſt *congé* in the world; but till that diſcharge is admitted, till he is ſtruck off the liſt, or is ſuperſeded in his poſt by ſome other man, he is an officer of that regiment, even though he be fairly killed in the field of battle. The death of the *man* doth not immediately annihilate the *officer*. It renders him indeed, incapable of duty: but there he lies, "on the cold ground outſtretched he lies," with his pike in his hand and his commiſſion in his pocket; and the ſoldiers ſhake their heads, and ſay, "there lies our poor captain!"

We do readily admit that the men of a regiment are not annihilated by being diſbanded; but by diſbanding the men, the King certainly annihilates the regiment. And how can you, Mr. Cuthbert Comment, preſume to ſay, "he doth not thereby loſe a ſingle ſubject, ſubſtance, or being, out of his dominions?" Would he not loſe ſo many ſoldiers, which will coſt the government ſome thouſands of pounds when it wants them? Are ſoldiers then no Beings? And doth the government in this caſe throw away its thouſands to purchaſe nothing? For want of ſoldiers, it is certain a recruiting officer is obliged to enliſt mere men; but it will coſt both a great many men and much money too to compleat a regiment of ſoldiers. But, perhaps, you, Mr. Comment, think no more of thoſe brave fellows, that have ſurvived the ſacrifice of ſo many of their companions on the plains of Europe and America, than Falſtaff did of the ragged regiment he was aſhamed to march through Coventry; Ragamuffins! food only for powder! mere mortal men that will ſerve to fill a pit as well as better! Learn, good Mr. Cuthbert, to have a little more reſpect for thoſe beings who have ſo remarkably ſignalized themſelves in the ſervice of their country, and have raiſed its reputation to the higheſt pitch of military glory.

Another

Another miſtake of our brother Scholiaſt is, that he doth not make a ſufficient diſtinction, between the component parts of particular Compounds, and the primary individual elements of Compounds in general. It is certain that the latter exiſt in all, but they cannot, with philoſophical accuracy, be indiſcriminately called the component parts of Compounds ſpecifically different. The primary elements of all bodies are confeſſedly homogeneous; and yet the immediate component parts of braſs and thoſe of iron are different. Thus the component parts of a crowd or mob may be conſidered as homogeneous, mere individuals; but thoſe of a regiment are not ſo. There enter, into the compoſition of a regiment, a Colonel, Lieutenant Colonel, Major, Captains, Subalterns, and private centinels. And, notwithſtanding thoſe characters are ſeverally ſuſtained by homogeneous individuals; yet mere individuals, or men, are not the component parts of a regiment, as they are of an irregular and undiſciplined mob. Hence Serjeant Bluff and Corporal Trim might both be knocked on the head, and yet the Serjeant and Corporal of their department ſtill exiſt; even as when, in action, the command devolving on the officers of any corps as their ſuperiors fall, the commanding officer is always alive, tho' General Truncheon, Colonel Standard, Major Pike, and twenty others may have fallen in the battle. Will it be ſtill ſaid that ſuch commanding officer is no otherwiſe a being, or hath *no other* exiſtence, than as a man; his poſt being only the relation in which he ſtands to the reſt of his corps? To this we might anſwer, that ſo far as he is a mere man, he cannot cauſe the artillery to batter down the walls of a town, or give motion to the numerous individuals of his army to cut the enemy to pieces. No. This he does by virtue of his being commanding officer. It is the *General*, and not the *man*, that acts. So that here is a town levelled with the ground, and a ſlaughter made of ſome thouſands of human creatures, by a mere non-entity! For, though it be true the men had a hand in all this miſchief, yet had not the General commanded the attack, the poor fellows might have ſtood very peaceably and harmleſs, with their firelocks reſting on their ſhoulders.

Our antagoniſt may poſſibly object to all this, by calling it metaphyſical caſuiſtry, and telling us over again that modification, and relation, are not exiſtence, that the properties of things are not the things themſelves; for "if there be real qualities producing perceptions, then there is a real ſomething poſſeſſing the qualities; as there can be no ſquareneſs without ſomething ſquare, or redneſs without ſomething red." The latter part of this illuſtration is a little unfortunate, if we reflect on the phenomena of light and colours. But to cut ſhort this part of the diſpute; reſting

reſting our cauſe on what hath been ſaid; Mr. Comment ſuppoſes that things do not conſiſt merely of their qualities, and we conceive that they conſiſt of nothing elſe; for if all ſuch qualities were gone, the things themſelves would be annihilated. And we may very ſafely call upon him, and all the Materialiſts in the world, to give one phyſical proof, or bring one ſolid argument, for the exiſtence of any ſubſtratum or ſubſtance independent of, and ſupporting, or poſſeſſing ſuch qualities. The qualities and relations of things are all that we actually perceive of them, and therefore all that we really know of exiſtence.

Mr. Comment ſays, indeed, that a man cannot doubt of his own exiſtence, or that he hath a perſonality diſtinct from that of all other Beings. And yet ſhould I aſk a man what he means by *his own* exiſtence, or that diſtinct perſonality, he would define it by the ſeveral relations in which he ſtands, and by which he is diſtinguiſhed from ſuch Beings. But before we proceed any farther on this head, we muſt take the liberty to reprehend our worthy friend and relation, for, what we think, a little unfair dealing in the attack on our article. In page 13 of his pamphlet is the following paſſage. "We come next to the term *Individual*; and what does that import but ſomething that cannot be divided? Therefore to talk of every individual being a Compound, is a palpable abſurdity, a flat contradiction, the ſame as an indiviſible diviſible, or an uncompounded Compound." Here he conceals from the Reader the diſtinction we made between palpable individuals and impalpable indiviſible elements. A very material diſtinction! Without building however, on this, it is certain that a houſe, a church, or a windmill is as much an individual houſe, church or windmill as an indiviſible element is an individual element. We ſhould not preſume to ſay that a windmill was an individual ſubſtance; becauſe we know of no ſuch thing in nature: but *quatenus* a windmill, of whatever parts it may be compounded, it is truly an individual; for though we may divide it into parts, we cannot divide it into windmills.

Again, Mr. Comment hath impoſed on his Readers, or himſelf, in charging us with having advanced that "the not having knowlege of exiſtence, and not exiſting, are ſynonimous expreſſions." If this Gentleman's memory had been equal to his wit, he might have recollected that he himſelf reſted the proof of our exiſtence, ſolely upon our not being able to doubt it. Hence it was that we let fall the equivocal expreſſion whereon he founds his charge of this paralogiſm. But, notwithſtanding he is pleaſed to flouriſh away through three or four pages on the ſubject, we have too good an opinion both of him and ourſelves, to ſuppoſe he could, even for a moment, think us guilty

guilty of ſo notorious a blunder. Indeed, Brother, this method of treating an antagoniſt, reſembles too much the deſperate and diſingenuous tricks of a prize-fighter, and is highly unbecoming the dignity and candour of the illuſtrious family of the Comments. To return, however, to the ſubject, of which you profeſs yourſelf ſo extremely tenacious, viz. the individuality of the human mind. A man cannot doubt of his own exiſtence. True. But when you aſk him ſtrictly, of what it is that he cannot doubt? He is puzzled to tell you. He knows, from a conſciouſneſs of his own exiſtence, that ſomething exiſts which he calls *himſelf*; but whether this be a compound or a ſimple, he may very juſtly be doubtful. He is by no means conſcious of the exiſtence of either a mental or material ſubſtratum, diſtinct from and independent of his organical qualities, which remain always the ſame, and by which his identity is determined. You have, indeed, ſtuffed up an antagoniſt of ſtraw, whom you have cuffed and buffetted about with all the triumph of conſcious ſuperiority. But, had we been at the elbow of this doughty caſuiſt, we ſhould have prompted him to aſk different queſtions, and make very different anſwers, to thoſe you have drawn from him; in which caſe, inſtead of giving you ſo fair an opportunity of diſplaying your powers, he might perhaps have proved a formidable ſcare-crow.

We had hinted that, as all our ideas are acquired by means of the ſenſes, the knowlege of our perſonal identity could not be attained without an human body. Mr. Comment ſeems to be of another opinion, and charges us with *poſitiveneſs* for having aſſerted what we did not demonſtrate. We cannot help thinking it, however, a little injurious to impute what we may advance, to poſitiveneſs, becauſe not always attended with a demonſtration. The nature of our work will by no means admit us to be ſo explicit on every ſubject, on which it may nevertheleſs be expedient to give our opinion, as if we were writing a pamphlet which we might enlarge as we pleaſed. Indeed, we fear many of our Readers will think we have, in the preſent inſtance, taken up too much of their time already; but we muſt beg leave to ſay a word or two more on this ſubject of perſonal identity. Our identity of perſon is known to others by our ſize, make, features, voice, ſentiment, &c. Mr. Comment would declare none of theſe to be exiſtence. Our identity is known to ourſelves by the ſenſe or remembrance of our preſent and paſt relations to other objects. But ſuppoſe that a man or woman ſhould be ſo much altered in their ſize, make, features, voice and ſentiment as not to be known again by others: Suppoſe farther that by ſickneſs or accident their memory ſhould be ſo impaired as to make them forget their former ideas, actions,

and

and ſituation: how is the identity of ſuch a perſon to be aſcertained; and in what doth it conſiſt? It is on all hands allowed that, from the change effected by the accretion of chyle, and excretion of the humours, there may not remain any part of their former corporeal ſubſtance. Their external form and interior conſtitution are ſo altered, that they are not known to be the ſame perſons, either by themſelves or others. And yet, it is ſaid, they are the ſame identical perſons, from ſome unchangeable individuality in the mind, or ſelf. It may be ſo; but we cannot conceive how Mr. Search or his commentator could poſſibly find it out: for as to their ſpirit and drop, they ſavour too much of the Empiriciſm of the Materialiſts, to deſerve notice. The human ſoul, whatever it be, is certainly neither drop nor pill. Not that we deny the identity of a perſon under the circumſtances ſuppoſed; becauſe had the change been gradually effected in the preſence of others, they would ſtill call him by the ſame name, and might act in regard to him in every reſpect as before. So that we ſee, if all the ſubſtance of a man's body were changed, and its form and diſpoſition only transferred to other ſubſtance; the perſon might remain ſtill the ſame; whereas if the form and diſpoſition were changed, though the corporeal ſubſtance ſhould be ſtill the ſame, the perſon might not. Again, the identity of the perſon ſeems to depend on the circumſtance of the change being obſerved by others, or remembered by himſelf. The man, altered as above ſuppoſed, is the ſame man, if he be ſtill called by the ſame name, live in the ſame neighbourhood, and poſſeſs the family eſtate: but had this change happened to him alone in a diſtant uninhabited iſland, who would admit him to be the ſame perſon? And yet can it be ſaid that a man's identity is merely circumſtantial? According to the teſtimony of others, it appears that our identity conſiſts in the ſameneſs of our form; and according to our own teſtimony, it conſiſts in the ſameneſs of our reflection. That ſuch a perſon would be the ſame is certain, if by being the ſame we mean as one numerically diſtinct from all others; but is perſonal identity merely negative, conſiſting only in not being any thing elſe? Mr. Comment, as many others have done before him, ſeems to lay a great ſtreſs on the certainty of our exiſtence, from our conſciouſneſs of it; but this conſciouſneſs is but very imperfect. If a man did not himſelf remember that he had before borne a ſimilar relation to the objects about him; he would never know himſelf to be the ſame man; and, if ignorant of his perſonal identity, how imperfect muſt not his knowlege be of *his own* exiſtence? But be this as it may, it appears pretty evident that perſonal identity conſiſts not in the ſameneſs of any particular Being, independent

of

of other Beings; but in the fameneſs of the relations which ſuch Being bears to all others. If you continue ſtill to aſk, what then is the Being, abſtracted from its qualities and relations? We anſwer, we do not pretend to define, or even aſſert, the exiſtence of, things without properties, qualities and relations. The leaſt exceptionable idea we can form of the firſt elements of things, is, that they are durable actions, or powers, productive, by their combination, of the various phenomena of nature. The internal ſenſitive powers, exciting in organized bodies a ſenſe of pleaſure and pain, or cauſing them to be affected by the action of external objects, doubtleſs exiſt, as well as thoſe powers impreſſing the ſenſe of ſuch objects: but, whether they are all homogeneous; whether they are in a fixed or fluctuating ſtate; whether they have an exiſtence as ſeparate agents, diſtinct, and, in that ſenſe, independent of the Deity; or whether they are to be conceived as ſeveral diſtinct and conſtant exertions of that ſupreme and ſelf-exiſtent power; theſe points are, in our opinion, not to be determined by the ſtrongeſt efforts of the human underſtanding. We refer, therefore, our good friend and brother, Mr. Comment, with all thoſe who are juſtly ſolicitous about the welfare of the human ſoul in a future ſtate, to the comfortable aſſurances of that Goſpel, which Mr. Search hath thought proper to lay aſide; being fully perſuaded, that if they do not find ſatisfaction in the Scriptures, they may long ſeek it in vain, amidſt the perplexity of metaphyſical diſquiſitions.

MONTHLY CATALOGUE,

For DECEMBER, 1763.

RELIGIOUS, &c.

Art. 1. *Mechanicus and Flaven; or the Watch ſpiritualized.* By John Martin, Watch-maker, of Spalding, Lincolnſhire. 8vo. 1s. Keith.

THOSE who are acquainted with the ſpiritual Conundrums of Flavel, will have an idea of honeſt John Martin's typical performance.——Some men's heads have an amazing emblematical twiſt.

Art. 2. *A Diſſertation upon the Subject of Circumciſion. Containing, an Enquiry into the Original of this religious Rite: With an Attempt to ſettle ſome Points of ancient Hiſtory and Chronology, by the Help of this Medium, in a new Method.* By John Brekell, of Liverpoole. 8vo. 6d. Waugh.

Some learned arguments are here produced, which render it, in ſome

degree, probable, that the Shepherds, mentioned by Manetho, invaded and conquered Egypt not long after the departure of the Iſraelites; and that they were Arabians, and the deſcendants of Abraham, by Iſhmael: and, conſequently, that the Egyptians might have received the rite of Circumciſion from them—contrary to the ſuppoſition of Celſus, Shaftſbury, and ſome other Writers, that Abraham himſelf received it from the Egyptians.——Clear and deciſive evidence is not to be expected in a ſubject ſo ancient and obſcure: and therefore we ought to be ſatisfied, if we can find the leaſt probability, from other teſtimonies, to confirm the account which the Old Teſtament gives of the origin of Circumciſion. But we wiſh our learned Author had purſued his ſubject, and 'proceeded to corroborate his arguments, by examining the different hopotheſes of Uſher, Marſham, Newton—all which (he ſays) he has conſidered with care and attention, and thinks them liable to greater objections than the ſcheme he has formed and purſued.'—Particularly, we wiſh he had conſidered the paſſage in Joſhua v. 9. where circumciſing the Iſraelites is ſaid to be rolling away the reproach of Egypt from off them: which may *ſeem* to imply, that the Egyptians reproached the Iſraelites for being uncircumciſed: and conſequently, that it was eſteemed as a ſacred rite by the Egyptians themſelves, before the departure of the Iſraelites,—and the ſtrong preſumptions alſo alleged by Newton to prove (in confirmation of the opinion of Joſephus) that Shiſhac and the great Seſoſtris were the ſame perſon. O.

Art. 3. *The Triumphs of Jehovah, a Peace-Offering.* 8vo. 1s. 6d. Buckland.

This is a diſſertation on the LXVIII Pſalm, with an application of the circumſtances therein recorded to the events of our own times. The work is conducted in the following method.

1. It is enquired what are the exploits and operations of JEHOVAH recorded in this Pſalm? 2. The fruits and benefits of theſe operations are repreſented. 3. The uſe and improvement to be made of them.

By way of Appendix, are ſubjoined a few ſhort Eſſays on ſome paſſages of the Revelation, eſpecially the great river *Euphrates*.

The work before us ſhows the Author to be a pretty good Orientaliſt; and to have ſome turn to criticiſm: the marks of a pious and devout mind run through the whole of his performance; but the application of the paſſages in the Pſalm to ſome of the events of the late war, are unſufferably wild and fanciful, and, we apprehend, will not give the ſober and judicious part of our Readers any great entertainment. To ſee a paſſage cited from the *London Gazette*, or the *Monthly Regiſter* of a *Magazine*, to elucidate the Pſalms of David, might create a ſmile, did not our veneration for thoſe antient writings, and a conſideration of the unſearchable counſels of divine providence reſtrain it.

THEATRICAL.

Art. 4. *The Mayor of Garrat. A Comedy of two Acts. As it is performed at the Theatre-royal in Drury-lane.* By Samuel Foote, Eſq; 8vo. 1s. Vaillant.

There

There is much humour and entertainment in this piece. The firſt act is truly comic, as is alſo great part of the ſecond. The character of Major Sturgeon is new, and highly wrought up. On the whole, the Mayor of Garrat deſerves all the ſucceſs it has met with; and it is allowing its droll and ingenious Author no more than his due praiſe, to ſay, that none of our theatrical Geniuſes have the power to treat the town with a heartier laugh than Mr. Foote: witneſs his *Knights*, his *Engliſhman in Paris*, his *Orators*, and the preſent performance.

Art. 5. *Love at firſt Sight: A Farce of Two Acts; as performed at the Theatre-Royal in Drury-lane.* 8vo. 1s. Becket and De Hondt.

Water gruel, without ſalt.

Art. 6. *The Dupe, a Comedy. As it is acted at the Theatre-royal in Drury-lane, by his Majeſty's Servants.* By the Author of the *Diſcovery**. 8vo. 1s. 6d. Millar.

As this ſecond comic production of Mrs. Sheridan's pen hath already received ſentence of condemnation from the public, we ſhall have very little to ſay to it:—for, to be doubly damned, would be hard meaſure indeed! — Neither doth the *printed* play deſerve ſuch ſevere cenſure as the performance received on the *ſtage*, the paſſages objected to, for their groſſneſs, being ſtruck out.

* See Review, vol. XXVIII. p. 167.

Art. 7. *The Deuce is in him. A Farce of Two Acts. As it is performed at the Theatre-Royal in Drury-Lane.* 8vo. 1s. Becket, &c.

A very agreeable Entertainment, not unworthy the Author of the Jealous Wife.

Art. 8. *The Liar, a Comedy. In three Acts.* 8vo. 1s. Cooke.

Although this *thing* is ſtyled a *Comedy*, we cannot but think it one of the pooreſt and moſt contemptible of the minor family of *Farces*. It is wholly deſtitute of wit, invention, character, or moral.

POETICAL.

Art. 9. *The Prieſt in Rhyme; a doggrel Verſification of Kidgell's Narrative, relating to the* Eſſay on Woman. 4to. 1s. Gretton.

There are many very paſſable Hudibraſtics, and Cottonian rhymes, in this merry verſification of Mr. Kidgell's pamphlet; as for example,

I, Kidgell, *Artium Magiſter*,
For Wilkes's back have ſpread this bliſter;
Of Horne in Surry am I Rector,
And preach the Berkley-chapel lecture;
And, as you ſee me, ſtiff and ſtarch,
Am Chaplain to the Earl of March.

Believe

Believe me, Gentry, here's no juggling
My Maſter's other title's Ruglen.

Poor Kidgell! how haſt thou been be-pros'd and be rym'd! 'O grief of griefs!' But thou has juſtly earned the reward of thy indiſcretion.

Art. 10. *An Eſſay on Woman. In three Epiſtles.* 4to. 1s. Freeman.

A fooliſh catch-penny parody on a few lines in Pope's Eſſay on Man; ſuch as the following couplet:

Why have not women microſcopic eyes?
For this plain reaſon, women are not flies.

There is very little more deviation from the words of the Author, in any of the verſes: but we ſuppoſe the induſtrious Grubean thought any thing would do to *humbug* the curioſity of the public, ſo violently excited by Mr. Kidgell's narrative of an *unpubliſhed*, obſcene, and exceedingly prophane libel.

Art. 11. *Mundus Muliebris; or, an Eſſay on Woman.* 4to. 6d. Jackſon.

O YES! If any Author, Bard, Verſifier, or other perſon, hath by him any poem, or copy of verſes, relating to the fair ſex, (no matter whether for or againſt them, provided it hath but WOMAN in the title-page) either new or old, in MS. or in print, let them repair to any Hedge-Printer, or Hedge-Bookſeller, in London or Weſtminſter, and they ſhall receive a reaſonable gratuity for the ſame.

Note, If very obſcene, the conſideration will be greatly enhanced; and if a due portion of blaſphemy, no encouragement ſhall be wanting: there being now a great demand for *any thing* of this kind.

*** Secrecy moſt *religiouſly* obſerved, if required.

Art. 12. *Deſcriptio Angliæ, et Deſcriptio Londini; being two Poems in Latin Verſe, ſuppoſed to be written in the XVth Century.* Publiſhed at the Requeſt of ſeveral learned Gentlemen, and Lovers of Antiquity. 4to. 1s. Rivington.

The Publiſher of theſe Poems informs us that they were found amongſt the Papers of a conſiderable family in the Weſt of England, now extinct. We are ſorry that he did not let the Works of the Family follow it, and that he ſhould be ſolicited, by ſo many *learned Gentlemen and Lovers of Antiquity*, to publiſh a hodge-podge of common-place Geography, in miſerable hexameters, groaning under the barbarity of gothic names, and going off at every cadence like Sir John Falſtaff under the dead body of Hotſpur. Let any Weſtminſter ſchool-boy verſify Gordon's, or Salmon's, or any other geographical deſcription of England, and his performance will have the merit of theſe Poems. But ſhould his lines limp like ſome of theſe, we apprehend he would be in danger of the diſcipline *a poſteriori*.

Octoducim parent Primati Cantuarienſi.

There's *a claſſical Genius!* as Mr. Publiſher ſays in his preface. — Muſic ſtreaming from Helicon itſelf! But this is nothing to

Cantia, Southampton, Berks, ac Suſſexia, Surry,
Somerſet, Cornwall, cum Wilts, Dorſettia, Devon.
Et Thameſi, Rutland, Northampton, Bedford, et Oxon,
Huntingdon, Lincoln, Bucks et Leiceſtria, Warwick.

O the wonderful power of a claſſical genius! —— Doubtleſs, were the above verſes recited at the Tomb of Virgil, the Poet would awake from his ſlumber of ſeventeen hundred years, irreſiſtably drawn by the potency of ſweet ſounds!

Hinc Dover et Sandwich, iſthmum de Sheppey tenemus.

Here the Author has ſhewn his partiality. What right had Sandwich to the whole place of a ſounding ſpondee, when Dover, which ſends two members to parliament, was cramped up in the two ſhort ſyllables of a dactyl? — The poor Iſle of Sheppey too, why ſhould it be confined to two thirds of a foot, when it ſtands upon its own bottom?

Pegaſus is a moſt incomparable poſt-horſe. Obſerve how he ſcours away from ſtage to ſtage, without ſo much as ſtopping for a penny-worth of oats, or a pail of water.

Woodſtock, Thetford, Halley, Warwick, Coventria, Barton,
Royſton, Ancaſter, Newark, Lincolina, Grimſby.

This ſame Pegaſus muſt certainly be an amphibious animal, for the roads of Lincolnſhire, which are only paſſable to geeſe and otters, and ſuch like land and water creatures, he gallops over without once floundering.

Thus the Author deſcribes the celebration of St. David's day in Wales:

Cæpis veſcuntur; cæpis quoque pilia ornant,
Quod qui non facit, non eſt ab origine Brutus.

That is, literally,

On leeks they fed, with leeks their caps adorn,
And he that won't, a Brute was never born.

Art. 13. *Satires on the Times. In two Parts.* 4to. 2s. Dodſley.

Motto. O TEMPORA!!! O MORES!!!

Alas! poor Motto! how haſt thou been haraſſed, and hacked about! From the venal Patriot, who has thrown thee forth, *plenis aſtris*, amid the trembling ſenate, to the garretted Grub, and the *poné*-counter Politician, how haſt thou exerciſed the lungs of all ranks—the gouſequills of all orders of men! Never but once didſt thou find reſt, and then moſt narrow was thy eſcape, when a zealous Peruke-maker, at the weekly club, in the too rapid flow of patriotic elocution, cried out, (ſuppoſing he had hold of thee) "O TEMPLE OF MOSES!"—By whom thou wert prefixed to theſe ſatires, is happily to us unknown; but, probably, he is not quite ſo reſpectable a perſonage as that ſame merciful Peruke-maker, who ſuffered thee to eſcape; ſince, unlike other Motto-mongers, he has not quoted thy parent, thy original author. This proceeded, moſt likely, from his ignorance of thy birth: he picked thee up as a common proſtitute, and here thou ſtandeſt, ſhivering, at the threſhold of his Poems: alas! poor Motto!

Poems! did we ſay? It would be a prophanation of the ſacred name of Poetry, to apply it to theſe reptile periods, theſe worn out ſenti-

ments,

ments, and limping numbers! The Author himself, however, has no objection to blending and confounding things sacred with things profane:

Where sacred wisdom, blended with profane,
By day, by night, their faculties employ'd.

But what does he mean by the following passage? when, speaking of man in former times, he says,

Ripen'd with speculation of the past,
Nor less in actual scenes of things compleat,
The modest Candidate to life appear'd.

Oh! now we apprehend him—He is describing, no doubt, the growth of the fœtus in the womb, and its appearance to life—*to life appear'd*—aye, aye, it must be so: but then (plague on the unlucky mistake!) he tells us, that this same fœtus, before it appears to life, is *ripened by speculation*. Now it is well known to Physicians, that embryos are not ripened by speculation, but that they receive material nutriment from the mother. One would have imagined, that the Author might have been better acquainted with these things, as he is no stranger to nurseries and such places, whither old women usually resort. From the following lines, however, it appears, that he has met with some infection among them:

As if contagion tainted every spot,
But that infected most where Nurses dwell.

He would have a young Noblemen whispered,

That *e'en* the great Creator of the world
Made him, and every wretch that begs his bread.

The word *e'en*, in the first line, puzzled us much. At first we took it for a mere conjunctive expletive; but after having consulted with Dydimus, Scriblerus, Eustathius, and the rest of our learned friends, whose names end in *us*, we could meet with little satisfaction about it. Some thought that this e'en, or even, meant alike; others, that it signified strait, in opposition to crooked; and others again, that it meant two, in opposition to one—even, i. e. not odd. But the word *equal* in the verse that follows the above quoted lines, was still more perplexing. When, speaking of the great Creator of rich and poor, the Author adds,

That *equal* to them all, he values none, &c.

What does the man aim at? does he mean that the great Creator is equal in point of dignity to any of his creatures?

A line or two below, he has opposed a maxim universally received, viz. *de nihilo non nisi bene dum est*, for he says, that merit is a

——— Word of dread, where not possess'd.

When young Master is advanced to breeches-hood, this Writer tells us, that

Custom and growth of years conduct to school.

Now it is very clear, that not custom and growth of years, but the nurse, or some other servant in the family, has the honour of conducting him to school.

In the 33d page of these poems we have the most curiously constructed

period, the moſt wonderful ſenſe and ſyntax that, perhaps, ever was or ever will be printed:

> But ſeek the pulſe that beats to honour's call,
> That, fir'd with deteſtation at a bribe,
> Would daſh the proffer in the Maker's teeth,
> And loſe his life ere ſacrifice his ſoul.

Here, in the firſt place, we are to ſeek a pulſe, and ſo, by your leave, Doctors, we may. Secondly, this pulſe, being fired with deteſtation at a bribe, would daſh it in the teeth of the Maker. [Quere, here, Whether, by the Maker, the Author means the Coiner?] Thirdly, this pulſe that would ſo ſtoutly throw the money in the face of the poor man that coined it, would moreover, like a good Chriſtian pulſe, loſe its life, before it would ſacrifice its ſoul.

God——bleſs you, Maſter Satirift! Fare you well, Boy—but, before you come to Tully's Head, with another Satire on the Times, kneel down, devoutly kneel, and ſay the following prayer.

"O great Apollo! Thou who knoweſt that, as to the works of poe-
"try, I am blind, and ſtupid, and dull, and taſteleſs, grant me, I be-
"ſeech thee, a little taſte, a little eaſe, a little elegance, a little har-
"mony, a little genius. Amen!"

Art. 14. *The Group; compoſed of the moſt ſhocking Figures, though the greateſt in the Nation, painted in an Elegy on the ſaddeſt Subjects, the living, the dead, and the damned; ſuch as Hogarth, Diſhonourable Right Honourables, &c. &c. &c. Inſcribed to John Wilkes (who is above Title) and Charles Churchill.* By Salvator Roſa, or rather the real Friend of Mr. Wilkes. 4to. 2s. Moran.

Our patience is at an end with tranſcribing this title-page. What a curſe upon the Reviewers is that ſtupid Rabble, which, without common ſenſe, or common decency, pours forth its execrable Billingſgate from the preſs! The deſpicable Author of this performance ought not only to be whipped out of the ſociety of letters, but to be excluded the company of all the civilized and the ſober—Perhaps the latter would be unneceſſary: for we cannot ſuppoſe that his places of reſort are better than a night cellar, or the bench of an ale-houſe. In the ſixth page of this heap of ribaldry, he has the moſt audacious impudence to compare Wilkes to the Saviour of the world!

Art. 15. *Miſcellaneous Poems and Tranſlations, from La Fontaine and others.* By Rowland Rugeley. Small 8vo. 3s. Kearſly.

Theſe poems are differently executed: the ſongs are ſilly, the tranſlations, particularly thoſe from Ovid, poor; and the paſtorals poorer ſtill; yet we have ſeen many worſe elegies, and the familiar epiſtles are, in general, tolerable. The firſt epiſtle, to the Rev. Mr. Wheeldon, is, by no means, deſtitute of ſpirit; and, to convince the Author that he is miſtaken, when he ſays, that modern Critics are induſtrious only to ſelect the weeds of the books they review, we ſhall preſent our Readers with part of that epiſtle; which, we look upon as the beſt poem in this collection.

"WITH

" WITH ſome concern I've ſeen my friend
" The trifles which I write commend.——
" Concern?' Yes, Sir, Concern, leſt you
" Should be induc'd to ſcribble too;
" A thouſand and ten thouſand curſes
" Purſue the man who firſt made verſes!
" Who dar'd, audacious wretch! confine
" Senſe in the limits of a line;
" With ſyllables to fetter Reaſon,
" And caſt her into Rhyme's ſtraight priſon.
" If once th' infection's caught, you'll find
" This Cacoethes of the Mind,
" Like any other bad diſeaſe,
" Can't be got rid of when you pleaſe.
" When Fancy's dull, and Verſe draws hard,
" How many times have I declar'd
" I'd give all thoughts of writing o'er,
" And ne'er ſet pen to paper more?
" But act, as angry Lovers uſe,
" Who leave their Nymphs as I my Muſe;
" A ſmile reſtores the Jilt to favour;
" A rhyme makes me as bad as ever.
" Experience dictates what I write,
" Then let my counſels have their weight.
" No mortal between earth and ſky
" Liv'd a more happy life than I,
" Till robb'd of all by Poetry.
" No fears I knew, no cares I had,
" From morn to night I laugh'd and play'd;
" Was merry ſtill when ev'ning came,
" And morning found me juſt the ſame,
" But now, ſay, gracious Pow'rs, what crime
" Call'd down the curſe? I needs muſt rhyme.
" As when the Father of mankind
" Taſted forbidden fruit and ſinn'd,
" Their charge the Guardian Angels left,
" Of Truth and Innocence bereft:
" So now ſoft Peace, and Joy, who both
" Had been the Guardians of my Youth,
" Withdrew, and left me from that day
" To Verſe and Diſcontent a prey.
" The painted lawn, or ſcented field,
" No more their wonted pleaſures yield;
" Joyleſs I roam, and all the time
" Am ranſacking the ſcene for rhyme;
" And ev'ry thing I round me ſee
" Am tort'ring for a ſimile.——

" And what with all this pain, and trouble,
" Would you acquire? 'Fame'—Empty bubble!
" Nor will this boaſted Fame be found
" Until you're ſix foot under ground.———

Whenever we meet with the leaſt ſhadow of merit, it is always a pleaſure to us to diſtinguiſh it; but poetry requires ſuch very ſuperior talents, that, among the numerous Candidates for the Bays, it is ſeldom that we can find one, in all reſpects, duly qualified.

Art. 16. *The Redemption. A Poetical Eſſay.* By John Hey, M. A. Fellow of Sydney-Suſſex College. 4to. 1 s. Beecroft.

Now Heaven forbid that an earthquake ſhould ſwallow up the Kiſlinbury Eſtate, or that even one year's produce ſhould be deſtroyed, either by blight, mildew, murrain, or any other calamity incident to ſtock or crop! For, alas! not only the Farmer would ſuffer by ſuch an event, but all the poetical Maſters of Arts in the Univerſity of Cambridge, and even the Republic of Letters would be in a moſt dangerous ſituation, for want of the annual ſupply of a POETICAL ESSAY. Thanks to Apollo! the laſt ſeaſon has been propitious, and the harveſt has brought us in a poem on——we wiſh it had been a leſs venerable ſubject.

The redoubted Sir Richard Blackmore, who galloped his Pegaſus with unbridled fury over every thing human and divine, as a witty Writer has obſerved,

> Undid Creation at a jerk,
> And of Redemption made a —— work.

This Writer, we hope, has treated his ſubject with more regularity—Oh! quite ſyſtematic! Here's a Table of Contents, neat and trim as a Taylor's paper of patterns;

> With red and white, and black and blue,
> And green and grey, in order due.

Perfectly ſyſtematic! from Original Sin to the Day of Judgment, when as the Author ſays at the concluſion of his Contents, 'all irregularities will be corrected, and moreover will appear to be ſo to every one concerned.'

When the Poet had an eye to this final correction of irregularities, there had been little room for wonder, if he had not been very ſcrupulous about them in his poem; for why ſhould he trouble himſelf with what would eaſily be done by a Committee of Critics at the Day of Judgment? Thus he begins——

> Whom ſhall the Bard that dares of themes to ſing,
> Such as th' angelic Choir, in wonder mute,
> Vainly revolve, whom ſhall the Bard invoke?

This is a moſt daring Bard, by the bye, who has reduced that ſubject to a clear ſyſtem, and accounted for every circumſtance of it, while the angelic Choir revolved it in vain!

He calls upon the Virtues to guard his heart,

> And purge the burſting humours as they flow,
> Leſt vice or ignorance ſhould prompt a lay,
> To ſtain with foul diſgrace the ways of Heaven.

We know not what idea theſe lines may ſuggeſt to our Readers: for our parts, we cannot help thinking, that the Author has aſſigned to the Virtues a taſk only fit for an Apothecary's 'Prentice; and as to the dirty work

work which Vice and Ignorance were likely to make in the ways of Heaven. It is ——— !——fie upon it!

In the next place the Poet bids Humility

The empty word *myſterious* eraſe.

Strange taſk this for Humility! What! ſhall ſhe, like another Alexander, cut aſunder thoſe Gordion myſteries which Angels revolved in vain?

After he has introduced the birth of the Meſſiah, he ſhews himſelf an Advocate for that doctrine which maintains, that the Goſpel was but a republication of the old law, and that the Author of it

Republiſhes that ancient law of Heaven,
Which man was firſt ordained to obey.

Of the ſame divine Perſonage he ſays,

His ſteps were prompted by benevolence,
His glare of greatneſs ſoften'd by the ſhade
Of mild deportment.———

Now, to paſs over the uncouth expreſſion of *prompted ſteps*, who ever heard before of our Saviour's *glare of greatneſs?*

The latter part of this ſtiff, inelegant, and UNPOETICAL ESSAY, is taken up with arguments either trite and borrowed, or ſo puerile that they invalidate the cauſe they were meant to defend. In ſhort, if the Killinbury Eſtate produces nothing better hereafter, we ſhall not care, ſaving the honeſt Farmer's intereſt, if a *Fundi Calamitas* ſhould be the conſequence.

Art. 17. *Churchill's Epiſtle to William Hogarth, Eſq; re-verſified.* 4to. 2s. 6d. Burd.

An imitation of one of Tom Brown's pieces in ridicule of Sir Richard Blackmore, to whom, as a Poet, our Re-verſifier has ſo much taſte and diſcernment, as to compare Mr. Churchill! Dull, however, as this nameleſs ——— *Author* we cannot call him,—is, he has had wit enough to patch up half a crown's worth, at the expence of the Writer whom he ſo much affects to deſpiſe; whom he robs and reviles at the ſame time: like his brother thieves, who firſt plunder, and then beat and abuſe thoſe who have the misfortune to fall into their hands.

It is many years ſince we looked into Tom Brown; but if we remember rightly, the piece of his, above alluded to, began thus:

Sir Rich. "Who can forbear, and tamely ſilent ſit,
"And ſee his native land as void of wit?"
Tom Br. *As every page the City Knight has writ.*

In like manner, the preſent Artiſt has had the ingenuity to *unweave* Mr. Churchill's beautiful piece of ſilk, and to manufacture it up again with a moſt unſeemly *ſtrip* of his own coarſe *packthread:* or, can you rather conceive, Reader, a tiſſue embroidered with cabbage-nets?—or, ——but no compariſon can be equal to a ſpecimen; a very ſhort one will do:

Churchill. "Thro' every pannel let thy virtue tell
"How Bute prevail'd, how Pitt and Temple fell"—
Re verſifier. *And Churchill tumbl'd to the pit of Hell.*

There's delicacy of ſentiment! there's wit! there's poignancy of expreſſion! This is the man who exhorts Churchill to

—— Leave off railing like an Oyſter-wife!

It reminds us of a little chimney-ſweeping urchin quarreling with a barber's boy, at the corner of Fleet-market: when the former cried out to the latter, "Get along, you *black-guard!*"

Art. 18. *The Blood-hounds, a political Tale. Inſcribed to the Earl of Bute.* 4to. 1s. 6d. Griffin.

From the title we were led to expect ſomething ſmart on the King's Meſſengers, who have lately been ſo faſt caught in their own nets; but on turning over the leaves, behold! nothing of the ſort we looked for—nothing but a repetition of ſtale ſatire on certain Stateſmen, the predeceſſors of Lord Bute; whoſe memories are traduced, in compliment to that Nobleman, and by way of introduction to a panegyric on the Peace:

The horrid din of War is o'er:
Rapine and bloodſhed are no more:
Famine herſelf is *ſtarving*——

Where is the wonder that *Famine* ſhould be *ſtarving?* When the miſchief was the poor ſoul in any better ſituation?——If this ſpecimen does not ſatisfy the Reader's curioſity, with reſpect to the merit of this piece, we will tranſcribe a whole ſtanza, which will certainly prove ſufficient:

——— ——— War deals
In blood—murder his trade—he ſteels
The heart with inhumanity:
Mild change! the rays of Peace now ſhine:
Be it our *harveſt* to refine
On ſyſtems of Chriſtianity.

Whatever ſyſtems this Refiner may take it into his head to practice his art upon, we hope he will ſpare Chriſtianity: and much it is to be feared, that from any ſoil which he may cultivate in the fields of Literature, his Readers will reap but an indifferent *harveſt*.

POLITICAL.

Art. 19. *An Eſſay on the Means of diſcharging the Public Debt; in which the Reaſons for inſtituting a National Bank, and diſpoſing of the Foreſt Lands, are more fully conſidered. With a Method propoſed of raiſing Money to anſwer the Expences of any future War, without creating new Funds.* By the Author of "Propoſals for Eſtabliſhing a National Bank." 8vo. 1s. 6d. Payne.

Some account of the very ſenſible and important tract to which the preſent Eſſay is a Supplement, may be ſeen in our Review for March laſt, page 178. As we there gave our Readers an idea of this Writer's public-ſpirited ſcheme, and a ſpecimen of his able manner of treating political ſubjects, it will not be neceſſary for us to enter into the particulars of what he offers to public conſideration, in this farther proſecution

tion of his laudable deſign: which we heartily wiſh may be carried into execution, notwithſtanding all the oppoſition it may, and doubtleſs will, meet with, from thoſe ſordid perſons who prefer their own narrow views of temporary private intereſt, to the general good, and permanent happineſs, of the community.

Art. 20. *Heart of Oak, the Britiſh Bulwark. Shewing,* I. *Reaſons for paying greater Attention to the Propagation of Oak Timber.* II. *The Inſufficiency of the preſent Laws to prevent the Scarcity of that Commodity.* III. *The Teſtimony of the moſt eminent Timber-Merchants, Shipwrights, &c. proving not only the great Decreaſe, but the proportionate Decreaſe for Thirty or Forty Years paſt, of the full-grown Timber fit for the Navy or Merchants Service, in the principal Timber Counties throughout the Kingdom.* IV. *That the Neglect of Planting, if not immediately remedied, will be the Ruin of this Kingdom.* V. *The Author's Opinion what Methods would be moſt effectual to remedy this Calamity.* By Roger Fiſher, Shipwright of Liverpool. 4to. 2s. 6d. Johnſon.

Mr. Fiſher humbly offers theſe particulars to the conſideration of his Majeſty, and the Parliament, as well as to all Proprietors of land in Great Britain; and certainly the ſubject is of the utmoſt weight and importance. The general inattention, of late years, to a circumſtance ſo intereſting to the whole nation, is really aſtoniſhing; but it is to be hoped, the laudable regard paid to this, among a multitude of other uſeful articles, by the worthy Society for the Encouragement of Arts, &c. will greatly contribute to excite ſuch a ſpirit among our landed Gentlemen, as may not a little conduce towards remedying the evil, ſo pathetically ſet forth by the Author of this valuable tract; a tract for which he deſerves the thanks of every one who wiſhes well to the ſecurity and proſperity of theſe kingdoms.

Art. 21. *An Addreſs to Sir John Cuſt, Speaker of the Houſe of Commons; in which the Characters of Lord Bute, Mr. Pitt, and Mr. Wilkes, are ſet in a new Light.* By the Author of the Letters ſigned *Scipio Americanus* in the Gazetteer. 8vo. 1s. Gretton.

The principal and moſt difficult branch in the art of pamphlet-making, is the ſtructure and compoſition of the *title*. *That* once ſettled, the Writer has little to trouble his *head* about afterward. The hack-neyed quill generally knows its buſineſs, as well as its Driver. It needs only to be ſet a-going, and it will proceed well enough of itſelf; like the celebrated Dr. —'s pen, which he taught to *dance upon the paper*; and thus, by the mere mechanical effect of matter and motion, were his famous *I—ſp——rs* produced.

We doubt not, when the preſent Writer promiſed, in the title-page of his intended pamphlet (for the *title* is generally firſt concluded upon, as all depends upon *that*) to place the characters of Lord Bute, Mr. Pitt, and Mr. Wilkes in a new light, he really had ſomething of this ſort in view; but his pen happened to take a different turn, and rambled

bled in the beaten track of the War, and the Peace, and Continental Connections, and parliamentary Privileges, and the peopleing of Colonies:—with other Daily-Gazetteer topics. Perhaps, however, the *new light* is to ſhine forth in a *ſecond* Addreſs to Sir John, or Sir Somebody elſe,—*if the firſt takes.*

Art. 22. *Some plain Reaſons for a Repeal of the late Cyder Act. Dedicated to every Man who pays Taxes, and particularly to the Honourable G—— T——d, M. P. for Norfolk, and to G— A——d, Eſq; M. P. for B——ple in Dev——re.* 4to. 6d. Whiſton, &c.

What little there is of argument in this pamphlet, has been urged with greater force in former treatiſes on this ſubject. The reſt of the compoſition is made up of languid declamation, with here and there an aukward attempt to ridicule. What a conſumption of pen, ink, and paper, and what is of ſtill more conſequence, what a waſte of time, has this ill-judged tax occaſioned!

Art. 23. *A ſelect Collection of the moſt intereſting Letters on the Government, Liberty, and Conſtitution of England; which have appeared in different News-papers, from the Elevation of Lord Bute, to the Death of the Earl of Egremont. Vol.* III. 12mo. 2s. 6d. Almon.

We mentioned the two former volumes of this Collection, in our Catalogue for laſt month. This third volume contains all the papers which at ſeveral times appeared in favour of Mr. Wilkes, in relation to the affair of the North-Briton: and they are introduced by the Letters which paſſed between Lord Talbot and that Gentleman, previous to their meeting on Bagſhot-Heath. Theſe are followed by the famous Letters between Mr. Pitt and Mr. Allen of Bath: and among other things, here are likewiſe to be found, the Numbers of the *Contraſt*, from I. to XIV. incluſive; reprinted from the Gazetteer.

MEDICAL.

Art. 24. *The Compleat Practice of Men and Women Midwives: Or, the true Manner of aſſiſting a Woman in Child-bearing. Illuſtrated with a conſiderable Number of Obſervations.* By Paul Portal, ſworn Surgeon and Man-Midwife in Paris. Tranſlated from the Original. 8vo. 5s. Johnſon.

The title-page of this Tranſlation is dated M DCC LIII. a numeral X, which ſhould followed the L, having certainly been omitted, except this Tranſlation has been publiſhed thirteen years paſt, which we do not recollect it to have been. This was ſtumbling at the threſhold with a witneſs, whether it may prove prognoſtic or not of the abortion of this Treatiſe on Midwifery. The ſix brief chapters, with which it ſets out, contain ſome inſtructions about delivery in a natural labour; in caſe of miſcarriages, and of premature labours; and in a few preternatural poſitions of the *Fœtus*. The remainder of the book conſiſts of eighty-one obſtetrical caſes (or obſervations, as they are termed) of as many labours occurring

occurring in *Paris*, from the year 1664 to 1683, which are very generally printed in ſucceſſion, according to their dates. We were not a little ſurprized, after the numerous and more recent caſes in this way, publiſhed by Dr. Smellie and others here, to find the tranſlation of this old work riſqued, with a much leſs number of caſes, conſequently with a much leſs variety of poſitions of the *Fœtus*, and fewer circumſtances of the mother; no one caſe occurring in this ſtale work, having any chance to be new, to thoſe who have peruſed Smellie, and other Engliſh obſtetrical writers.

One *nouvelle* circumſtance, which has very often preſented itſelf to our curſory inſpection of this book, was the great number of *Shandyan baptiſms* occurring in it, of a hand, a foot, or ſome other preſenting part; this being performed by the ſurgeon, phyſician, or even midwife, who are in ſufficient orders, it ſeems, for the occaſional adminiſtration of this ſacrament. Before the ſex of the fœtus is diſcovered, we ſuppoſe a miſtake in this reſpect may be obviated by ſaying — "John, or Jane, "I baptiſe thee," &c. or ſome ſuch *formula*. It was remarkable, however, that where a male fœtus preſented the diſtinction of his ſex firſt, to the touch of Mr. Portal, (the *accoucheur*) a leg was ſearched for to be baptized, inſtead of it. But, what was ſtill ſtranger, we find the head of a child thus baptized (*p.* 108.), which proved neither boy, girl, nor even an hermophrodite, having not the leaſt diſtinction of any ſex, and conſequently no commixture or confuſion of each. Such an occurrence, however extraordinary, might be thought, perhaps, amongſt ſtaunch Catholics, to require a conſultation of caſuiſts, to deliberate about ſome expedient, if diſcoverable, for *undoing* this prepoſterous baptiſm; the abſurdity of which is abundantly evinced by this miſerable application of it. Nothing but the oddity of ſuch a ſuperſtition could have detained us ſo long on a Treatiſe, whoſe ſubject does not admit of any extracts. —— From the beſt intention, however, we cannot omit obſerving the abſurd practice occurring in two ſhort caſes, not obſtetrical, *p.* 248. The firſt was, bleeding a woman, in a ſwooning fit, *ſeveral times*, which fit was occaſioned by the ſtrong ſcent of a perfumer, in the removal of whom, and the exhibition of a little tincture of ſoot, or ſome other fetid nervous medicine, the direct and rational cure conſiſted. The ſecond caſe was that of a woman, who, we are told, "out of melan-"choly, broke out into nine ulcers in her arms and legs;" and whoſe phyſician is expreſsly ſaid, "to have managed ſo well, that after eight "phlebotomies, and the opening of the *ulcers*," [he muſt mean the *tumours* preceding them] "each of which diſcharged three or four "ounces of purulent matter, the woman recovered her health." If theſe bleedings were previous to this diſcharge, which ſeems to have been critical, it is ſurprizing they did not prevent it. And what could indicate ſo much bleeding, after, or during the diſcharge, of at leaſt two pounds of purulent matter, from external fleſhy parts, we are really incapable of conceiving. The recovery of patients from and out of ſuch practice, may juſtly be ſuppoſed to ariſe from the extraordinary difficulty of killing them at that juncture: which we have remarked, leſt any young practitioner, on reading this Treatiſe, ſhould be induced to repeat the practice, approved here by Mr. Portal, in any parallel caſes.

MISCEL-

MISCELLANEOUS.

Art. 25. *A full Anſwer to a Pamphlet called*, A genuine and ſuccinct Narrative of a ſcandalous, obſcene, and exceedingly prophane Libel, entitled, *An Eſſay on Woman*. By a Friend to Truth. 4to. 6d. Griffin.

Cenſures Mr. Kidgell for the imprudence and impropriety of his conduct, in regard to his publication of the above-mentioned Narrative. See our Review for laſt month, art. 24 of the Catalogue, p. 396.

Art. 26. *An Expoſtulatory Letter to the Rev. Mr. Kidgell, &c.* By a Layman. 4to. 6d. Burd.

A more ſevere cenſure of Mr. Kidgell's Narrative; but one ſtill more ſevere is contained in the next enſuing article, viz.

Art. 27. *A Letter to J. Kidgell. Containing a full Anſwer to his Narrative.* 4to. 1s. Williams.

The Author, who ſigns himſelf 'A *real* FRIEND to RELIGION and to JUSTICE, carries the charge againſt the reverend Narrator to the utmoſt lengths; and attacks him with a degree of acrimony which ſeems to breathe ſomewhat of the ſpirit of Great George-ſtreet. But as the celebrated Writer who hath made that ſtreet famous by his reſidence therein, has been for ſome time paſt *diſabled* from defending himſelf, either by his ſword or his pen, we can only ſuppoſe, that ſome friend hath lent him a *hand* on the preſent occaſion.

Art. 28. *The Plain Truth: Being a genuine Narrative of the Methods made uſe of to procure a Copy of the* Eſſay on Woman. *With ſeveral Extracts from the Work itſelf.* By Thomas Farmer, Printer, into whoſe Hands the original Copy accidentally fell. 4to. 1s. Pottinger.

Informs the public of ſeveral circumſtances omitted in Mr. Kidgell's Narrative, relating to the unjuſtifiable methods made uſe of, to procure the proof-ſheets, &c. of the abominable Eſſay above-mentioned. Mr. Farmer tells his ſtory like an honeſt man: but we think he is guilty of the ſame imprudence, not to give it a harſher term, with Mr. Kidgell, in *publiſhing extracts* from a work which he, as well as the reverend Narrator, ſo juſtly deem unfit for public inſpection.

Art. 29. *The Hiſtory of Richard Potter, a Sailor, and Priſoner, in Newgate, &c.* 8vo. 1s. Keith, &c.

Richard Potter was capitally convicted at the Old Baily, in July ſeſſions, 1763, on an indictment for perſonating another ſailor, and attempting to receive his prize-money. Many circumſtances however, appearing in his favour, particularly that being a raw, ignorant young fellow, he was thoughleſsly inſtigated to this attempt, by a third ſailor, who made his eſcape; he was by the jury recommend-ercy. Notwithſtanding this, poor Richard was included in the ant, to be executed with the other criminals at that time under

under ſentence of death. Happily for him, however, Mr. Alexander Cruden, Author of the *Concordance to the Bible*, hearing a good report of this young man, (whoſe penitence, and pious demeanor in the priſon, had raiſed him many well-wiſhers, among thoſe who had opportunities of obſerving his exemplary behaviour) he conceived the benevolent deſign of endeavouring to procure a reprieve for ſo hopeful a convict. In this attempt Mr. Cruden had the good fortune to ſucceed by an earneſt application to thoſe in power; and in this narrative he circumſtantially enumerates the ſeveral ſteps he took, in the proſecution of ſo very humane and commendable an undertaking. He alſo here endeavours to prove the young man a proper object of a farther exertion of his Majeſty's clemency, in order to get his reprieve, for tranſportation, changed into a free and full pardon: to which end he dedicates this tract to the Earl of Halliſax, (who, at Mr. Cruden's ſolicitation, firſt interpoſed in the convict's favour) in order to prevail on that worthy nobleman to afford his farther aſſiſtance towards the completion of this good work. Through the whole of this tranſaction, the exceſs of Mr. Cruden's ardour, perſeverance, charity, and piety, will appear very extraordinary, to thoſe who are unacquainted with his uncommon character.

Art. 30. *The Solar Period the Baſis of Chronology.* 4to. 1763.

Having intimated, in our account of Mr. Kennedy's Scripture Chronology, that we "thought it doubtful, whether a period could be aſcertained in which the different revolutions of the earth, may be completed exactly in the ſame inſtant;" the ingenious Author of this ſhort tract hath endeavoured, by a ſcheme of computation, to obviate our doubts on that head. As we were ſo very explicit, however, reſpecting our confidence in the fortuitous coincidence of arbitrary numbers, we cannot admit the validity of any argument of this nature.

Art. 31. *The Modern Part of an Univerſal Hiſtory. From the earlieſt Account of Time. Compiled from original Writers.* By the Authors of the Ancient Part. Vols. XXXIX. and XL. 8vo. 5s. each in Boards. Oſborne, &c.

The Hiſtory of America is continued in the preſent volumes. See Review for January laſt, page 76.

Art. 32. *The Letters that paſſed between Theodoſius and Conſtantia, after ſhe had taken the Veil. The ſecond Edition.* 12mo. 2s. ſewed. Becket and De Hondt.

At its firſt publication* we gave an account of theſe pleaſing and affecting Letters. In this edition the Editor has augmented the ſeries, with two pathetic Letters, written by Theodoſius and Conſtantia in their laſt ſickneſs: which addition to the correſpondence has occaſioned our mentioning this work a ſecond time.

* See Review for Auguſt laſt, page 147.

Art.

Art. 33. *Travels from St. Peterſburg in Ruſſia, to divers Parts of Aſia.* By John Bell, of Antermony. 4to. 1l. 1s. ſewed. Glaſcow printed, and ſold by Millar, &c. London.

A dry, barren, and unintereſting journal of Mr. Bell's travels into Perſia, China and Turkey; begun in the year 1715, and ended in 1738. To theſe travels is prefixed a map of the Author's routes between Moſco and Pekin; but ſo wretchedly executed that it ſerves neither for ornament nor illuſtration.

Art. 34. *An Eſſay to make a compleat Accomptant. In Two Parts. Containing,* 1. *A Treatiſe of Book-Keeping, according to the true Italian Method, wherein are laid down, in a plain and intelligible Manner, all the Rules neceſſary to be known for a thorough underſtanding of the Theory of that excellent Art; and the practical Part thereof rendered eaſy, by a great Variety of Examples, introduced in two Sets of Books; together with ſome Rules for calculating the Exchange with the principal trading Places in Europe and America.* 2. *The Solution of Eighteen Queſtions in Company Accounts, comprehending a great Variety of Buſineſs in different Branches of Traffic, according to the following Methods: Firſt, the Solution of each Queſtion by a Method entirely new, agreeable to the Laws of Reaſon, and adapted to the Capacity of all. Secondly, By the Italian or Merchant's Method. To which is added, a ſhort Specimen of Book-Keeping in Factory, or the Method made uſe of in the Weſt-Indies, by Factors there.* By Richard Roofe, late Accomptant in Cheſterfield. 8vo. 6s. ſewed. Owen.

The Author, availing himſelf of the writings of his predeceſſors in this art, and adding his own improvements in ſeveral particulars, has compiled a very uſeful work: which is now publiſhed by his Widow, and modeſtly, and ſenſibly, prefaced by his Son.

Art. 35. *The whole Doctrine of Parallaxes explained and illuſtrated by an arithmetical and geometrical Conſtruction of the Tranſit of Venus over the Sun, June 6, 1761. Enriched with a new and general Method of determining the Places where any Tranſit of this Planet, and eſpecially that which will be June 3, 1769, may be beſt obſerved for the Inveſtigation of its Parallax.* By Edward Stone, A. M. late Fellow of Wadham College, Oxford. 8vo. 2s. 6d. Fletcher.

In this little work the intricate doctrine of Parallaxes is explained in a very eaſy and intelligent manner; and the whole exemplified by an arithmetical and geometrical calculation of the Tranſit of Venus on the 6th of June 1761, for the places where that phenomenon was principally obſerved. The work, therefore, will be of conſiderable uſe to Students in Aſtronomy, as it will remove the difficulties that attend their progreſs in this perplexing part of the ſcience.

Art. 36. *An Attempt to illuſtrate the Uſefulneſs of Decimal Arithmetic, in the Rev. Mr. Brown's Method of working interminate Fractions.* By William Rivet, Eſq; 12mo. 1s. 6d. Sandby.

This Illuſtration is neat, ingenious, and familiar; and as ſuch we recommend it to thoſe who would improve their knowlege of Decimal Arithmetic. It is really a pretty, little, uſeful tract; and the world is obliged to Mr. Rivet for its publication.

To the AUTHORS *of the* MONTHLY REVIEW.

GENTLEMEN,

AS you were pleaſed to ſpeak favourably of the BRITISH ZOOLOGY in your laſt Monthly Review, the Publiſhers of that work (after returning thanks for the encomiums you beſtowed) beg leave to explain ſome particulars that ſeem not to be well underſtood. The reaſons why the deſcriptions are not yet printed, is this: As every animal is drawn from nature, ſo many of the ſubjects were procured from a great diſtance, and were obliged to be drawn as they came to hand; ſo that it would have been impoſſible to have publiſhed them in a methodical order by the limited time. As they could not be publiſhed in method, it would have been uſeleſs to have given the deſcriptions of the animals ſyſtematically with the firſt part; as very few of the plates could have been adjuſted to them. When the whole is publiſhed, the Birds will be methodized by the different Letters which are engraved with each, and will correſpond with the ſame marks in each of the printed deſcriptions. The ſmall book given with the firſt ſet, was merely for the preſent uſe of the Subſcribers, barely to inform them of the names of the animals as they were publiſhed; but the deſcription of the Soland Gooſe was inſerted as a ſpecimen of what the others will be, when printed in the ſame letter, and paper, and performed by the ſame pens as the Preface. The Charity for which it is deſigned, is explained in the incloſed paper. The ſecond publication is almoſt compleated: with which will be given, a full account of every Britiſh Quadruped, in the ſame letter, ſize, &c. as the Preface. To explain theſe particulars to the public, we beg you to print this Letter, together with the incloſed Paper, or at leaſt the ſubſtance of it; which will oblige, Gentlemen,

Your moſt obedient, humble Servants,

Dec. 16th, 1763. The Publiſhers.

London, Dec. 1, 1762.

An ACCOUNT *of the* BRITISH CHARITY-SCHOOL *on Clerkenwell-Green.*

IN 1718, a few humane Gentlemen, of the Principality of Wales, obſerving that numbers of poor children, of the diſtreſſed part of their Countrymen, were expoſed to every vice, of which idleneſs, and want of Education, are productive, formed themſelves into a Society for the founding and ſupporting, by ſubſcription, a School for inſtructing, cloathing, and apprenticing indigent children, born of Welſh parents, in or near London, having no parochial ſettlement in or near that capital.

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In the infancy of this pious deſign, the ſubſcriptions were inadequate to the plan formed: the Society were obliged, at that time, to content themſelves with the hiring of a room for the reception of twelve children only, until their charitable deſign became better known, and the ſubſcriptions increaſed. And they made choice of a diſcreet and able Maſter, who was directed to inſtruct them in thoſe duties that would qualify them for ſervice, or any humble ſtation, in which they might prove uſeful members of the commonwealth.

In a few years the Society were enabled, by the increaſe of annual ſubſcriptions, and temporary benefactions, to bring their original ſcheme nearer to maturity. Forty poor children were put on the eſtabliſhment; and an apartment hired for their reception, till a ſchool could be built. And in the year 1737 a ſubſcription was raiſed for that end; a piece of ground was taken on leaſe, for ſixty-one years, and the building erected.

Notwithſtanding the generous aſſiſtance the Truſtees of this Charity have experienced, yet it is with great concern they ſee many unhappy objects, on whom they cannot beſtow any thing more than their compaſſion. They could wiſh to afford more than unavailing pity, and ſtill to enlarge their plan; and flatter themſelves with being farther enabled, from the liberality of this charitable age, to promote an inſtitution, which, from its commencement to the audit 15th of February laſt, has placed in the road to Happineſs, 499 poor children, who might otherwiſe have been wretched in themſelves, and noxious to their fellow-ſubjects:

Of theſe	250	have been apprenticed, and 5 l. given with moſt of them;
	114	placed in the ſea-ſervice;
	93	gone to ſervice;
	42	on the preſent Eſtabliſhment;
	499	

The Society of Cymmrodorion in London was inſtituted in the year 1751, for promoting the Knowlege of Nature, and uſeful Charities, among the Deſcendants of the Antient Britons: and, among other of their charitable views, their annual ſubſcriptions to the School are very conſiderable, for which the Truſtees return their hearty thanks. And with deep ſenſe of their favour, they acknowlege the Society's generous diſpoſition, in dedicating the profits that may ariſe from the ſale of a magnificent work, they have now in hand, to the benefit of the Charity, agreeable to the Propoſal of the firſt of March laſt, for publiſhing by ſubſcription,

A Natural Hiſtory of the Quadrupeds and Birds of Great Britain and Ireland, illuſtrated with a hundred Copperplate-Cuts of the moſt rare Animals, on Half-ſheets of Imperial Paper, drawn, engraven, and coloured from Nature, by the beſt Hands. The Work is in great forwardneſs; and the Firſt Part, containing Twenty-five Plates, will be delivered before the firſt of March * next, at the Price of Two Guineas. The other three Parts, at the ſame Price each, within the farther ſpace of Two Years.

* See an Account of this firſt Part, in the laſt Month's Review.

APPENDIX

TO THE

MONTHLY REVIEW,

VOLUME the TWENTY-NINTH.

Hiſtoire de l'Académie Royale des Sciences. Année 1756. *Avec les Memoires de Mathematique et de Phyſique, pour la meme Année. 4to. A Paris, de l'Imprimerie Royale* 1762.

The Hiſtory of the Royal Academy of Sciences at Paris; together with their Memoirs in Mathematics and Phyſics, for the Year 1756. Extracted from the Regiſters of that Academy.

THE firſt Article in this volume relates to ſome experiments of the celebrated Abbe Nollet, concerning the means of ſupplying the want of Ice, in warm countries or ſeaſons; when it is particularly uſeful in refrigerating wines and other liquors. Our Experimentaliſt ſets out with conſidering the ſeveral natural means of cooling liquors in wells, ciſterns, ſprings and cellars. He prefers, nevertheleſs, to the beſt cellars, the method of digging a hole in the earth about four feet deep, and there placing the liquor in bottles; covering theſe over with a foot of earth, dug from the bottom of the hole, and moiſtened with a little water: after which he recommends the covering up the mouth of the hole with a plank, ſtrewed over with new dug earth. In all theſe methods, it is eſſential not only that the liquor ſhould be put into the thinneſt bottles, but alſo that theſe ſhould be of ſuch a form as to afford the greateſt quantity of ſurface to the refrigerating bodies. Hence ſeveral bottles of thin glaſs are much better than only one of thick glaſs. Our Author's principal view, however, is to inſtruct us in a method of cooling water by the artificial means of chymical ſalts. Of theſe, it is obſerved, they are not all indiſcriminately proper to this end; ſome of them being productive of no effect, and others being attended with noxious qualities. Sal-ammo-

niac and Saltpetre and those only which can be applied to this purpose with success.

One of the Abbe's experiments on this subject, is related as follows. Twenty ounces of Sal-ammoniac, well pulverized, were put into a deep earthen pan with two pints and an half of water; the pan, the salt, and the water, being of the same temperature as the air at the bottom of a well, viz. about nine degrees above the freezing point of the thermometer. In a minute and half, the mixture of salt and water made the thermometer descend to two degrees and a half below the freezing point; when a pint bottle of wine was placed in the middle of the pan. It is natural to conceive the water must grow warm as the wine grew cold: it was not in less than half an hour, however, that the bottle and the pan acquired the same temperature; which was then about three degrees and a half above the freezing point. This degree of cold they retained a considerable time; at the end of half an hour, the bottle and the water having lost only one degree and a half, by the thermometer: from which we may conclude, that the degree of refrigeration, given to the water by the salt, was more than sufficient to cool three bottles of wine successively, nearly as much as could be done by any quantity of ice. The objection that might be raised against this method, on account of the price of Sal-ammoniac, is removed in a great degree, by the assurance, that the salts so dissolved, may be recovered by evaporating the water: in which case they lose nothing of their property of cooling other water. Add to this, that where Sal-ammoniac is not to be obtained, Saltpetre may be substituted with little less advantage in its room.

The second article relates to the theory of Mines used in war, as it is laid down in two memoirs by Mr. Belidor.

In the third, is laid down a new method of arranging and classing Shells, agreeable to characteristics found in the animals themselves.

Article the fourth contains miscellaneous observations on various Phenomena; two or three of which, as they relate to matters of public utility, we shall select for the readers information or entertainment.

In the History of the Academy for the year 1725, is related a singular phenomenon of the burning of several pieces of serge; which, being laid in heaps before they had been scowered, grew of themselves so hot, that those which lay undermost were reduced to a black, brittle, shining mass, smelling like burnt horn, melting in the fire, and blazing at the flame of a candle;

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in a word, into a real bitumen. A ſimilar fact or two that fell under the cognizance of Mr. Moulet, of the Royal Academy of Sciences at Montpellier, induced him to communicate his ſentiments on the immediate cauſe of ſuch accidents. He obſerves, that from the information of the manufacturers in the Cevennes, where he ſaw theſe accidents happen, he firſt learnt that theſe kinds of ſtuffs run no riſk of firing except in ſummer, and when they are laid one upon another in large quantities, in cloſe places: in winter, pile up as many as you will, there is nothing to fear; as alſo when the ſtuffs are once ſcowered. The knowlege of theſe circumſtances led him to enquire more minutely into the fabric of them; when, diſcovering that the wool is made to imbibe a conſiderable quantity of oil before it is ſpun, he needed no farther information to find out the cauſe of this phenomenon. The oil uſually employed to this purpoſe is that of olives, and is ſo very old, that it is perceptible by the ſmell that its component parts are on the point of ſeparation: it is not ſurprizing, therefore, ſays Mr. Moulet, that the fermentation which is excited by the ſtuffs thus heaped on each other, particularly in hot weather, ſhould precipitate that ſeparation of parts, and ſet at liberty the phlogiſton contained in the oil. This opinion appears to be the better founded, as the like accidents never happen to the woollen ſtuffs fabricated at Gefaudan, the wool of which is ſpun without oil; and as the very ſtuffs in queſtion are no longer ſubject to ſuch accidents after they are cleanſed of this oil at the fulling-mills.

The expence attending the uſual method of tanning leather with bark, being, in all places, very conſiderable, and even that method itſelf, in ſome, totally impracticable; M. Albert Geſner, firſt phyſician to the Duke of Wirtemberg, conceived a deſign of ſubſtituting dried broom in its place; which deſign he accordingly put in practice with ſucceſs, and hath preſented to the Academy ſeveral pieces of leather tanned in this manner; all which appear to be extremely well manufactured. It is to be obſerved, that the broom is dried in ſtoves or kilns, and afterwards pulverized. M. Geſner admits, that the operation of tanning ſkins this way is ſomething more tedious than the other: it is to be conceived, nevertheleſs, that it may be of conſiderable utility, as well in reducing the price of leather, as in preventing the oaks from being cut too early, or from being ſtript while ſtanding, of their bark, which is ſo immediately neceſſary to their vegetation.

The late Dr. Hales, ſays the Hiſtorian of the Academy, propoſed a method, in ſome of the Engliſh literary journals, to ſtop the progreſs of fires, by covering the combuſtible matter

near the flames with rubbish and dirt. This scheme he communicated many years ago to Mr. Porter, the British resident at Constantinople, for the information of the officers of the police of that city. The Turks, however, took little notice of it at that time, but in the terrible conflagration that happened there in July 1756, and reduced twenty-two thousand three hundred houses to ashes, this project of Dr. Hales's was recollected and put in practice, by which means the patriarchal church of the Greeks was saved from destruction.

This expedient, which M. de Fouchy attributes to that late worthy philanthropist, our countryman, Dr. Hales, is by no means of so late invention as it is suggested; we remembring to have seen it recommended in a miscellaneous work, published near two hundred years ago; the author of which assured his readers, that earth, and even threshed corn, had been successfully employed in preventing the progress of fire, by being thrown upon dry or inflammable matters, and even upon bodies actually on fire. It is true, that, since the improvement of fire engines, populous towns may generally make use of more effectual means; but, as the Academy very justly observes, there cannot be too many expedients made public against so dreadful a calamity, as it is possible they may all be successfully adopted in different times, places and circumstances.

There are several other articles in this History and Memoirs, relative to Physics; but, as we cannot take notice severally of them all, we proceed to those of the next class, distinguished under the title of *Anatomy*.

Of these, the first concerns the structure of the Nerves; of which an account is given in the History and the Memoir itself, written by Mr. de la Sone, is inserted as usual in the following part of the work. The second relates to a species of animals called the *Musaraigne*, or Spider-mouse, a term given it because these creatures are supposed to be venemous, as cats will not eat, when they have caught them. Some of these Musaraignes are amphibious; a particular description of which species is here given by Mr. D'Aubenton, who first discovered them in Burgundy.

In the anatomical observations, which conclude this part of the History, are mentioned several particulars relative to the Hermaphrodite, which was exhibited at Paris about the year 1750; a description of which was given at that time by Mr. Morand, who hath here communicated to the Academy several other particularities of that equivocal personage, transmitted him by Mr. Gruger of Copenhagen; all which serve to con-

firm

firm the opinion formerly entertained, that this ſubject was really of neither, or of both ſexes.

The particulars are here related, and of the caſe of one Chriſtina Michelot, a girl about ten years old; who, being taken ill of a fever, and loſing the uſe of her limbs, her ſpeech, and appetite, lived near four years without any other nouriſhment than fair water; after which time ſhe recovered the uſe of limbs, ſpeech, and appetite, as before.

In *Chemiſtry*, the Hiſtorian gives us an account only of the proceſs of making Pruſſian blue. In the Memoirs, however, there is another article or two that might be properly arranged under that head; particularly an account of ſome curious inſtances of chymical vegetation in the ſolution of camphire; diſcovered by Mr. Romieu, and tranſmitted from the Academy of Montpellier to that of Paris.

In *Botany*, there are but two memoirs, both by Mr. Guettard; the one relative to paraſitical Plants, and the other to the down of Plants; being his tenth memoir on the ſubject. Neither of theſe, we preſume, will be ſo intereſting to the majority of our readers, as to juſtify our making a ſufficient abſtract of them; and mere extracts would be uſeleſs. We cannot ſo haſtily paſs over, however, the annexed obſervation relative to a remedy againſt the fatal effects of the plant called *Solanum Maniatum*, or Belle-dona. A peaſant, his wife and child, having eaten freely of the fruit of this plant, were taken ſoon after with loſs of ſtrength and ſight, with a ſwimming in the head, a ſwelled throat, and convulſions, being in a few hours reduced to the greateſt extremities; when M. de Hermont, of the faculty of Montpellier, being called in, preſcribed plenty of whey, together with laxative glyſters, by way of preparing the patients for the following purgative: A deco&ion of three ounces of tamarinds, with half an ounce of cream of tartar, and eight grains of emetic; of this compound the patients were ordered to take a glaſs every half hour, till it operated in plentiful evacuations. Three glaſſes of this deco&ion, however, were found to be ſufficient, both huſband and wife, together with the child, happily recovering in a ſhort time.

Under the head of *Geometry*, we find but one memoir, viz. a treatiſe on Spherical Trigonometry, by Mr. Pingré. The analytical method purſued by the Author appears to have been borrowed from Dr. Kerſ. In the obſervations, we have an account of the detection of an error, or rather a want of preciſion, in the 24th propoſition of the ſecond book of Euclid; communicated by the diſcovery Mr. Le Sage of Geneva.

The *Astronomical* papers are, 1. Remarks on a memoir of Dr. Halley's, inserted in No. 404 of the Philosophical Transactions, on the Saros of the Chaldeans, by Mr. Le Gentil. 2. A comparative View of the Paſſage of Mercury over the Sun in 1753, with the preceding tranſits of that planet. 3. A Memoir on the Parallax of the Moon, both by M. de la Lande. 4. and 5. Aſtronomical obſervations in 1756, made at the obſervatory of St. Geneſieve by Mr. Bingré, and at the college of Mazarine by the Abbe de la Caille.

The only *Geographical* memoir relates to the Longitude and Latitude of Fort St. Philip, in the iſland of Minorca, which is determined to be 39 deg. 51′ 8″ Lat. 1 deg. 28′ 2″ Lon. from the meridian of Paris.

In *Optics*, we have a long and excellent memoir, by Mr. Clairaut, on the improvement of refracting Teleſcopes, which Sir Iſaac Newton imagined incapable of being carried beyond a certain degree of perfection, becauſe of the different refrangibility of the rays of light. About the year 1747, however, Mr. Euler conceived the poſſibility of conſtructing the object-glaſſes of teleſcopes with double lenſes, including water between them, in order to diminiſh the refraction of the rays. Our ingenious countryman, the late Mr. Dolland, is ſaid to have conſidered and rejected this expedient, with Mr. Clairaut, fully depending on the preciſion of Sir Iſaac Newton's experiments. About the year 1754, however, a memoir of Mr. Klingenſtierna, profeſſor at Upſaly, raiſed ſome doubt of the accuracy of thoſe experiments, on which, we are told, Mr. Dolland appealed to nature; and was convinced, by his own experiments, that Sir Iſaac had been miſtaken: after which he proceeded on the principle of Mr. Euler, which he carried at length to ſuch perfection, that he was able to conſtruct teleſcopes of five feet in length that had a greater effect than others of the old conſtruction of fifteen feet. But as the Engliſh optician did not diſcover the theory of his art, Mr. Clairaut hath endeavoured to lay it down in ſuch a manner that other artiſts may put it in practice.

We might here cloſe this very curſory account of the contents of theſe Academical Memoirs, could we prevail on ourſelves to paſs over the Machines and Inventions approved of by the Academy, during the year. As we conceive theſe, however, to be as important to ſociety as any part of the work, and as it may excite emulation, or give ſome laudable hints to our Engliſh mechanics and artiſans, we ſhall juſt mention them, as they are here enumerated. The firſt is a file, whoſe cheeks open always parallel to each other, and are capable of being placed in any poſition, ſo that the piece of work held

held between them may be viewed in any light that may be neceſſary. The ſecond is a Berlin, of a new conſtruction, whoſe fore and hind wheels are of the ſame ſize; the axes of both being as high as the breaſts of the horſes. In order to prevent thoſe inconveniencies in turning which uſually attend ſuch wheels ſo much larger than ordinary, the inventor hath contrived the door at the back part of the carriage, ſo that the ſhafts need not be beng down, as they are when the doors are at the ſides. By theſe means the ſhafts are almoſt ſtrait, the body of the Berlin riding between them, and ſupported by the main braces, faſtened to it, about the middle; ſo that it is leſs liable to overturn; and if the horſes ſhould take fright, or be unruly, the perſons in the carriage may get out without any danger of being hurt by the wheels. 3. A Machine to cut files, of which we have no particulars. 4. An Hydraulic Engine, conſiſting of a tube or pipe, eleven feet long, twiſted in a ſpiral form, and ſo fixed to a wheel, that it raiſes water very commodiouſly by the revolutions of the latter. 5. A new method of raiſing the edges or borders of ſilver diſhes, &c. out of the plate itſelf, without ſoldering. 6. A new method of ſilvering braſs plates and other utenſils. This method differs entirely from that in common uſe, as the ſilver is reduced to a powder, and being applied in the form of a thick paſte, is fixed by means of fire. The Academy having broke ſeveral pieces of braſs thus ſilvered, found that the ſilver had actually penetrated the body of the metal, ſo that no piece of work might even be touched up with the tool after it is brought to the colour of the ſilver, as is alſo ſaid to be uſual in other ſilvering. 7. A new method of conſtructing the head and neck of violins, and other muſical inſtruments. In this method, metal ſcrews are ſubſtituted in the place of the wooden pegs commonly uſed. Theſe ſcrews are alſo placed nearly parallel to each other, lengthways in the neck of the inſtrument. 8. A repeating Clock, which ſtrikes the hours and quarters with only a ſingle ſtriking wheel, the inventor rejecting ſeveral uſeleſs pieces contained in the ſtriking part of the ordinary repetition clocks.

In this volume are contained two anatomical Eulogiums, the one on the celebrated aſtronomer M. Caſſini, and the other on the Marquis de la Caliſſoniere, ſo much talked of a few years ago in this country, on account of his famous engagement in the Mediterranean, with the late unfortunate Mr. Byng. This action, ſays his Panegyriſt, ſo honourable to himſelf, and ſo advantageous to the French nation, was the laſt of his life. His health had been for many years on the declining, and even when he took on him the command of the fleet deſtined on that expe-

dition,

dition, he was very much disordered with an epilepsy in his legs. This disorder, indeed, disappeared during the expedition: but being thrown inwards, degenerated into a dropsy; which obliged him, on his return, to resign his command. On the first of October, 1756, he set out from Toulon for Paris; but was forced to stop at Aix, where he was tapped: after which he proceeded with great difficulty to Lyons; from thence he purposed to pay his duty to the King, who was then at Fontainebleau; but his strength entirely failing him at Nemours, he expired there, on the 26th of October, aged sixty-three years, forty-six of which he had spent in the marine.

Additions à l'Essay sur L'Histoire Generale, &c.

A Supplement to Mr. Voltaire's Essay on Universal History, and on the Spirit and Manners of Nations, from Charlemagne to the present Times. 8vo. 1763.

MR. De Voltaire having just published a new edition of his Universal History, with many additions and amendments, it hath been judged expedient, for the benefit of the purchasers of the former editions, to reprint those amendments in a separate volume. Such a publication, indeed, was rendered indispensibly necessary by the many and interesting augmentations of the latter edition; which are here printed in the order of time, and may be easily referred to, from the History, in their proper places.

That our Readers may form their own judgment, however, of the importance of these *Addenda*, we shall quote some few passages from different parts of this miscellaneous volume.

In treating of the religion of the Indian Bramins, in whose favour this celebrated Writer is not a little prejudiced, he informs us of his being possessed of a translation of one of the most ancient manuscripts in the world. "This, says he, is not the *Wedam*, which is so much talked of in India, and hath yet never been communicated to the literati of Europe. It is the *Ezourvedam*, an ancient Commentary on the Wedam, composed by the great Chumontou. The Wedam itself is a sacred book, which the Bramins pretend to have been dictated by God for the instruction of mankind. The Commentary was digested and written by a very learned Bramin, who was occasionally of great service to our India company, and who translated it from the sacred language into the French tongue.

In this Commentary, Chumoncar, its author, combats idolatry,

idolatry, and quotes the express words of the Wedam: "God is the supreme Being who hath created all things, animate and inanimate: he hath formed four different ages: every thing perishes at the end of each age; all is submerged, and the passage from one age to another is by a deluge, &c. When God existed alone, and no other being existed with him, he formed the design of creating the world: at first he created time; afterwards water and earth; and out of the mixture of the five elements, *viz.* earth, water, fire, light and air, he constituted different bodies, and gave them the earth for their support. He made the globe which we inhabit, in an oval form like an egg. In the midst of the earth he placed the highest of all mountains, called Merou (that is Immaus.) Adimo was the name of the first man that came out of the hands of God. Procriti was the name of his wife. Adimo begot Brama, who was the first legislator of nations, and the father of the Bramins."

"How many curious things are here contained in a few words! We are first informed of this great truth, that God is the creator of the world; we next discover the origin of that ancient fable of the four ages, of gold, silver, brass and iron. All the principles of the ancient theology are evidently contained in the Wedam. We see there the deluge of Deucalion, which represents nothing more than the vast pains which have been taken in all ages to drain the marshes, which the negligence of mankind have so long permitted to lie under water. Indeed all the citations made from the Wedam, in this manuscript, are astonishing: among the rest are the following admirable sentences: "God never created vice; he cannot be the author of it: God, who is all wisdom and goodness, could be the author of nothing but virtues." But one of the most singular passages in the Wedam is the following: "The first man, when he came out of the hands of God, said thus to his Maker, As there will necessarily be different occupations for mankind on earth, and as all will not be equally formed for each, how are they to be distinguished and adapted?" To this the Creator replied, Those who are born with the greatest understanding, and with a greater inclination to virtue than others, will become Bramins: those who have the greater share of *Rojogun*, that is to say of ambition, will be warriors: those who share most of the *Tomogun*, or avarice, will be merchants: and those whose lot it is to possess the most of the *Comogun*, viz, those who are the most robust in body and weak of mind, will be employed in the more servile offices of humanity."

"In this passage we may discover the true origin of the four Casts or tribes of the Indies, or rather of the four different conditions

ditions of human society. It would be difficult, in fact, to settle the basis of the inequality of conditions in life, unless on the primitive inequality of natural talents. The *Wedam* proceeds, "The Supreme Being hath neither body nor figure." And the *Exourvedam* adds, that "Those who suppose him possessed of feet or of hands are the children of folly and error." After which Chumontou quotes these words from the *Wedam*: "At the same time when God created all things out of nothing, he created severally an individual of every species, willing that it should contain the germ of that species for its propagation. He is the Lord of all things. The sun is a mere body without life or sensibility; it is in the hands of God, as a candle in the hands of a man." After this the Author of the Commentary goes on to combat the novel opinion of the modern Bramas, who admit of the several incarnations of the God Brama and of Visnou: on which head he expresses himself as follows: "Tell me then, thou absurd and senseless man, who were the *Kochiopo* and the *Odite*, which, thou pretendest, gave birth to thy deity? Were they not human beings as well as we? And could that God, who is pure in his nature and eternal in his essence, so far debase himself, as to enter into the womb of a woman, there to assume the substance of a man? Do you not blush to represent that God in the form of a suppliant before one of his creatures? Are you lost to common-sense? Or how did you arrive at that height of impiety not to be ashamed of representing the Supreme Being in the character of a liar and impostor?—Cease to deceive mankind; for it is only on that condition I will proceed to explain the *Wedam*; for while you retain your present sentiments, you are incapable of understanding it: and it would be only prostituting that sacred book to endeavour to explain it to you."

In the third book of the Commentary, the author Chumontou refutes the fable which the new Bramas invented concerning the incarnation of the God Brama, who, according to them, appeared in India, under the name of *Kopilo*, that is to say, the Penitent. They pretended that he chose to be born of one Dehobuti, the wife of a man of some substance, named Kordomo. "If it be true, says the Commentator, that Brama was really born upon earth, why doth he bear the appellation of Eternal? Could that Being, who is himself sovereignly happy, and in whom alone our happiness consists, could he resolve to submit himself to the various imbecilities and sufferings of an infant?" Next follows a description of Hell, exactly resembling what the Egyptians and Greeks have given us of Tartarus. "What shall we do," it is asked, "to avoid Hell?—We must love God," answers Chumontou; "we must do every

every thing that we are commanded by the Vedam, and that alſo in the manner preſcribed. There are, ſays he, four ways of loving God: The firſt is that of loving him merely for his own ſake, without any perſonal view: the ſecond, that of loving him with a view to our own intereſt: the third, that of loving him only in thoſe moments when our paſſions are dead, or ſilent: and the fourth, that of loving him only to obtain the object of theſe paſſions; a kind of love that merits not the name.

Such, ſays Mr. Voltaire, is the abſtract of the principal ſingularities of the Vedam; a book hitherto unknown in Europe, and to almoſt all Aſia. The Commentary he conceives to have been written before the conqueſts of Alexander, as there appear in it none of thoſe names which the Greeks afterwards impoſed on the rivers, towns and provinces of that country. Thus India is called Zomboudiſſo; the Mount Immaus, Merou; and the Ganges, Zanoubi; ancient names, no longer known but to the learned in their ſacred language *.

Various have been the conjectures both of hiſtorians and philoſophers, concerning the manner in which America was firſt peopled. Mr. de Voltaire, however, places this ſubject under the article of *vain diſputes*, and ſeems to think it very eaſily determined. His ſentiments on this head will be thought as bold and ſingular, as ſome of the data he aſſumes are diſputable and arbitrary. 'It might, ſays he, be ſome exertion of philoſophy in making the diſcovery of America; there is none, however, in daily repeating the queſtion, How came that country to be peopled? If we are not aſtoniſhed that the diſcoverers found flies in America, it is abſurd to wonder that they ſhould meet with men. The ſavage, who conceives himſelf to be the natural produce of his own climate, like the roots and plants on which he feeds, is not more ignorant in this reſpect than we; and reaſons much better. In fact, ſince the African Negro doth not deſcend from the ſame original ſtock as the white people of Europe, why ſhould the red, the olive, or the tawny inhabitants of America be ſuppoſed to come from that ſtock? Add to this, that it is not improper to ask which was the original country of mankind †? Did nature, that hath covered the earth

* This ſingular and extraordinary manuſcript, Mr. De Voltaire tells us, he hath preſented to the King's Library, where it may be conſulted by the curious.

† We have here a remarkable inſtance of our Author's ſcepticiſm in ſome points, and his credulity in others. We ſhould be glad to know how

earth with flowers, fruits, trees and animals, placed them at first only on one spot, from whence they have propagated their several species over the face of the globe? Where was this spot, and by what means could its products be thus extended? In how could the moss and firs of Norway be conveyed to the distant countries of the southern hemisphere? Take what country you will, you will find it almost entirely destitute of the produce of other countries. Must we suppose that such country originally possessed every thing, and that it is an accident almost out of every thing? The productions of different climates are different, and the most fertile of all is poor and barren in comparison of all the others taken together. The Author of nature hath peopled and diversified the whole earth. The firs of Norway are not the progenitors of the pines of the Moluccas; and to the latter derive their existence from trees of any other country any more than the grass in the fields of Archangel is produced from the herbage on the banks of the Ganges. We have never taken it into our heads to enquire whether the fruits, lands caterpillars of one part of the world came originally from any other part; why, therefore, should we be surprized that there should be found in America certain species of animals, even a race of men similar to ourselves? In America, as well as Africa and Asia, produces both vegetables and animals which resemble those of Europe; and like them too, is productive of many that have no kind of analogy to those of the old world. The countries of Mexico, of Peru, and of Canada had neither produced that kind of corn we eat, nor the grape which affords, as our ordinary drink, nor those olives of which we make such great use, nor indeed of most European fruit. All our beasts of burthen and draught, our horses, camels, asses and oxen, were absolutely unknown in those countries. They had a species of sheep and kine, but all greatly different from ours. The sheep of Peru were much larger, stronger, and were used to carry burthens. Their oxen bore a resemblance both to our bulls, cows and camels. In Mexico were found whole droves of hogs that had their navel in their backs, which quadrupeds every where else bear on their belly. At the same time there were seen neither dogs nor cats. In Peru and Mexico there were lions; but they were small, and had no mane. What is more singular also is, that the lion of those countries was a spiritless and cowardly animal.

how he came to be so very certain that European Whites and African Negroes are not descended from the same original stock: the reason he assigns elsewhere, deduced from anatomical discoveries, being, in our opinion, not quite sufficient to establish this doctrine as an axiom.

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We may, indeed, rank all mankind, if we please, under one species, because they have all the same organs, feelings, life and motion. But this species will appear to be really divided into many others, both by physical and moral distinctions. With regard to the physical, we may observe in the Esquimaux, a people who live about the 60th degree of north latitude in America, the same size and figure as in the Laplanders of Europe. The neighbouring people have their faces all hairy. The Iroquois, the Hurons, and indeed all the Indians, even as far as Florida, are of an olive colour, and have no hair, except on the head. Captain Rogers, who sailed along the coasts of California, discovered there a Negro people, which were not supposed to have inhabited America. On the Isthmus of Panama are found a race of people called Darians, who much resemble the white people of the southern parts of Africa, being about four feet high, and the only people in America that are white. They have red eyes, and their eyelids are shaped much in the form of a half-moon, being incapable of seeing in the day-time, and leaving their caves only in the night; so that they are among the human species what owls are among the birds. The Mexicans and Peruvians are of a brown colour, the Brasilians of a deeper red, and the inhabitants of Chili of an ash colour. The size of the Patagonians, who dwell near the Straits of Magellan, may possibly be exaggerated; but it is universally allowed that they are the tallest people in the world. Among so many nations, so different from us, and at the same time from each other, men have never been discovered in the detached, solitary and wandering state of animals, coupling, like them, by accident, and immediately quitting their females to seek their pasture alone. It appears that such a state is not adapted to the human species; and that in every kind of animals it is instinct that induces them to seek either society or solitude. Hence it is that imprisonment, or a seclusion from mankind, is a punishment invented by tyrants, and is still more insupportable to savages than to people of civilized nations. From the Straits of Magellan, even to Hudson's Bay, there have been found assemblies of people, united in families, and living in villages; but none of those wandering hords, who change their habitations with the seasons, like the Arabs and the Tartars. In fact, these people having no beasts of burthen, could not so easily transport their

* According to the genuine account given of this country by the Abbe de la Caille, there are indeed a certain people who may be called white, in comparison with the Negro inhabitants surrounding them; but from this relation they appear to claim little title to the name of *Albenos*, the appellation Voltaire gives them.

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habitations. Among them all, however, were to be observed thoſe ſettled idioms of language, whereby the moſt uncivilized expreſſed their few ideas. It is inſtinctive in man to expreſs his wants by articulate ſounds. Hence were neceſſarily formed ſo many different languages, more or leſs copious, according to the extent of knowlege. Thus the language of the Mexicans was more perfect than that of the Iroquois, as ours is more preciſe and ſignificant than that of the Samoiedes. Of all the various people of America, there was but one of them whoſe religion did not appear at firſt very ſhocking to the underſtanding of the Europeans. The Peruvians, indeed, adored the Sun, as a beneficent planet, in the ſame manner as the ancient Perſians and Sabeans. But if we except ſome of the greateſt and moſt populous nations, the people of America were full in a ſtate of the moſt ſtupid barbarity. In their public aſſemblies they had no ſettled form of religious worſhip; nor did their belief merit even the name of religion. It is certain that the inhabitants of the Brazils, the Caribbees, the Moſquito ſhore, Guiana, and thoſe of the north, had no idea of a ſole Supreme Being. Such an idea requires an enlightened underſtanding; and theirs was ſtill dark, and their reaſon uncultivated. Simple nature, indeed, might excite, in the mind of a ſavage, who ſhould hear the thunder burſt over his head, and ſee the devaſtations of ſudden floods, a confuſed idea of the exiſtence of ſome powerful and terrific Being. But this would be only a weak glimmering of the knowlege of one ſupreme God, the Creator of all things. Such a rational knowlege was not to be found in any part of America.'

Our ingenious Hiſtorian goes on to enforce the ſimilitude between people of the ſame climates and ages; obſerving, that with regard to there having been Anthropophagi, or eaters of human fleſh, the fact is too well aſcertained to be called in queſtion. And indeed, ſays he, however ſhocking ſuch a horrid practice appears to us, it is much leſs cruel than murder. True barbarity conſiſts in putting men to death, and not in depriving the ravens or the worms of their prey. 'Another important obſervation, ſays Mr. de Voltaire, is, that the middle parts of America were found pretty populous, and the extremities towards the poles very thinly inhabited; the new world, in general, not containing its due proportion of inhabitants. Phyſical reaſons might doubtleſs be aſſigned for all this. In the firſt place, the exceſſive cold, which is as ſevere in America, on the ſame parallel of latitude with Paris and Vienna, as it is on our continent at the polar circle. In the next place, the rivers of America are, for the moſt part, ten times larger than ours. Hence the frequent inundations to which thoſe extenſive countries are ſubject, would naturally

naturally cause sterility, and of course a mortality among the inhabitants. Again, the mountains are much higher and less habitable; the violent and lasting poisons, which abound in America, render every wound given by a weapon dipt in them infallibly mortal: and lastly, the stupidity of the human species throughout one half of that hemisphere, must have had a great influence on its depopulation. It is well known in general, that the human understanding was not arrived at that degree of perfection in the new world as in the old. Man, it is true, is still in both a very feeble animal; in his infancy he would perish, if he was not taken great care of: but is it to be believed that, when the inhabitants of the Rhine, the Elbe and Vistula, plunged their new-born infants into those rivers, even in the depth of winter, the Germans reared more children than they do at present? especially if we reflect, that those countries were then covered with vast forests, which rendered the climate more unwholesome and severe than it is in our times. There are many nations in America, who are necessarily in want of wholesome subsistence. They can neither furnish their children with good milk, nor give them, as they grow up, sufficient nourishing aliment. There are many species of quadrupede animals that are thus reduced, for want of nutriment, to a very small number: and they wonder had been, not to have found America thinly peopled, but to have found the human species there more numerous than that of monkeys.

It hath been a famous dispute, and hath employed some of the ablest pens to decide, whether the ancient or modern times have been most populous. Mr. de Voltaire embraces the latter opinion. It is easy, says he, to see, from the picture I have drawn of the state of Europe, from the time of Charlemagne to the present, that this part of the world is now incomparably more populous, more civilized, more wealthy and more enlightened, than it was then; nay, that it was in these respects much superior even to that of the Roman empire, if we except Italy. To pretend that Europe hath been depopulated since the time of the ancient Romans, is to adopt a notion worthy only of the frivolous and paradoxical pleasantries of the Persian Letters. Let us take a survey of the vast tract of land extending from Petersburg to Madrid. What a number of superb and populous cities have been built, within these six hundred years, in places which were then uninhabitable deserts! Let us pay some attention to the present state of those immense forests, which then extended from the banks of the Danube to the Baltic sea, and even into the heart of France. It is evident, that where a great deal of land is cleared, there must be a great ma-

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ny men. Agriculture and commerce, whatever may be pretended, is now held in much higher esteem than formerly. One of the causes that have contributed to the population of Europe in general, is, that in the numerous wars in which its several provinces have been engaged, the conquered people have not been transported from their own country. Charlemagne, indeed, depopulated the banks of the Weser; but this was but a small tract, which time very easily restored. The Turks have transported many families from Hungary and Dalmatia; for which reason those countries are not sufficiently peopled; while Poland is in want of inhabitants, only because the Poles are still slaves. In what a flourishing state would not Europe have been at present, had it not been for those perpetual wars, into which the insignificant interests, or ridiculous caprices of princes have involved it! To what a degree of perfection might not the arts of civil life have been brought, to the great emolument and comfort of mankind, if such an astonishing number of useless individuals, of both sexes, had not been buried alive in convents and monasteries! Again, that new species of humanity, which hath been introduced in modern times, even among the horrors of war, hath contributed greatly to save mankind from that destruction which seemed continually to threaten them. The maintenance of such a number of troops, as are kept up in the service of modern princes, is doubtless a deplorable evil; but it is an evil, as was before observed, productive of some good. For hence it is, that the people in general take no personal concern in the quarrels of their governors; the inhabitants of a town besieged passing frequently from their subjection to one prince to that of another, without its costing the life of a single citizen: they are only the prize of him who hath most money, men, or artillery. Germany, England and France, have been long and frequently depopulated by civil wars; but these losses have been soon repaired; whilst the present flourishing state of these countries sufficiently proves, that the industry of mankind is superior to their ferocity. This is not the case, indeed, with Persia, which hath been, for these forty years, a prey to devastation; but if it should once enjoy the blessings of peace, under a prudent monarch, it would recover itself in much less time than it hath been reduced. When a nation is once possessed of the arts, and the people are neither enslaved at home nor transported abroad, it easily emerges from its ruins, and recovers its former vigour.'

Among other additions to his Universal History, Mr. de Voltaire hath given a short relation of the principal transactions of the last war; but as those events are so recent,

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we ſhall not trouble our readers with any quotation from this part of the work; in which, however, we muſt do him the juſtice to ſay, he hath ſpoken of the courage and conduct of the Engliſh nation, in a manner which does him honour as a Frenchman: though we cannot help thinking we diſcover in him a kind of reluctance to beſtow on our brave and ſpirited commanders all that praiſe which is juſtly due to their merit. A Writer who affects to be a philoſopher, a citizen of the world, and could be ſo laviſh of his eulogiums on the French officers that fell in a former war, would have acted but conſiſtently to have beſtowed ſome of his rhetorical flouriſhes on thoſe gallant Engliſhmen who ſurvived the laſt; unleſs, indeed, he hath thought proper to tranſpoſe the old adage, *Nil niſi bonum de mortuis*, into *Nil bonum niſi de mortuis*. But perhaps he is not quite ſo much a citizen of the world as he pretends. Certain it is, that his endeavours to account for the ſucceſs of the Britiſh arms from phyſical and moral cauſes, when he might, as an hiſtorian at leaſt, with great propriety, have attributed it to the perſonal bravery of our troops, carries with it an invidious appearance; and whatever proof it may be of his philoſophy, is a bad one of his philanthropy, unleſs it be of that partial kind, which is confined to his own countrymen."

At the cloſe of this ſupplement, our celebrated Author makes an apology, or rather enters into a defence, of his method of writing hiſtory. "It belongs, ſays he, to the ſeveral hiſtorians of particular nations, to give a minute account of all the evils each hath ſuffered, by their quarrels with others, or their own ill-adviſed meaſures and inſufficient reſources. I have conſidered only the manners and ſpirit of nations in general, during theſe various revolutions of human affairs, in which it may be obſerved, that amidſt the cruelties inſeparable from the profeſſion of arms, an increaſing ſpirit of humanity and politeneſs hath frequently exerted itſelf to diſpel the horrors, and abate the calamities of war. The French, who were taken priſoners by the Pruſſians, experienced the moſt humane treatment from his Pruſſian majeſty, and prince Henry his brother; the two princes of Brunſwic were not leſs celebrated for their generoſity than their victories. The princes, generals, and officers of France, gave equal proofs of that polite and noble ſpirit which hath long diſtinguiſhed their character: at the ſame time the Engliſh raiſed public ſubſcriptions for the ſubſiſtence and relief of the French ſailors they had taken priſoners. This generoſity can be attributed to no other principle than that humane ſpirit of philoſophy, which begins to ſpread its influence over the world, and which, in all probability, will put an end to religious wars at leaſt, if it cannot altogether prevent theſe of

taken and fatal politics. It is this philoſophical ſpirit which hath of late years ſo much increaſed the number of academies in Europe, and hath expanded the human mind, by extending our knowlege. Hence it is, that mankind apply themſelves more than ever to agriculture; and that, while the ambitious are ferociouſly employed in ſtrewing the earth with the bleeding carcaſſes of their fellow-creatures, the wiſe are prudently endeavouring to render it more fertile and abundant. In a word, it is natural to believe, that reaſon and induſtry will every day make a farther progreſs; that the uſeful arts will continue to flouriſh; that prepoſſeſſion or prejudice, which, of all the evils that afflict mankind, is not the leaſt, will gradually diſappear from among the rulers of mankind; and that philoſophy, univerſally diffuſed, will, one day or other, conſole human nature under thoſe calamities which are inſeparable from a ſtate of humanity.

It is in this view, and with this hope, that the Eſſay on Univerſal Hiſtory is publiſhed; in the compoſition of which, Truth hath ever tranſcribed what humanity dictated. The Author hath been accuſed, indeed, by men who cannot be deemed otherwiſe than enemies to ſociety, of having painted crimes, and particularly thoſe of religion, in the moſt black and frightful colours; of having rendered fanaticiſm execrable, and ſuperſtition ridiculous. In anſwer to this, he hath only to reproach himſelf with not having done more to effect ſo good a purpoſe: the very complaints of theſe fanatics, are a proof of the neceſſity of ſuch an hiſtory; bearing evidence that there are ſtill unhappy wretches, who are afraid of being cured of the moſt terrible malady that can attack the human mind.

It is almoſt impoſſible that, in ſo extenſive a work there ſhould not be ſome faults; that ſome few miſtakes ſhould not have been made in names, dates and circumſtances; but I may venture to affirm, that the principal facts are true; as the reader may be aſſured that the Writer hath in no caſe been influenced either by intereſt, reſentment or prejudice.'

Among other facts related in this Univerſal Hiſtory, which have been occaſionally called in queſtion, Mr. de Voltaire mentions the well-known ſtory of the man with the iron maſk; which he here corroborates by the teſtimony of the lad of the caſtle, wherein that extraordinary perſonage was confined. We cannot, however, dwell any longer on the particulars of this publication.

Amuſemens Philoſophiques ſur diverſes parties des Sciences, et principalement de la Phyſique et des Mathématiques.

Philoſophical Amuſements in ſeveral Branches of Science, particularly in natural Philoſophy and the Mathematics. By Father Bonaventure, Member of the Royal Academy of Belles Lettres at Barcelona. 8vo. Amſterdam. 1763.

THESE Amuſements will hardly prove ſuch to perſons who are not pretty well verſed in mathematics; and thoſe will probably think the ingenious Author hath amuſed himſelf not unfrequently with trifles. There are, nevertheleſs, many new and well-grounded reflections occaſionally interſperſed throughout this work, which will amply compenſate for the diſguſt the ſcientific reader may ſometimes experience, in attending to ſuch as are more trite, inſignificant or unſatisfactory. As the ſubjects here treated of are not very numerous, we ſhall juſt mention them in order; giving a quotation from one or two, as a ſpecimen of our Author's manner and abilities.

The firſt Amuſement is purely geometrical, and relates to certain remarkable properties in the combination of any two parts of a circle. The ſecond relates to optics, and is entitled *Elemens de Catadioptrique Spherique.* The third, to the action of the ſolar rays reflected by concave mirrors. In the fourth, the Author gives an abſtract of the principal phenomena of mirrors, *&c.* In the fifth, he treats of certain electrical phenomena. In the ſixth, on the celebrated mirror placed by Ptolemy on the tower of Alexandria. In the ſeventh he undertakes to ſhew the compatibility of the Newtonian doctrine of attraction, with Deſcartes's ſyſtem of vortices. On this head he obſerves, that attraction, as underſtood by Sir Iſaac Newton, and by the beſt Newtonians, is the effect of impulſion, or the action of ſome body or phyſical cauſe, whatever it be, that impels bodies toward each other. This premiſed, he cites the example of the reciprocal action of the earth and moon, which he conceives equally applicable to all the other planets. 'The revolution of the moon round the earth, ſays he, is produced by two forces, the one impelling it to fly off in the tangent of its orbit, which is called its centrifugal force; the other, called the centripetal force, impelling it toward the centre of the earth. The latter is that which is called alſo the attractive force, or the power of attraction, by which both the moon and earth reciprocally tend to each other. It is by the combination of theſe

two forces that the orbit of the moon is determined *. Now the moon could not poſſibly have any ſuch centripetal or attractive force, without the mediation of a vortex; becauſe it muſt neceſſarily receive a new impulſe in every inſtant of its revolution, as its direction is conſtantly changing. The cauſe, therefore, which immediately impels the moon towards the earth, muſt attend the moon in its orbit, and revolve with it; it being impoſſible, according to the Newtonians themſelves, that any one body ſhould move another, when at a diſtance from it.' Our Author is not the firſt, by many, who have conceived the ſyſtem of Deſcartes reconcileable, in this particular, to that of Newton. Thoſe, however, who ſeem to have conſidered this matter more minutely, conceive that the fluid in which the planets move, and which may occaſion their revolution, doth not actually revolve with them, as Father Bonaventure imagines; but that the revolving planet is impelled, by the propagation of vibratory motions through ſuch fluid, in ſpiral lines from the centre of that round which it revolves; and that it is impelled toward the primary planet by the reſiſtance of ſuch fluid in direct lines to that centre; in which caſe the fluid is not a true vortex, or ſuch a one as Deſcartes ſuppoſes. Our Author might have received ſome lights on this ſubject, by conſulting the tract on the principles of action in matter, by the very ingenious Mr. Cadwallader Colden. In the eighth ſection of this Work, M. Bonaventure hazards ſome ingenious conjectures on the mirror, by means of which the emperor Nero is ſaid to have viewed the combats of the gladiators. He obſerves that Pliny mentioned this ſuppoſed mirror, without taking notice of it as ſuch. *Nero Princeps Gladiatorum pugnas ſpectabat Smaragdo.* Lib. 37. Cap. 5. Our Author concludes it to have been neither mirror nor lens, but a flat poliſhed emerald.

Amuſement the ninth relates to the antiquity of the glaſs mirrors now in uſe, and of the degree of perfection to which the ancients had brought thoſe of poliſhed metal.

The tenth, contains ſome very ſingular remarks on the real magnitude of external objects. Father Feijus, a celebrated Spaniſh Benedictine, had aſſerted it to be impoſſible for us to know, whether the objects that preſent themſelves to our ſight, are perceived to be of their real ſize. His reaſons for this aſſertion are theſe: That when an object is at a convenient diſtance from the eye, it forms a perfect image of itſelf on the retina,

* It is here to be obſerved, that this writer, exemplifying only the reciprocal actions of the earth and moon, of courſe neglects thoſe effects which the ſun and the other planets have on either.

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which image is the immediate cauſe of viſion. That ſuch object appears greater or leſs, in proportion to the magnitude of its image, the ſize of which depends on the angle under which the object is ſeen. Hence it follows, that an object is greater or leſs in proportion to its diſtance from the eye; and of courſe that the ſame object will appear leſs when it is far off, than when it is near. This being admitted, the learned Writer above mentioned asks, at what diſtance objects muſt be viewed, ſo as to appear of their real magnitude? This queſtion he affirms to be unanſwerable; there being no rules for determining ſuch diſtance. For, continues he, with regard to us, magnitude is relative; that is to ſay, ſeveral quantities being given, we may perceive whether they are equal or unequal to each other; and, if unequal, may often acquire the knowlege of their relation: but this knowlege doth by no means lead us to that of the real or abſolute value of ſuch quantities, or the actual magnitude of objects, conſidered in themſelves as independent of, and uncompared with, others. We have no other means of acquiring the knowlege of the magnitude of objects, but thoſe of the meaſures in common uſe, and which ſerve to determine the relative magnitude of ſuch objects. But the abſolute extent of even theſe meaſures is not known to us, and is impoſſible to be ſo. The length of a foot, indeed, we know to be ſix times leſs than a toiſe, and to be twelve times greater than an inch; but how ſhall we find out the abſolute extent of a foot, abſtracted from all methods of comparing it, either with a toiſe, an inch, or any other meaſure ſmall or great?

In reply to theſe arguments of Father Feijus, our philoſopher tells us, that it is not neceſſary to know the abſolute magnitude of external objects, abſtracted from all compariſon, in order to determine whether we ſee them in their real or true magnitude. To ſee an object in its true magnitude, nothing more is required, than that the impreſſion made on the retina, or immediate organ of viſion, ſhould equal the ſize of the object. Now this equality, ſays he, may be known, without our knowing the abſolute extent of either the object or impreſſion. For, by applying two equal ſurfaces to each other, we may juſtly ſay that the one touches the other in every part of its real magnitude: thus, if the hand be immediately applied to the ſurface of an half-crown, we are certain it touches the whole ſuperficies, ſince that part of the hand immediately affected by it, is equal to the ſurface of the coin. In the ſame manner, ſays our Author, if it could be ſhewn that the ſurface of the retina, which immediately receives the impreſſion of any object, or, which is the ſame thing, that the ſurface on which the image of the object is formed, is equal to the ſurface of the object itſelf, we

ſhould be certain that we ſaw the object in its true magnitude, altho' we ſhould be ignorant what that magnitude might be.

Our Author brings many arguments in ſupport of his opinion; all which, however, are much more ingenious than ſatisfactory. He ſeems, indeed, to have made a diſtinction between the *real* and *abſolute* magnitude of objects, for which there is no ground: at leaſt, it is evident to us, that his adverſary conceived thoſe terms to be ſynonimous. According to his own ſyſtem alſo, the reality of magnitude which he contends for, is dependent on the optics of the perceiving animal: for he admits that objects do not, even at the ſame diſtance, appear of equal ſize to all animals. What then is the real magnitude of ſuch objects? are they as big as they may appear to an elephant, or as they appear to a mite? To animals, ſays our Author, who have large eyes, objects appear larger than they do to thoſe who have ſmall eyes; ſo that the apparent diameter of the ſame object ſeen by one animal, is to the apparent diameter of the ſame object ſeen at the ſame diſtance by another animal, as the diameter of the eye of the firſt is to the diameter of the eye of the ſecond. Let us compare, for example, the eye of a man and that of an ox, and we ſhall find that the diameter of the former is about three quarters of the diameter of the latter. For I have meaſured the eyes of many oxen, and find them to be from 16 to 17 lines: the diameter of a man's eye is uſually about 11 $\frac{1}{3}$ lines: of conſequence, that of an ox's eye bears a proportion to it nearly as four to three. It is evident, therefore, *ceteris paribus*, that the ſame object ſeen at the ſame diſtance, will appear to the ox about a fourth part bigger than it doth to the man." Suppoſing, therefore, our ingenious Author to be in the right with regard to his criterion of determining the magnitude of objects, as they exiſt *dans leur etat naturel*, yet as they appear even in their natural ſtate of different magnitudes to different animals, their real or abſolute magnitude is purely relative, as Father Feijus aſſerted; their real or true magnitude, in the notion of our Author, being no more than their uniform relation to other objects, and the organs of the perceiving animal.

Section the eleventh relates to ſeveral experiments and obſervations on the aſcent and deſcent of fluids in capillary tubes, and are well worth the attention of the curious.

In the twelfth and laſt ſection, our Author endeavours to ſhew the incompatibility of the globular form of drops of liquor, with the ſyſtem of attraction. On this ſubject, however, he diſplays, as we have before hinted on others, much more ingenuity than judgment. We ſhall here, therefore, take our leave of this reverend Father's Philoſophical Amuſements.

Journal

Journal Hiſtorique du Voyage fait au Cap de Bonne-Eſperance, par feu M. l' Abbé de la Caille, d' l' Academie des Sciences. Précédé d'un Diſcours ſur la Vie de l' Auteur. i. e.

An hiſtorical Journal of a Voyage to the Cape of Good Hope. By the late Abbé de la Caille. To which is annexed, a Diſcourſe on the Life of the Author. Together with Remarks and Reflections on the Cuſtoms of the Hottentots, and other Inhabitants of the Cape. Paris, 1763.

IT is ſome mortification, after having long thought ourſelves pretty well informed of the general character and cuſtoms of any people, to learn, from more ſenſible, or more ingenuous, Travellers, that we have been all the while impoſed on, by the falſe, or hearſay, relations of mere Voyagers, who have written without candour, and without capacity. To this mortification, however, will many of the Readers of this Journal be ſubjected, when they come to find, that the Deſcription of the Cape of Good Hope, by the celebrated Peter Kolbé, which hath hitherto been deemed ſo generally authentic, is full of the moſt notorious impoſitions and miſrepreſentations.

The character of the preſent Writer, and the occaſion of his voyage to the Cape of Good Hope*, are too well known to need our expatiating on either. How far he ſucceeded in the execution of his commiſſion, as an Aſtronomer, the learned world have been long ſince appriſed of. As that alſo was the moſt immediate object of his voyage, it is reaſonable to ſuppoſe the publication of this Journal was, during the Author's life, neceſſarily delayed by more important concerns. We cannot help regretting, nevertheleſs, that the papers here publiſhed, were not digeſted for the preſs by the ingenious Author himſelf; in which caſe, we make no doubt, that they would have afforded a very juſt and entertaining account of the Cape and its inhabitants. Indeed, the Public would have been obliged to the Editor, had he taken the pains to have thrown the Abbé's remarks on Kolbé's deſcription, &c. into his narrative; it being of very little conſequence to Readers in general, to know, that a Writer, in advancing the truth of facts, contradicts ſome other who may have miſrepreſented them by advancing falſhoods.

Our learned Voyager's Journal begins the 21ſt of October 1750, when he ſet out from Paris, and ends the 28th of June 1754, when he returned to that city; having been abſent juſt three years, eight months, and one week. The Reader will find it leſs dull, and more inſtructive, than ſuch Journals uſually are; tho' we do not meet with any thing peculiarly worth our ſelecting, unleſs it be the following account of the method of

* In order to meaſure a degree of the earth, and take obſervations of the ſtars in the ſouthern hemiſphere.

hunting the elephant; as it was given to M. de la Caille, by the perſon who actually caught one of thoſe animals; a tooth of which our Author brought home with him to Paris.

The elephant is always ſought for, by the hunters, on the banks of rivers; where he is attacked in the following manner. Three horſemen, well mounted, ſet out on the expedition. Two of them ride about the plain, while a third carefully watches the elephant, as he goes to drink at the neighbouring river; when, having given notice to his companions, he begins the attack, by piercing the ſide of the beaſt with his javelin, while he is drinking. On this the wounded animal immediately purſues the aggreſſor, who rides directly toward his companions on the plain: when one of them attacks the elephant in his turn, in order to divert his attention from the object of his purſuit. Accordingly the beaſt, enraged anew by a freſh wound, neglects his firſt antagoniſt, and purſues the ſecond; when the third perſon draws him off from the purſuit of the ſecond, by the ſame means as the ſecond diverted him from that of the firſt. In the mean time, the poor creature loſes a vaſt quantity of blood; which the fury and agitation he is put into, cauſe to flow in great abundance. If he ſurvives theſe three attacks, the firſt hunter attacks him again; and thus is the poor beaſt engaged by their ſucceſſive aſſaults, till wearied out and ſpent with the loſs of blood, he falls to the ground. In this ſituation there is no danger in approaching this formidable animal; and ſawing off his teeth, whoſe length is proportioned to the age and ſtrength of the beaſt.

'But this method of hunting the elephant, is extremely dangerous, if attempted on rough ground, as appears by the following relation. Three Dutchmen, who had lived ſome time at the Cape, and got a great deal of money by this kind of buſineſs, being about to return to their native country, had a mind to take their leave of the ſport, by one more hunt, for their diverſion. To this end they fixed on a plain which, unluckily, was not ſufficiently ſecured from the mole-hills, which are very large and hollow in that country. The chaſe began ſucceſſfully; the ſecond hunter having given the attack, and got to ſome diſtance from the elephant, when his horſe ſtumbled at a mole-hill, and fell; giving the furious animal time to come up to him: when the latter ſeized hold of the rider with his trunk, and threw him on the ground. Then ſeizing the horſe in the ſame manner, he threw him to a conſiderable diſtance: after which, returning to the diſmounted hunter, he took hold of him again, and toſſing him up in the air, caught him, as he fell, on the point of one of his tuſks, which ran fairly through his body, and thus held him empaled by the middle. In this ſituation,

tion, the ſavage animal kept him a long time, turning himſelf about, and preſenting the horrid ſpectacle to his other purſuers; at the ſame time ſeeming to take a pleaſure in the writhings, cries, and ſufferings of this unfortunate hunter.'

In the account given of the manners and cuſtoms of the Hottentots, we meet with the following general obſervations reſpecting this people; which ſet them, by no means, in ſo unfavourable a light as ſome accounts heretofore given us.

'The Hottentots live much in the ſame manner as the ancient Gauls, mentioned in Cæſar's Commentaries; reſiding in different hords or tribes, on the banks of rivers, and near the foreſts; where they form ſo many diſtinct villages and independent republics. By means of the rivers, the country about them is fertile in the production of thoſe roots and wild fruits on which the Hottentots in a great meaſure ſubſiſt; and the foreſts yield them the like advantages, tho' theſe only reſemble our ſhrubberies, their trees being ſeldom more than ſix or ſeven feet high. The Hottentot villages are all circular; the cabbins of which they are compoſed, being covered with ſkins, and ſo very low, that a man muſt either ſtoop very much, or crawl on his knees, to get into them. They ſerve, indeed, chiefly to contain proviſions, and their implements of huſbandry; the owner himſelf never occupying them unleſs when it rains: at other times, he paſſes his leiſure hours in ſleeping at the door of his hut; where he lies on his belly, and expoſes his back to the ſun and the weather; waking now and then to amuſe himſelf with ſmoaking a certain ſtrong-ſcented herb, which hath much the ſame effect as our tobacco. The employment of the Hottentots is purely paſtoral; their principal and almoſt only occupation being the care of their herds of ſheep and kine. Of theſe each village hath one common herd, every inhabitant taking it in his turn to be herdſman. This charge requires a great many precautions, very different to thoſe which are taken by our herdſmen with us; beaſts of prey being much more numerous and fierce in the ſouthern parts of Africa than in Europe. Lions, indeed, are not very common there; but there are leopards, tygers, and ſeveral kinds of wolves, more deſtructive than ours, together with many other furious animals that abound in the foreſts, and occaſionally make excurſions toward the Cape, and deſtroy the tame cattle. To prevent theſe misfortunes, it is the buſineſs of the herdſman to go, or ſend, every day round his diſtrict, in order to diſcover if any beaſt of prey be lurking in that quarter. In which caſe, he aſſembles the whole village together, and makes his report; when a party of the ſtouteſt among them, arm themſelves with javelins and poiſoned arrows, and follow the perſon who may have diſcovered the beaſt,

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to the cave or covert where he is lodged*. Here they arrange themſelves in two lines; the herdſman entering the cave, and endeavouring to provoke the beaſt to follow him out; where he is infallibly deſtroyed.

United among themſelves by the bonds of fraternal concord, the inhabitants of the ſame village live in conſtant peace. But they take cruel vengeance on the neighbouring tribes, on the firſt inſult that is offered them. The ſubject of their mutual complaints is generally the ſtealing of a ſheep or cow, and ſometimes only a ſuſpicion of it; the conſequences, however, are uſually very terrible, when they determine on revenge; as they take all poſſible means, after having made this determination, to make the aggreſſors ſuppoſe the injury forgotten: but no ſooner do they find their diſſimulation hath taken effect, in the ſecurity of the enemy, than they fall ſuddenly upon them, with poiſoned weapons, ſparing neither age nor ſex, but rooting up at once the whole community. Such is the method of going to war in this country.

'As to the civil government of the Hottentots, the care of houſhold affairs belongs to the department of the females. The men, indeed, are the butchers, and prepare the meat for dreſſing; but the care of providing the vegetables concerns only the women. Thus the mother of a family ſets out in a morning, attended by ſuch of her children as are able to follow her, and carrying the reſt in her arms or on her back. In this manner ſhe ſearches the woods and river ſides, for roots, pulſe, or fruit; of which having gotten a ſufficient quantity, ſhe returns, lights a fire on a large ſtone before the cabin, and when the victuals is dreſſed, wakes her huſband, who ſits down to his meal with his reſt of the family.

'The women are cloathed with ſheep-ſkins, as well as the men; wearing the wool outwards in ſummer, and inwards during the winter. They wear one ſkin over their ſhoulders, the ends of it croſſing each other before, and leaving their neck bare; another ſkin is faſtened round their middle, and reaches down to their knees. Thoſe of them who are ambitious to pleaſe, adorn themſelves with necklaces of ſhells: for even in this country the ſex have their charms, which they endeavour to heighten by ſuch arts as are peculiar to themſelves, and would meet with little ſucceſs elſewhere. To this end they greaſe their faces, necks, and all the naked parts of their bodies with mutton ſuet, in order to make them ſhine. They braid alſo

* It is to be obſerved, that the principal motive for the beaſt's leaving the foreſt being to quench his thirſt, he always lurks about the ſide of ſome river; and inſtead of returning to his former haunts, ſecrets himſelf in ſome hole or cavern in the banks of the ſtream.

or

or plait their hair, to give themſelves an additional elegance. An Hottentot lady thus bedizened, hath exhauſted all the arts of her toilette; and, however unfavourable nature may have been to her with regard to ſhape and ſtature, her pride is wonderfully flattered, while the ſplendour of her appearance gives her the higheſt degree of ſatisfaction.

But we muſt refer the reader, who is curious to know the particularities of theſe people, or of our Author's journal, to the work itſelf; wherein they will find ſufficient matter to gratify their curioſity, as well as to convince them that it is with reaſon M. de la Caille condemns the relations hitherto given by travellers of this part of the world.

Hiſtoire du Commerce et de la Navigation des Anciens.

An hiſtorical Account of the Commerce and Navigation of the Ancients. By M. Huet, Biſhop of Avranches, and Preceptor to the late Dauphin. 8vo. Lyons, 1763.

THE writers who have hitherto treated the ſubjects of navigation and commerce, have rather conſidered their preſent ſtate, as uſeful arts, than the means whereby they have gradually arrived to ſuch a degree of perfection. The Hiſtory before us hath, on the other hand, nothing to do with the preſent times; the Author's reſearches being confined to the more curious, tho' perhaps leſs uſeful, enquiry into the origin and progreſs of theſe arts in the remoteſt ages of antiquity.

It appears by the preface, that this work, tho' never before publiſhed, was a juvenile production of its celebrated Author, who undertook to write it at the inſtance of the famous Colbert, that great patron of trade and commerce in France. A ſhort ſpecimen or two will afford our readers an idea of the manner in which this performance is executed; which is all we can pretend to give, of ſo various and extenſive a work.

Chapter the firſt treats of the origin of Commerce in general; on which head the Author obſerves, that mankind have ſought thereby rather the conveniences than the neceſſaries of life; nature having furniſhed every part of the world with the means of ſubſiſtence for thoſe animals it produces. How many ſavage nations have been diſcovered, living in poor and barren countries, without any trade or communication with foreigners? yet theſe have been remarkably fond of their own ſoil, and content with their apparent miſery. How often have modern navi-

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gators fallen in with diſtant iſlands, whoſe erratic inhabitants knew of no human creatures but themſelves; but imagined they ſtood in want of nothing? Among thoſe people, indeed, whoſe vicinity gave riſe to a mutual correſpondence, it was natural for them to make an early partition of thoſe things with which ſome abounded, and of which others might ſtand in need; either out of liberality, or in the way of an honeſt and reciprocal exchange of ſuperfluities. The hunter thus ſhared his game with the fiſherman; who, in return, divided with him the ſpoils of the ſea or the ſtream. The huſbandman gave to both the fruits of his vineyard and fields, for an equivalent of fleſh and fiſh; and ſupplied the artizan with timber to build his houſe, who aſſiſted him in the conſtruction of his plough. This kind of perſonal commerce is doubtleſs coeval with our ſpecies: thus, when we read in the Scriptures, that Cain went forth to till the earth, and Abel to feed his ſheep, it is natural to conceive that Cain furniſhed his brother Abel with the fruits of the earth, and that in return the latter ſupplied the former with the ſkins of his flock for cloathing, and perhaps with their fleſh for his table.

Such, continues our Author, in Chapter ſecond, were the rudiments of Commerce, which Cuſtom, the mother of the arts, in ſucceſſive ages extended and brought to perfection. Cities were built for ſome people, while others, more fond of liberty, choſe rather to live in moveable tents, and to lead a leſs ſedentary life, wandering from place to place as their occaſions or inclinations induced. The ſciences were next diſcovered; different profeſſions, exerciſes, and trades, were eſtabliſhed, as well for utility as pleaſure. Now, all this could not be effected without a mutual correſpondence between individuals, and a reciprocal communication of their poſſeſſions and induſtry. To facilitate and extend this communication alſo, it became neceſſary to form various other ſocieties: for what would Tubal Cain have done with his curious works of braſs and iron, if he could not have trafficked with his neighbours? Deceit and impoſition, however, ſoon began to debaſe theſe laudable occupations; commodities were adulterated, falſe weights and meaſures were introduced, and good faith baniſhed from commerce; to the great corruption of manners, and the diſgrace of ſociety.

Our learned Author goes on to conſider the general ſtate of Commerce at the time of the Deluge, and the reſtoration of it afterwards; proceeding methodically through all the maritime and commercial nations of the world, from that early period, to the diſſolution of the Roman empire.

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In Chapter the 38th, he treats of the ſtate of Commerce in England, at the time of Julius Cæſar; an abſtract of which, we preſume, will not be unacceptable to our readers.

'The Spaniards and Phenicians made, at this time, frequent voyages to the weſtern parts of England, and the other Britiſh iſles; all which antiquity comprized under the general name of the Caſſiterides. The trade which theſe foreigners carried on, of lead and tin, was ſo extremely lucrative, that they kept it as much as poſſible a ſecret from other nations. On this head Strabo relates, that a Phenician pilot, perceiving himſelf followed by a Roman veſſel, he choſe rather to run his own ſhip on the rocks, in order to make a wreck of both, than to let the Romans, by his means, diſcover the way; for which national action he was amply rewarded by his countrymen on his return; having had the good luck to eſcape the peril he thus voluntarily underwent for the public good. The avidity of the Romans, however, was not long behind the Phenicians; ſo that they ſoon after found out the way to ſhare in their profit. The merchandize that England then furniſhed, as we learn from Strabo, were corn, cattle, gold, ſilver, iron, ſkins, leather, and hounds for the chace; to which he adds, (ſpeaking of the Caſſiterides, which may be looked upon as making part of England) lead and tin. Tacitus and ſome other writers mention alſo pearls; but Cæſar ſpeaks of neither gold, ſilver, nor pearls: which may ſerve to ſhew that theſe metals were not known by the Romans to be in England till after Cæſar. As to braſs and copper, it is certain that at this time they uſed to be imported into England from abroad; which is a proof that either the mines were not then diſcovered, or that they did not yield a ſufficient quantity of ſuch metal. The Engliſh, indeed, had no commodity by which they made ſo great profit, as by their tin; which was found in great plenty in the weſtern parts of the country, and in the adjacent iſlands. As to their trade in *Dogs*, it probably was not very conſiderable; though it appears that Engliſh hounds had been carried to Rome long before Cæſar's expedition to Britain. Strabo and the poet Gratius, cited by Ovid, make mention of them, and ſpeak of the uſe the Gauls made of them in war, and the Romans in the chace.

The foreign commodities which were imported into England, were ſalt, pottery, and utenſils of braſs, ivory, and amber.

To have a juſt idea of the navigation of the Engliſh in the time of Cæſar, it is to be obſerved, that they made uſe of ſmall boats, made of light and pliant wood, and covered with leather; a method of conſtruction anciently in uſe among many other nations, particularly among the Saxons, who thus committed

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frequent piracies on the ocean, and on the coaſts of Gaul and Britain*. The like veſſels alſo have been conſtructed in our own times, among the inhabitants of Greenland. Cæſar made uſe of the like boats, on his expedition into Spain againſt Afranius. It is nevertheleſs a matter of doubt with many, whether the Engliſh had not other veſſels beſides thoſe above-mentioned; the latter ſerving them only in paſſing backwards and forwards to the neighbouring iſles; as Solinus ſeems to intimate, when he tells us, that the Engliſh uſed theſe boats only in the ſea that parted England and Ireland. They might poſſibly have other veſſels, beſides theſe, of daily uſe, made of timber, and of a larger and more ſolid conſtruction, to ſerve them in longer voyages, and in their wars. Selden is of the latter opinion; but it is certain, that we find no one paſſage in the ancients from which we can gather that the Engliſh had any large veſſels, built of timber in the ordinary manner. May we not conclude, therefore, that as Pliny affirms them to have made voyages of ſix or ſeven days in thoſe leathern boats, that they had ingenuity and induſtry ſufficient to conſtruct them of a ſtrength and ſize conſiderable enough for long voyages. The poet Avienus tells us in plain terms, that the Engliſh had not in uſe any ſhips built in the ordinary manner, of timber, but only ſlight boats covered with leather. Eumenius, in his panegyric on Conſtantius, aſſures us alſo, that when England was invaded by Cæſar, the inhabitants had no ſhips of war. On the other hand, again, we are informed by Cæſar, that they furniſhed ſuccours to the Gauls, and aſſiſted other nations againſt the Romans: but can we ſuppoſe they did this by means only of canoes of leather, ſo very improper for ſuch expeditions? or did they furniſh their allies with men only, without ſhips? It is hardly to be ſuppoſed that they could long ſee their coaſts viſited by foreigners, in ſtout and well-built veſſels, without imitating them, and taking the advantages of their natural ſituation, for improvement in maritime affairs.'

What a ſtriking contraſt between theſe rude and imperfect eſſays toward navigation, and the preſent ſtate of the Britiſh marine, which ſo lately ſpread our conqueſts over the face of the globe, ſubjecting the moſt diſtant nations of the earth, at one and the ſame time, to the maſters of the ſea!

* A little boat of this kind, called a Coracle, or Corracle, is ſtill uſed on the Severn, by the Salopian fiſhermen. It is made of twigs, interwoven, and covered with leather; and is ſo light that the owner carries it on his ſhoulder, to and from the river.

Diſſertation ſur l'Education Phyſique des Enfans, depuis leur Naiſſance juſqu'à l'Age de Puberté. i. e.

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A Diſſertation on the phyſical Education of Children, from the Time of their Birth, to the Age of Puberty. By M. Ballexſerd, Citizen of Geneva. 8vo. Paris, 1763.

AS there is nothing of more conſequence to ſociety than the phyſical and moral education of children, it was with great propriety, and perfectly agreeable to the ends of its inſtitution, that the ſociety of Harlem propoſed the ſubject of this diſſertation, as one of its prize queſtions. There is perhaps no country in the world where children are ſo prepoſterouſly ſwaddled up, and manacled by their cloathing, as in Holland. A child in arms, truſſed up by a Dutch nurſe, reſembling exactly a Dutch nine-pin, except that its head, which ought to have ſome ſtay for the ſecurity of its neck, is left looſe to play about, with every ſhake, like the niddle-noddle figures from Canton, on a modern chimney-piece. Indeed the Hollanders ſeem to have adopted our Author's motto, tho' in a different ſenſe to that in which he may comprehend it. *Sartam et tectam ab omnique moleſtra et incommodo ſervate prolem: inde ſanitas, robur et longævitas.* Now it is very certain, that, except in the inſtance above-mentioned, the Dutch children are very ſufficiently bound up and covered. As one of the greateſt inconveniences, alſo, in that country, is ſuppoſed to be the cold, they think they cannot do better than to envelope their children with as many ſwaddling cloaths as will keep it out. They ſeem very prudently to conſider likewiſe, that if a child were at liberty to move its limbs, it might poſſibly tumble about and hurt itſelf; they therefore judiciouſly take care to bind it hand and foot, to prevent miſchief. As their children grow bigger, they have a ſecurer way ſtill to keep them warm, and prevent their breaking their bones, or troubling the nurſe: this is, to impriſon them in a kind of cloſe-ſtool, with a pan of fire placed under their feet; in which ſituation, if the poor creature is burnt, or is tired of the poſture, and expreſſes its uneaſineſs by crying, the careful nurſe whips in a pan of freſh coals; and if the unfortunate infant ſtill keeps crying, ſhe imputes it to downright peeviſhneſs or obſtinacy, and lets it take its chance. It is true that numbers of their children are killed by this method of ſhewing their kindneſs, and many others are rendered cripples all their lives; but the members of academies may ſtudy philoſophy and chop logic a long time, before they will be able to perſuade an old Dutch-woman, or indeed any old woman in the univerſe, that it is poſſible for them to know as much about nurſing children, as their great-grand-mothers.

In England, where the maſter of the family hath ſomewhat more influence over domeſtic affairs than in Holland, it is true that great improvements have been made, of late years, in reſpect to the management of children: many others, however, remain

remain still to be made, even with us, particularly in regard to the common people, while at the same time a spirit of innovation among the better sort, very frequently induces them to carry matters too far, and to substitute the suggestions of their own caprice instead of the moderate and salutary advice of experienced physicians. Under these circumstances, therefore, we cannot help viewing this performance in the light of an useful, and indeed very valuable work. For, tho' the reader may not find in it many new observations, he will see them placed in a very advantageous and forcible point of view. In matters of such universal utility also, and so extremely interesting to individuals as well as to the public, such wholesome instructions as those of our Author, cannot be too often inculcated, or too earnestly repeated. We most heartily recommend this Dissertation, therefore, to all ranks of people, who are prudently solicitous to be blest with a robust, healthful and ingenious offspring.

De l'Influence des Opinions sur le Langage, et du Langage sur les Opinions.

A Dissertation on the the Influence of Language on Opinions, and of Opinions on Languages. By M. Michaelis, Professor of Philosophy, and President of the Royal Society of Gottingen. 8vo. Bremen, 1763.

IT is now about four years since the Academy of Sciences at Berlin proposed this subject as one of its prize questions; a subject equally curious and interesting both to the literary and moral world. Contrary to the usual custom, however, of publishing these pieces, the present treatise hath, till very lately, appeared only in the German language; in consequence of which, its circulation hath been hitherto but very confined.

The learned and ingenious Author, enters very methodically on his subject; dividing his dissertation into four sections: In the first, he treats of the general influence of popular notions or language. In the second, of the useful and salutary effects of language or opinions. In the third, of their useless or hurtful effects. And, in the fourth, of the methods to be taken, in order to prevent the latter, and promote the former.

Under the first of these heads, he observes, that the names which have been given to objects, and the manner in which we express ourselves in describing them, have their origin in the ideas we form of those objects, and their use. In proportion as mankind discover the utility of such objects, they apply themselves to the description of them; and this they have ever done,

as well as they could, in a manner relative to thoſe ideas. It is eaſily to be perceived, alſo, that in every country the populace have had the principal influence in the formation of languages; becauſe the ideas entertained in this reſpect by the majority of a people, will always take the lead, and influence the reſt. Hence it will follow, that in proportion as the people of any nation grow learned and polite, their language will be improved and embelliſhed. Of this Mr. Michaelis gives us ſeveral inſtances. Thus, according to our Author, Θεος, the Greek term for the Divinity, takes its riſe from a word which ſignifies *to run*; becauſe the ſtars were worſhipped as Deities by the idolatrous people who firſt formed that language. Thus alſo the Latin term for the Deity hath generally a plural ſenſe, on account of the prevailing notions of Polytheiſm among the ancient Romans. Nay, it is certain, that neither the Greeks nor the Latins had any word expreſſive of that idea which we form of one ſupreme, perfect, independent Being, who created the univerſe. Again, the Hebrew term generally uſed by the Jews to expreſs the *Leproſy*, literally ſignifies, *to be ſcourged with a rod*. Now, in the eaſtern countries this diſeaſe was peculiarly looked upon as an immediate puniſhment inflicted by God; and hence that name was given to it. The Greeks made uſe of the ſame word to ſignify the *Soul*, as they uſe for a butterfly; evidently becauſe a butterfly is only a caterpillar that changes its form without dying, and bears therein a ſimilitude to the ſoul, which continues to exiſt in its new ſtate after the diſſolution of the body. It was for this reaſon that the Greeks firſt repreſented the Soul hieroglyphically under the form of a butterfly, and afterwards proceeded to give it the very name of that inſect.

Under the ſecond head, our Author inſtances, as an uſeful effect of this intimate connection between languages and opinions, the uncommon energy of ſome etymologies, from which the nature of the objects ſpoken of, is inſtantaneouſly and ſtrikingly perceived. Thus, for example, Δόξα, the Greek term for *Glory* or *Honour*, ſignifies literally *Opinion*, and is expreſſive without equivocation, of the good opinion entertained of us by others. It was very far, therefore, from ridiculous pedantry in the ancients, to apply themſelves with ſuch great aſſiduity to the purity and perfection of their language; an object equally worthy the attention and application of the moderns; as by ſuch means they may do infinite ſervice to the cauſe of literature, not only with regard to the preciſion of language, but to the perpetuating of the diſcoveries in ſciences. Thus it will be impoſſible, for inſtance, ſo long as the German language ſubſiſts, for poſterity to forget the uſe of the *Quinquina*; as, in that tongue it is called *Fieberrinde*, or the *Fever-bark*. Another

great advantage which is to be deduced from etymological preciſion, is, that it ſerves to preſerve the original notions of things which time hath diverſified. Thus the definitions uſually given of *Marriage* are imperfect, in that they do not convey a preciſe diſtinction between the ſtate of matrimony and concubinage. But if we conſult the Greek, we ſhall find the word Νόμος, uſed indiſcriminately both for *Marriage* and *the Law*; and hence we may diſcover, that to be married to any one originally ſignified to be united according to law. A farther inſtance of the advantageous influence of Language on Opinions, our Author obſerves to be the effect which the names of things frequently have, to inſpire a love or hatred toward them, as they are repreſented thereby to be beneficial or hurtful. Thus, if, inſtead of calling the artificial method of communicating the ſmall-pox by the name of *Inoculation*, it had been called, for example, the *Turkiſh ſmall-pox*, it would in all probability have met with much greater oppoſition than it hath done: whereas on the other hand, if this ſalutary practice had been ſoftened by the appellation of the *Preſervative of Beauty*, it is equally probable that the fair ſex at leaſt would all declare themſelves openly in its favour, notwithſtanding the reflections of the morоſe and gloomy moraliſts, who decry it.

Languages have an advantageous influence on Opinions, in their variety of terms to expreſs the ſeveral objects of our knowlege. The more copious any language is, the more eaſily will it take the impreſſions of ſcience. How uſeful, for inſtance, would it not be, if all plants and vegetables had French names in France, German names in Germany, and that the botaniſts ſhould call them by the ſame appellation as the people? The oriental languages were, in this reſpect, greatly ſuperior to ours. But our manner of teaching all the ſciences in Latin, prevents the modern languages from acquiring ſuch a degree of perfection: the ſeveral profeſſors of natural philoſophy in the univerſities of Europe, however, would do well to pay ſo much reſpect to their own country, as to give lectures in their vernacular tongue. It is certain that the copiouſneſs of a language may ſerve to prevent an infinitude of popular errors, which the vulgar fall into from the barrenneſs of their native tongues. Thus the common people in France make uſe of the word *Air*, for want of a better, to expreſs all that ſpace which extends from the ſurface of the earth to the firmament; making no diſtinction between the Atmoſphere and the Æther.

Under the third head, the Author points out the ſeveral cauſes, conducing to the diſadvantages which Opinions ſuffer from Languages; the principal of which are, 1ſt, A ſcarcity of terms. 2dly, A multiplicity of ſynonimes, or words uſed as

ſuch.

ſuch. 3dly, The equivocal uſe of terms. 4thly, The arbitrary acceptation of particular words. 5thly, Miſtaken etymologies, and compound words. And laſtly, the introduction of quaint terms, florid expreſſions, and other imaginary beauties; which, inſtead of proving actual ornaments, are deſtructive both to the preciſion and real embelliſhment of languages.

From the ſeveral obſervations which M. Michaelis makes on theſe diſadvantages, he deduces the following concluſions: viz. 1ſt, That if the greater part of vulgar errors do not actually ariſe from language, they are at leaſt propagated, confirmed and perpetuated by it. 2dly, That the near relation which the European languages bear to each other, ariſes, among other cauſes, from the too general uſe of the Latin, which is the idiom of moſt eccleſiaſtics and men of literature. Now the Latin tongue hath borrowed much of its idiom and of its terms from the Greek, and this again, as much both from the Phenicians and the Egyptians. When the Saracens alſo afterwards overrun the countries of Europe, they effected a new alliance between the European and oriental lauguages. Hence that infinite variety of ſtreams, whoſe windings muſt be ſeparately traced to diſcover the reſpective ſources of numerous errors. 3dly, That a philoſophical language, which might be univerſal among the learned, is almoſt indiſpenſibly neceſſary. The Greek, he thinks, would be better adapted to this purpoſe than the Latin, which is remarkably defective in terms of natural philoſophy. The copiouſneſs of the Greek, however, cannot be compared with the richneſs of the Arabic, of which, nevertheleſs, our Profeſſor conceives, there is little likelihood of our taking any conſiderable advantage.

Under the fourth diviſion of his ſubject, the learned Author treats of the means to prevent or remedy the ill effects complained of, in the Influence of Language on Opinions. In order to avoid the miſtakes into which the etymology of words may lead us, he adviſes, that we ſhould admit of no propoſition whatever, merely on etymological preſumption or analogy. Vary your mode of expreſſion, ſays he, and endeavour as much as poſſible to unite the variety of ſtyle with ſolidity of ſentiment. Compare the idiom and expreſſion of different languages, and correct the one by the other. In order to preſerve what may be uſeful in Language with regard to Opinions, he adviſes the learned to be careful of its purity, and to introduce foreign terms only in caſes of the greateſt neceſſity. Again, with reſpect to the improvement of languages, our ingenious Profeſſor recommends the uſe of terms and expreſſions as preciſe and definite as poſſible; avoiding all equivocation, or collateral

and adventitious meanings. To this, he adds, the correction of erroneous etymologies; not by totally diſuſing them, but by joining them with expreſſions more preciſe and exact, which may in time prevail, and entirely ſuppreſs the error. As to the Gothic ornaments of ſtyle affected by ſome writers, they are to be ſuppreſſed only by more chaſte examples and the force of ridicule. This is a taſk for writers of the firſt rank in the world of letters. It is from theſe only that we may hope to ſee the beauties of poetry united to the truths of philoſophy; giving to language a degree of perfection, to which it hath hitherto been a ſtranger. Good tranſlations, alſo, ſays our Author, would contribute greatly to ſo deſirable an end: they muſt be leſs pedantic, however, than thoſe which appear in Germany, and more faithful than ſuch as we meet with in France. He might have added, alſo, than moſt of thoſe which appear in England.

M. Michaëlis proceeds next to conſider the practicability of an univerſal language; but, as he declares againſt it, we ſhall not detain our Readers with his remarks on this ſubject.

Memoires de Litterature tirés des Regiſtres de l'Academie Royale des Inſcriptions et Belles Lettres.

Memoirs of the Academy of Inſcriptions and Belles Lettres, from the Year 1755 to 1757, incluſive. Vol. 28. Paris, 1762.

AS it would infringe too much on our plan to particularize every memoir contained in this work, we ſhall take notice only of ſome few of the more popular and curious; from which our Readers may judge how far the publications of this learned body are carried on with their uſual ſpirit and ſucceſs.

The firſt of theſe memoirs that engages our particular attention, is a *Diſſertation on the Oedipus of Sophocles, by Mr. Dupuy.* The deſign of the ingenious ſcholiaſt in this tract, appears to have been, to elucidate and confirm the opinion of Dacier, reſpecting the conduct and moral of this celebrated piece; both which have been ſeverely inveighed againſt by the critics. It hath been ſaid, that the ſubject of it is by no means intereſting or inſtructive; that it is capable only of inſpiring futile terror, or as fruitleſs pity; and that it is even inconſiſtent with juſtice and religion, in repreſenting a virtuous and pious prince precipitated involuntarily into ſcenes of the greateſt horror and diſtreſs, while at the ſame time his crimes and misfortunes appear evidently to be traced out by the hand of that deſtiny of which he is repreſented only as the unhappy inſtrument and innocent victim.

victim. In anſwer to theſe objections, Mr. Dupuy obſerves, that the crimes of Oedipus and Jocaſta naturally opened the way for all their ſubſequent misfortunes, and that Sophocles is far from deſcribing the firſt as an unexceptionable character. The wilful murder of certain ſtrangers he met with on the road, was the firſt ſtep by which he mounted the throne; which having attained, he ſtill preſerved his former propenſity to acts of outrage and violence. Oedipus, it is true, is very unfortunate; but, tho' poſſeſſed of excellent qualities both of head and heart, he is very criminal. His inquiſitiveneſs, impetuoſity, pride and injuſtice, are the ſource of all his misfortunes. Hence M. Dupuy conceives that the moral, which Sophocles intended ſhould be drawn from this tragedy, is not contained in that maxim of Solon's, which ends the chorus; viz. that no man ſhould be called happy till he is arrived at the laſt period of life without ſuffering misfortune: a maxim, ſays our Author, which would be very flat and inſipid if conſidered as the ſole moral of the piece. On the other hand, he conceives that the poet's intention, in this tragedy, was to ſhew that curioſity, ambition and violence, precipitate men, otherways poſſeſſed of good qualities, into inevitable misfortunes and miſery. With regard to Sophocles, as a dramatic writer, in general, Mr. Dupuy hath drawn his character in a few words; which we ſhall give our Readers in the original, as a ſpecimen of the nervous and maſterly ſtile of the critic. "Grave et aiſé dans ſa marche, ſimple et ſecond dans les reſſorts qu'il a ſu mettre en jeu, majeſteux et regulier dans l'ordonnance generale de ſa piece, noble et varie dans ſes tableaux, riche ſans enflure dans ſon ſtyle, fort ou pathetique ſelon que la matiere l'exige; auſſi heureux dans les moyens qui produiſent le denouement, que dans ceux qui le preparent ou qui nouent l'intrigue, Sophocle, a ces egards, a preſque réuni tous les ſuffrages."

The next piece is a *Memoir concerning the art of Encauſtic Painting, by the Count de Caylus* †. The noble and ingenious Author of this memoir having been long employed in reiterated reſearches and experiments, in order to diſcover the method of Encauſtic Painting among the ancients, hath here obliged the public with a very ſatisfactory account of this curious and forgotten art; particularly as far as it relates to painting on wax and on walls. Of their method of painting on ivory, however, the Count fairly owns he cannot form the leaſt conception.

In this volume we find alſo a new Memoir of M. de Guignes, concerning his favourite Chineſe, who are here ſuppoſed to have ſailed eaſtward to the coaſts of America. The Euro-

† See more of this ſubject, Review, vol. XXII. page 301.

pean world, it is true, have but a very indifferent opinion of the naval exploits of the Chineſe, or their ſkill in the arts of navigation; their ſhips being much too ſlight and ill conſtructed for long or perilous voyages. M. de Guignes, however, hath taken upon himſelf to prove, from authenticated facts, that the Chineſe have long navigated the Indian ſeas, proceeding beyond Japan as far as the Land of Jeſſo, Kamſchatka, and that part of America which lies oppoſite to the moſt eaſtern coaſts of Aſia; having made the diſcovery of the new world many ages before Chriſtopher Columbus. *Li y en*, ſays he, the Chineſe hiſtorian, who lived in the beginning of the ſeventh century, ſpeaks of a country called *Fou-Sang*, ſituate 40,000 *Li* * to the eaſtward of China. The way to this country, continues the hiſtorian, is to ſail eaſtward from the coaſts of the province of *Leao-tong*, lying north of Pekin; in which courſe having ſailed 12,000 *Li*, you arrive at Japan. From hence ſteering northward 7000 *Li*, you meet with a country called *Ven-chin*; from which laſt taking your departure, and directing your courſe eaſtward, you will fall in, at the diſtance of 5000 *Li*, with the country of *Ta-han*; beyond which lies that of *Fou-Sang*, about 20,000 *Li* farther toward the eaſt. Now, according to M. de Guignes, we are to underſtand, by *Ven-chin*, the Land of *Jeſſo*; by *Ta-han*, that of *Kamſchatka*; and by *Fou-Sang*, ſome land on the American coaſts, ſituated in or near California. It will not be expected that we ſhould take upon us to ſay how far theſe conjectures may be falſe or true: they carry with them, nevertheleſs, ſome degree of plauſibility; and the map by which they are explained and illuſtrated, is well worthy the attention of thoſe who are curious after geographical improvements.

The next Memoir of importance is written by the celebrated Abbe Barthelemy, who was ſent, ſome few years ago by the King of France into Italy, in ſearch of medals for the royal cabinet. This induſtrious academiſt having, during his ſtay at Rome, applied himſelf to the obſervation and ſtudy of the ancient monuments contained in that city and its environs, hath here preſented the world with the reſult of his inveſtigations. The views of M. Barthelemy, however, were ſomething different from thoſe of the famous artiſts and antiquarians, who have already ſo well delineated and illuſtrated theſe monuments themſelves, the cauſes which firſt produced them, and their hiſtorical relation to arts and manners, being the great object of

* The Chineſe *Li* is an indefinite long meaſure, that in different ages hath been of different eſtimation, as we learn by a memoir of M. d'Anville, contained alſo in the preſent volume. At firſt, it appears, that 405, or more of them, were contained in a degree; afterwards 338; ſince that 272; and finally 193.

our

our learned Abbe's enquiries. Rome, ſays he, conſiſted in its infancy of a confuſed and irregular heap of inconvenient buildings, bearing a ſimilitude to that rudeneſs of manners which prevailed among the inhabitants. After its being burnt by the Gauls, a new city roſe up from the aſhes of the old one, ſtill more confuſed and irregular than the former; having been conſtructed within the ſpace of a year, without plan, order or deſign. Yet, ſo long as the citizens had no other idea of greatneſs or ſplendor, than what conſiſted in virtue, every building which was conſecrated to public utility, naturally affected them with impreſſions of dignity and grandeur: witneſs their canals, their aqueducts, their drains, and public roads, which appeared aſtoniſhing even to a people who were no ſtrangers to the pyramids of Egypt. All theſe public works, the idea and models of which were borrowed from the Etruſcans, were conſtructed of looſe ſquare ſtones, fitted together without cement: the deſign, alſo, of all theſe monuments, was bold and maſterly, agreeable to the genius and character of ancient Romans. Theſe, however, were ſucceeded by a taſte for magnificence, which ſoon degenerated into luxury. On the conqueſt of Greece, Cæcilius Metellus began to uſe marble in the conſtruction of buildings: in the year 662 of the Roman era, the orator Craſſus erected four columns in the veſtibule of his houſe on Mount Palatine: from which time, to thoſe of Caligula and Nero, the arts of luxury every day gained ground. Under the reign of thoſe princes, indeed, they were arrived at their higheſt pitch. One may form ſome judgment of the vaſt quantity of granate, porphyry and marble columns that exiſted in ancient Rome, by the number ſtill remaining, which amount to more than ſix thouſand. Auguſtus piqued himſelf on having found Rome a town of brick, and of having converted it into a city of marble; while Nero, cruel even in beneficence, ſet fire to the metropolis of the world, in order to have an opportunity of embelliſhing it.

A people, ſays our Author, equally incapable of ſupporting a ſtate of ſlavery as of liberty, could never be ſubjected but by luxury and effeminacy: and if, to this ſpirit of licentiouſneſs, ſhould be added the conſciouſneſs of their paſt ſuperiority, no better method could be found to cheriſh, and at the ſame time to ſuppreſs, their pretenſions to independence, than by engaging them in thoſe petty objects of emulation, and domeſtic conteſts, in which they ſignalized themſelves by their addreſs rather than their valour. Hence thoſe magnificent Thermæ, where the people crouding in ſhoals, were accommodated with baths and perfumes, or were entertained with diverſions. Of theſe are ſtill to be ſeen the remains of the baths of Titus

and Caracalla, the ſubterraneous vaults of which are ornamented with ſtatues and painting, which a Raphael might be proud to imitate. It was neceſſary that a nation given up to voluptuouſneſs and indolence, from the liberality of the Emperors, and by the abolition of the Comitia, ſhould be kept from reflection, by being engaged in a continual round of diverſions: hence their numerous Circuſes, Naumachia, Theatres, and Amphitheatres; none of which, excepting the Circus, were conſtructed in a ſolid and durable manner, till the Republic was juſt diſſolved by the acceſſion of the Emperors.

The deſtruction of the beautiful edifices of ancient Rome, is uſually imputed to the fury of the Barbarians. M. de Barthelemy, however, imagines this to be a miſtake; conceiving that a parcel of ſoldiers, eager after pillage, had neither leiſure nor power to deſtroy monuments of ſuch ſolidity. He is rather inclined to believe, that the ignorance and ſelf-intereſt which attended the private quarrels that aroſe between the great men at Rome, were the occaſion of this deſtruction: an opinion in which he is confirmed by a manuſcript letter, which he informs us is depoſited in the archives at Rome, and countenances ſuch a ſuggeſtion.

To theſe reflections is added an enumeration of the fineſt monuments of ancient Rome; the varied conſtruction of which is exemplified to confirm the general concluſion of our learned Author; viz. that the taſte of a people in their public edifices and other buildings hath always attended, and been influenced, by the progreſs of their manners; being at firſt rude and great, and becoming ſucceſſively grand, magnificent and barbarous.

In a ſecond part of this memoir, M. Barthelemy hath corrected ſeveral inaccuracies which have eſcaped the antiquaries in taking copies of theſe monuments. But we muſt proceed to the next memoir, which is written by the Preſident Henault, and relates to the *Nature and Utility of Chronological Abridgments:* a ſubject, on which the acknowleged talents of the Author for that ſpecies of writing, gives him a peculiar title to determine. In this tract, however, M. Henault expatiates more on the rules for compiling good abridgments, than on the merit and utility of them in general. In works of this kind, he obſerves that an attention to the following precepts are abſolutely neceſſary. 'Où l'eſpace eſt ſi court, la moindre negligence eſt un crime; rien d'eſſentiel ne doit echapper; ce qui n'eſt pas neceſſaire eſt un vice; et il faut encore eſſayer de plaire au milieu de la ſeverité du la coniſme et des outraves de la preciſion.'

Our Author proceeds next to enumerate the ſeveral hiſtorical ſ̣ments in being; ſuch as thoſe of Juſtin, Florus, Eutropius, Sulpitius,

Sulpitius, Severus, Velleius Paterculus, and Aurelius Victor, among the ancients; and of Petau, Le Clerc, Boſſuet, Vertot, and others, among the moderns. M. Henault's moſt favourite writer, however, is Velleius Paterculus; whoſe work he conceives to be an ineſtimable model of this ſpecies of compoſition, and as ſuch, is that which our learned Author confeſſedly followed in his Chronological Abridgment of the hiſtory of France.

The next paper in this volume is entitled *Reflections on French Hiſtorians, and of the talents neceſſary for the writing of Hiſtory; by M. le Marquis d'Argenſon.* Theſe reflections are for the moſt part extremely juſt and pertinent, but not very ſtriking or new. — We ſhall here, for the preſent, take leave of this voluminous miſcellany.

Le Comte de Warwik, Tragedie. Or, The Earl of Warwick, a Tragedy, by Mr. De la Harpe; as it was firſt repreſented at Paris, by the King's Company of Comedians, on the 7th of November 1763. 8vo. Paris, 1764.

THE very favourable reception which this Tragedy hath met with on the French theatre, will doubtleſs excite the curioſity of the Engliſh reader, to know whether the taſte of the public, or the merit of dramatic performances, are ſuperior in Paris to what they are in London. This curioſity may alſo be farther excited, as it relates to a ſubject taken from the hiſtory of our own country. With regard, however, to the plot and characters of this favourite piece, the Author hath neither confined himſelf ſtrictly to hiſtory, nor to the well-known romance bearing the ſame title. How far he hath obſerved the rule of Horace,

Aut famam ſequere, aut ſibi convenientia finge,

we ſhall leave to the judgment of thoſe who may peruſe the work itſelf. As the piece is, nevertheleſs, pathetic and intereſting, we ſhall give our Readers ſome account of its deſign, with a ſpecimen or two of its execution.

The facts, on which the fable of this Tragedy is founded, are theſe: The Earl of Warwick, having been inſtrumental in depoſing Henry the Sixth, and in placing Edward the Fourth on the throne, was ſent by that monarch to negociate a marriage, at the court of Lewis XI. between his maſter, and Bona of Savoy, neice to the French King. In the mean time, it happened that Edward, having ſeen Elizabeth Grey, a young widow of exquiſite beauty, as he came one day from hunting

near Grafton, grew enamoured of that lady, and privately married her. This marriage was not ſo artfully concealed as to be kept unknown to his ſubjects; whoſe hearts were greatly alienated from their Sovereign on that account. Marguerite of Anjou, Henry's Queen, took advantage of this circumſtance; and being a woman of great ſpirit and addreſs, uſed every means in her power to excite the friends of the houſe of Lancaſter to aſſiſt in recovering the crown. The Earl of Warwick, on his return, being greatly diſguſted and enraged with the ſtep Edward had taken in his abſence, to the violation of thoſe engagements he had entered into with the King of France, entered immediately into the ſchemes of Marguerite, and joined the houſe of Lancaſter. In conſequence of this, Henry reſumed the throne, a war was kindled between the two Kings, and the gallant Warwick killed in the field of battle.

M. de la Harpe has deviated, perhaps not injudiciouſly, from hiſtorical fact, in ſuppoſing the Earl of Warwick in love with Elizabeth; and that his reſentment againſt Edward aroſe from his having robbed him of his miſtreſs; a circumſtance which undoubtedly gives variety to the plot and paſſions of the piece. The firſt act opens with a converſation between Marguerite and her attendant Nevil; wherein the former divulges Edward's deſign to marry Elizabeth, and her own intention to acquaint Warwick with it, on his return; hoping, from the impetuoſity of his temper, to win him over to her cauſe. King Edward enters next on the ſcene, and, being left alone with the Earl of Suffolk, charges him to give Warwick a favourable impreſſion of the marriage in agitation, and to offer him his ſiſter, inſtead of Elizabeth. In Act the II. Warwick appears, when Edward tells him of his intention to break off the foreign match, having made a different choice. At this Warwick, who had not been appriſed of it, as intended, by Suffolk, expreſſes the utmoſt ſurprize: but, finding who was the object of that choice on which account the match was broken, he flies into the utmoſt tranſport of paſſion; and is hardly to be reſtrained by Elizabeth, who perſuades him, however, againſt taking any violent meaſures with the King. The ſpeech of Warwick, on this occaſion, is very bold and ſpirited; but may be thought to breathe more of the vaunting bravery of a French than an Engliſh hero.

WARWICK.

Qui pourroit me contraindre?
Quand je ſuis offenſé, c'eſt moi que l'on doit craindre.
Eh! quel péril pour moi pouvez vous redouter?
Un pouvoir que j'ai fait peut-il m'épouvanter?
Me verrai-je braver aux yeux de l'Angleterre?

On

On dira que Warwik ſi vanté dans la guerre,
Ce Mortel renommé, fameux par tant d'exploits,
Qui créa, qui ſervit, qui détruiſit des Rois,
Infidele à ſa gloire autant qu'à ſa tendreſſe,
N'a ſçu ni conſerver, ni venger ſa Maîtreſſe....
Je rougis d'y penſer.... Non, non; je puis encore
Diſpoſer de l'Etat, & commander au ſort,
A Lancaſtre abattu rendre ſon héritage,
Renverſer Edouard, & briſer mon ouvrage.

In Act the third Edward and Warwick meet; the latter ruſhing into the preſence of the King, juſt as orders were given to prevent him. In this interview the characters are well ſupported; Warwick reproaching the King with the obligations he had conferred on him, and Edward retorting his pretenſions with equal ſpirit and indignation; till, irritated at length beyond the bounds of patience, he commands his guards to ſecure the perſon of Warwick, as a traitor. As this ſcene is one of the beſt in the play, we ſhall quote it entire for the entertainment of the Reader.

EDOUARD, SUFFOLK, GARDES.

EDOUARD.

Tu le vois; déſormais tout eſpoir eſt perdu:
Par des emportemens Warwik t'a répondu.
Tout ſert à m'irriter, & mon chagrin redouble.
Ne pourrai-je à la fin ſortir d'un ſi long trouble?
Il faut m'en délivrer: que l'on nous laiſſe ici.
Qu'on éloigne ſur-tout Warwik.... Ciel!

WARWIK *entrant bruſquement.*

Le voici.
Je ne m'attendois pas, Seigneur, que la fortune
Dût vous rendre ſi-tôt ma préſence importune;
Que jamais contre moi le courroux du Deſtin,
Pour préparer ſes traits, empruntât votre main.
Je n'ai pû le penſer; je n'ai pû le comprendre:
Enfin de votre part il m'a fallu l'entendre.
C'eſt ainſi que par vous je ſuis récompenſé!
Voilà le ſort brillant qui me fut annoncé,
Ce bonheur & ces jours de gloire et de délices,
Appanage éclatant promis à mes ſervices!
Rappellez-vous ici ce jour, ce jour affreux,
Ce combat ſi funeſte & ces champs malheureux,
Où, du Deſtin cruel éprouvant la colere,
Sur des monceaux de morts expira votre pere.
Tout covert de ſon ſang, & combattant toujours,
Le fer des ennemis alloit trancher vos jours.
Je volai juſqu'à vous; je me fis un paſſage;
Mon bras enſanglanté vous ſauva du carnage;
Et bien-tôt ſur mes pas, aidé de mes amis,
De vos Guerriers vaincus j'aſſemblai les débris.

" Warwik,

" Warwik, me diſiez-vous, prends ſoin de ma jeuneſſe:
" C'eſt dans tes mains, Warwik, que le Deſtin me laiſſe.
" Sois mon guide & mon pere, & je ſerai ton fils.
" Conduis-moi vers ce trône où je dois être aſſis.
" Viens, combats, & ſoit ſûr que ma reconnoiſſance
" Te ſera plus que moi jouir de ma puiſſance.
Tels étoient vos diſcours; je les crus, & ma main
S'arma pour vous venger, & changea le deſtin.
Je vis fuir devant moi cette Reine terrible;
J'acquis, en vous ſervant, le titre d'invincible.
Sans doute qu'à vos yeux de ſi rares bienfaits,
Ne pouvant s'acquitter, paſſent pour des forfaits.
Mais du moins envers vous je n'en commis point d'autres.
Je frémirois ici de retracer les vôtres.
Vous avez tout trahi, l'honneur & l'amitié,
Barbare! & c'eſt ainſi que vous m'avez payé.

EDOUARD.

Modérez devant moi ce tranſport qui m'offenſe;
Vantez moins vos exploits; j'en connois l'importance:
Mais ſçachez qu'Edouard, arbitre de ſon ſort,
Auroit trouvé, ſans vous, la victoire ou la mort.
Vous n'en pouvez douter; vous devez me connoître.
Eh! quels ſont donc enfin les torts de votre Maître?
Je vous promis beaucoup: vous ai-je donné moins?
Le rang où près de moi vous ont placé mes ſoins,
L'éclat de vos honneurs, vos biens, votre puiſſance
Sont-ils de vains effets de ma reconnoiſſance?
Il eſt vrai; j'ai cherché l'hymen d'Eliſabeth.
N'ai-je pu faire au moins ce qu'a fait mon ſujet?
Et m'eſt-il defendu d'écouter ma tendreſſe,
De brûler pour l'objet où votre eſpoir s'adreſſe?
Que me reprochez-vous? Suis-je injuſte ou cruel?
L'ai-je, comme un Tyran, fait traîner à l'autel?
Je me ſuis, comme vous, efforcé de lui plaire;
Je me ſuis appuyé de l'aveu de ſon pere;
J'ai demandé le ſien; &, s'il faut dire plus,
Elle n'a point encor expliqué ſes refus.
Laiſſez-moi juſques là me flatter que ma flamme,
Que mes ſoins, mes reſpects, n'offenſent point ſon ame;
Et qu'un cœur qui du vôtre a mérité les vœux
Peut être, malgré vous, ſenſible à d'autres feux.

WARWIK.

Quand vous n'auriez pas ſçu, puiſqu'il faut vous l'apprendre,
Que nos cœurs ſont unis par l'amour le plus tendre,
J'avois cru (je veux bien l'avouer entre nous)
Avoir acquis des droits aſſez puiſſans ſur vous,
Pour ne vous voir jamais eſſayer de ſéduire
L'objet qui m'a ſçu plaire, & le ſeul où j'aſpire.
Je me ſuis bien trompé; je le vois: mais enfin
Il reſte à mon amour un eſpoir plus certain.
Sur le choix de mon cœur vous pouvez entreprendre;

Je

Je dois en convenir : mais je puis le défendre.
Vous n'avez pas penſé ſans doute qu'aujourd'hui
L'Amante de Warwik demeurât ſans appui.
Jamais Eliſabeth ne me ſera ravie ;
Ou vous ne l'obtiendrez qu'aux dépens de ma vie.
Jamais impunément je ne fus offenſé.

EDOUARD.

Jamais impunément je ne fus menacé ;
Et ſi d'une amitié que me fut long-tems chere
Le ſouvenir encor n'arrêtoit ma colere,
Vous en auriez déja reſſenti les effets....,
Peut-être cet effort vaut ſeul tous vos bienfaits.
Ne pouſſez pas plus loin ma bonté qui ſe laſſe,
Et ne me forcez pas à punir votre audace.
Edouard peut d'un mot venger ſes droits bleſſés ;
Et fût-il votre ouvrage, il eſt Roi : c'eſt aſſez.

WARWIK.

Oui, j'aurois dû m'attendre à cet excès d'injure :
Toujours le ſang d'Yorck fut ingrat & parjure.
Mais du moins.... :

EDOUARD.

C'en eſt trop. Holà, Gardes, à moi,

(Ils environnent Warwik.)

WARWIK.

Lâches, n'avancez pas : craignez Warwik. Et toi,
Toi qui me réſervois cet horrible ſalaire,
Immole le Guerrier qui t'a ſervi de Pere,
Prends ce fer de ma main ; frappe un cœur que tu hais :
Va, tu peux d'un ſeul coup payer tous mes bienfaits.
Frappe, dis-je.

(Il jette ſon épée aux pieds du Roi.)

At this criſis enters Elizabeth, who, ſeeing her beloved Warwick ſurrounded by guards, immediately confeſſes her affection to him, in the preſence of Edward; who orders him to be ſent to the Tower; turning a deaf ear to every thing that Elizabeth or Suffolk can offer to divert his purpoſe.

Act the fourth opens with a ſoliloquy of Warwick, in the Tower; after which enters his friend Summers, ſent to him by the King, in order to prevail on him to ſubmit peaceably to the will of his Sovereign: inſtead of this, however, he confeſſes himſelf devoted to Warwick, and informs him of the intrigues of Marguerite, to re-animate the party of the dethroned King. Warwick, breathing nothing but revenge and fury on account of his diſappointed love, readily promiſes to join in the vengeance meditated againſt Edward. To this end he requeſts Summers to arm the people, and releaſe him from his confinement;

ment; anticipating the satisfaction he shall enjoy at avenging himself on the King:

WARWIK.

Ah! qu'ils arment mon bras, & je suis satisfait.
Suivi des plus hardis pénétre cette enceinte:
Si je suis à leur tête, ils marcheront sans crainte.
J'irai vers Edouard, & nous verrons alors
S'il pourra de mon bras soutenir les efforts;
S'il pourra dans son cours arrêter ma vengeance.
Ah! je ressens déja, je goûte par avance
Le plaisir de le voir à mes pieds renversé,
Et de lui dire: "Ingrat qui m'as trop offensé,
"Que j'avois trop servi, que j'ai dû mieux connoître;
"Toi qui n'étois pas fait pour te nommer mon Maître,
"Vois du moins aujourd'hui si je menace en vain,
"Et reconnois Warwik en mourant par sa main.
"Et reconnois Warwik en mourant par sa main."
Mais je t'arrête trop, & la fureur m'entraîne:
L'instant où je menace est perdu pour ma haine.
Je t'en ai dit assez: va, cour, vole.

After Summers, enters Elizabeth, producing a very interesting scene between the two lovers. Summers, however, soon re-enters, at the head of a party of soldiers, and sets his friend at liberty. On which a very extraordinary turn succeeds; for Warwick, being told of his owing his deliverance to Marguerite, is checked by a sudden fit of duty and generosity toward the Prince he had once loved and placed on the throne. Instead of marching against Edward, therefore, as he had so loudly threatened, he flies to his defence. In consequence of this sudden revolution, Edward is victorious over Marguerite; and, being affected with a secret impulse of gratitude, restores Elizabeth to her favourite Warwick. The latter, however, having been unfortunately wounded in the fight, is brought in by the soldiers; and, taking a melancholy farewell of his Prince and Mistress, expires on the stage.

Voyage a la Martinique, contenant diverse Observations sur la Physique, l'Histoire Naturelle, l'Agriculture, les Mœurs et les Usages de cette Isle, faites en 1751, et dans les Annees suivantes. Lu a l'Academie Royale des Sciences de Paris, en 1761.

A Voyage to Martinico; containing divers Observations on the Physical and Natural History, the Agriculture, Manners and Customs of that Island; composed in 1751, and the following Years. Read at the Royal Academy of Sciences at Paris, in 1761. 4to.

M. DE

M. DE Chanvalon, the Author of this Volume, has preſented the Public with a curious and entertaining account of this iſland. The work, as is obſerved in an extract from the Regiſtry of the Royal Academy, *&c.* may be conſidered as divided into three parts. The firſt, which is metereological, forming a collection of obſervations on the barometer, thermometer, the rain, winds, thunder, tempeſts, *&c.* The ſecond containing a phyſical deſcription of Martinico: and the laſt, which is hiſtorical, relating to the manners and laws of the different inhabitants of that iſland.

The Author has not always literally purſued the order above ſtated: but this diviſion will enable us to give a more ſuccinct account of the work: the firſt part whereof, concerning meteors, comprizes the obſervations made from the month of July 1751 to the end of that year, which ſeem to have been taken with great exactneſs and preciſion.

In the ſecond part, the Writer gives a Deſcription of Martinico, of the ſituation of its coaſts, the different nature of the ſoil, its products, mountains, rivers, *&c.*—He likewiſe treats of the animals which are bred there, and of thoſe which are tranſported thither; of the various inſects of the iſland, which ſwarm in great abundance; of the neceſſity of checking their increaſe, of deſtroying them, and of the means moſt effectual for that end: and throughout he either confirms or refutes the accounts of travellers and naturaliſts, according as they correſpond with, or differ from, the facts which have fallen under his obſervation.

With the ſame accuracy he treats of the particulars reſpecting agriculture, ſhewing, as often as he has an opportunity, the beſt methods of cultivating and multiplying the productions of the iſland.

In the third part, wherein he treats of the manners of the people, he deſcribes the characters of his American countrymen with all the impartiality of a philoſopher. At the ſame time, he gives a very ſtriking and intereſting repreſentation of the manners of the Negroes and Caribbees, the ancient inhabitants of Martinico. He endeavours throughout to diſtinguiſh what qualities they have in common with others, and what are peculiar to themſelves; and he points out wherein their characters agree with, or differ from the accounts of travellers, who are always inclined to exaggerate. As this part of the work ſeems to be moſt proper for general entertainment, we ſhall preſent the Reader with abſtracts of ſuch paſſages as ſeem eſpecially worthy of notice.

Speaking of the Americans, he obſerves, that though he is a native

native of Martinico, his partiality to his country ſhall not prejudice his ſincerity: and we are diſpoſed to give credit to his profeſſions.

The failings of theſe people, according to this Writer, are counterbalanced by many excellent good qualities, and their failings very often ariſe from the ſame principles from whence their virtues take their ſource. They are brave, intrepid, generous, and firmly attached to their Sovereign.

The views of nature and ſound policy, which require that no man ſhould be uſeleſs to the ſtate, are accompliſhed in theſe iſlands. Every American has a profeſſion....

In theſe countries they ſtill warmly practiſe that kind and generous hoſpitality towards all ſtrangers in general, of which hiſtory only furniſhes ſome ancient traditions in the firſt ages of mankind.

Our Author, nevertheleſs, impartially confeſſes, that their benevolence and goodneſs of heart does not, in general, extend to their Negroes. They are for the moſt part, he acknowleges, too ſevere and unfeeling with regard to them.

The Americans, he remarks, are accuſed of being too haſty, impatient, obſtinate and wilful. But the influence which the heat of the climate has over them, the habit of commanding ſlaves from their infancy, and of being obeyed, the fondneſs which their parents in general expreſs towards them, the licence which the manners of the country tolerate; all theſe cauſes, combined with a vigorous flow of ſpirits in the heat of youth, may account for the impatience, impetuoſity and obſtinacy of their diſpoſitions.

The ſuppleneſs of their bodies renders them fit for any kind of exerciſe, as the vivacity of their imagination qualifies them for the attainment of any kind of knowlege.... But the ſame cauſe, from whence they derive theſe advantages, checks them in their progreſs towards perfection. The imagination, that faculty of the ſoul which bears no reſtraint, which always increaſes the ardor of the paſſions, renders the Americans fickle and inconſtant in their taſte. It hurries them away to the purſuit of pleaſure, and that purſuit engroſſes them totally.

Thoſe who have been ſent to receive their education in France, have given the moſt promiſing hopes of their future progreſs. But they are no ſooner advanced to the dawn of manhood, when the paſſions begin to rage, than they give up the ſciences, and renounce the belles lettres, for which nature has afforded them ſuch ſhining talents.

The

The American women blend an uncommon degree of vivacity and impatience, with an extreme indolence. They are haughty, reſolute, and, like the men, obſtinately bent on their own will. They are likewiſe equally jealous of the point of honour, with reſpect to perſonal valour. A woman would think herſelf diſgraced, if her huſband's courage was called in queſtion.

It is difficult to reconcile the generoſity and ſenſibility of their characters, with the extraordinary ſeverity they uſe towards their ſlaves; a ſeverity in which they exceed the men.

Their hearts are formed for love, and readily enter into attachments. They are very tender in their affections, and never employ any of the arts of ſeduction: whether they think that the trouble of practiſing them would be too great a tax on their indolence, or that they conſider the refinements of coquetry as rather adapted to alienate than embelliſh love.

They are inflexibly conſtant to their attachments: but when their huſband is no more, his loſs preſently makes way for the happineſs of another. There is hardly a woman, who, notwithſtanding her affection for her children, does not quickly engage in a ſecond marriage, and efface the name and memory of the man with whom ſhe ſeemed deſperately enamoured.

The Writer's account of the Caribbees is very curious and particular. Theſe people, he obſerves, not being ſuſceptible of any pleaſures beyond thoſe of the brute creation, appear likewiſe to have no ſenſe of any other pains than ſuch as brutes experience. Living in a ſtate of ſimplicity, they have not, like us, multiplied the objects of deſire, and conſequently encreaſed the difficulty of attaining them... Their views are confined to the neceſſaries of life, and they are ſtrangers to its ſuperfluities. Among them, one is not debaſed to exalt another. They are unacquainted with the diſtinctions of the great and the common people. They all conſider themſelves as children of the ſame parent: they all claim equal merit from their country, as they all equally concur in defence of the common cauſe.

The ſtupidity of their eye preſents a mirror, which reflects the true diſpoſition of their ſouls. Their indolence is incredible; and they never give themſelves a moment's uneaſineſs about the future hour.

They paſs their lives, one while ſitting with ſupine inertneſs, and at another, ſtretched out in a hammock, where they ſleep and ſmoak. Hunger ſometimes obliges them to go in ſearch of food, either by hunting or fiſhing. They carry their proviſion home, and their wives dreſs it.

Among them the women bear all the drudgery: they never eat with their huſbands, who would think it a diſhonour to them. But the manners of the Europeans have rendered them leſs ſcrupulous on this head.

Love, among them, is an appetite which does not differ from hunger or thirſt. They never ſhew the leaſt attention, or expreſs the leaſt marks of tenderneſs or friendſhip for the fair ſex, who are ſo much courted by poliſhed nations, and ſo much ſlighted among thoſe who live in a ſtate of nature.

Yet they have no reaſon to complain of the infidelity of their wives. Coquetry nor vanity do not preſent them with any flattering hopes of pleaſure in inconſtancy: they find that they are born to obey, and they ſubmit to their lot. Wherever they might transfer their affections, they would only get a new maſter, by changing their lover. Add to this, that their inconſtancy and infidelity would be puniſhed with ſpeedy death.

In pourtraying the character of the Negroes, he obſerves that they are, or appear to be, naturally timid and daſtardly: but when ſupported by the preſence of their maſters, they brave every kind of danger, and will fight till they expire by their ſides.

All the Negroes, from whatever part of Guinea they come, are extremely addicted to ſuperſtition, and believe in magic and ſorcery. They imagine that ſuch ſupernatural power can deprive them of their miſtreſſes affection. This apprehenſion is, to them, of all others moſt tormenting, and alarms them as much as the conſideration of their own perſonal ſecurity.

Love, that child of nature, whom no chains or impediments can reſtrain, who breaks through every obſtacle, gives life to every action and ſentiment of a Negroe. Love alone alleviates the weight of their ſlavery.

They are neither daunted by perils, nor deterred by chaſtiſement. A Negroe will leave his maſter in the night, traverſe an extenſive wood, expoſed to the attacks of noxious animals, and without any fear of being apprehended as a fugitive, will viſit his miſtreſs: his abode is often ſo diſtant from hers, that the journey alone conſumes the whole time which ſhould be deſtined to ſleep and refreſhment.

The Negroe women have as ſtrong paſſions as the men. Nevertheleſs, they are in general mutually conſtant in their attachments. Vanity is the rock on which the fidelity of the women generally ſplits: it is ſeldom that they are proof againſt the addreſſes of a white man.

The taſte of Europeans for women of this colour may ſeem aſtoniſh-

aſtoniſhing. It is nevertheleſs very general: and it is difficult to ſay whether they have been led to it by opportunity and eaſineſs of acceſs, by idleneſs, by the influence of the climate, by habit, by example, by indolence, by the haughtineſs of the white women, and the little pains they take to make themſelves agreeable; or perhaps, in the infant ſtate of our colonies, by a motive of curioſity, and a ſcarcity of women.

Nevertheleſs, depraved as this inclination may appear, it is certain that our colonies derive ſome advantages from this corruption of manners. The Negro women who cohabit with the white men, are generally more than ordinary attentive to their duty; and they contract a peculiarity of ſentiment which diſtinguiſhes them from the reſt.

They preſerve their maſters and their lovers from the conſpiracies of the ſlaves: and the government owes to them the detection of a general conſpiracy formed by the Negroes of Martinico.

We have no room to give any farther extracts from this work, which is exceedingly copious and circumſtantial; tho' here and there it ſeems to border on the marvellous. In this light we may perhaps conſider what the Writer relates concerning the fecundity of the women of this Iſland, who, he aſſures us, on the authority of a Jeſuit, bear children at a hundred years of age.

Some other little extravagancies might be noted. But upon the whole, the book is curious and entertaining; and has, moreover, the merit of being well written, if we except here and there a vaſt redundancy of words, which only ſerve to echo the ſame ſentiment. But this indeed may be deemed the fault of French writers in general, and not of Mr. Chanvalon in particular.

END *of the* FOREIGN *Articles.*

N. B. *Some other Foreign Articles were intended for this* Appendix; *but the Copy could not be got ready in due Time. The following, however, will, perhaps, be equally acceptable to the Majority of our Readers.*

The Duelliſt. A Poem, in three Books. By C. Churchill. 4to. 2 s. 6 d. Kearſly; &c.

THE muſes have forſaken Parnaſſus for the field of Pharſalia. *Bella, horrida bella!* Like ſo many Amazons, they have engaged in the civil war of politics, and heaven knows when they will lay down the ſword. Every thing that oppoſes their party falls before them. Good and bad, ſacred and

profane, the man of ſenſe and the fool, the honeſt man and the knave are painted in the ſame colours, and promiſcuouſly laſhed by the unſparing rod of ſatire.

We enter not into the diſputes of parties; all that we have to do is to give our opinion of the literary merit of every new publication that comes before us; yet as citizens, we are ſometimes called upon to oppoſe the torrent of obſcenity, which we apprehend to be dangerous to moral virtue; and to obviate the calumny of injurious ſatire, which we know to be inconſiſtent with truth and candour.

With the latter of theſe the exorbitant Author of this Poem has profeſſedly ſhook hands and parted; and it is evident, from the performance before us, that when he is inclined to indulge his ſatyrical *Furor*, he pays no ſort of regard to the former.

There is one particular character in the Duelliſt, pointed out ſufficiently to all who have the leaſt literary knowledge. A character, which if any human being could deſerve, he ſhould be baniſhed from ſociety; for,——This great man is repreſented as totally void of principle;——as ready to incline to whatever ſide his intereſt might lead him;——as wholly deſtitute of good breeding;——as puffed up with the moſt forbidding pride;——as appointed to wear the clerical gown merely by the will of his father;——as uniformly vicious; and,—— as totally deſtitute of genius.—— But will it be believed? Is it poſſible that this very perſon has, in his whole conduct, ſhewn an uniform morality, the conſequence of a fixed principle of virtue? That, ſo far from inclining to whatever ſide his intereſt might lead him, he was the only prelate who viſited a prelate-making nobleman, when in diſgrace? That he is univerſally allowed by all who have the honour and the happineſs to be acquainted with him, to be as much a gentleman as he is confeſſedly a ſcholar? That ſo far from being proud, he is, in converſation, diſtinguiſhed by an eaſe and affability uncommon to perſons in his ſtation? That his father had not the leaſt concern in appointing him to the church? That, inſtead of being uniformly vicious, his character and conduct have been juſt the reverſe? and, That all who had either the leaſt pretence to genius, or were judges of it, have ever allowed him great powers of imagination?

But why ſhould we take this pains to obviate a ſcandalous libel which refutes itſelf? In one verſe it allows this diſtinguiſhed perſon to be a judge of genius; in another it repreſents him as void of taſte; circumſtances, which all who know what taſte and genius mean, know to be inconſiſtent.

There is, however, one paſſage in this libellous character, in

which

which the Author has, like a true ſerpent, withdrawn his ſting from the object of his venomous rage, and has laſhed himſelf;

Religion's are but paper-ties,
Which bind the fool, but which the wiſe,
Such idle notions far above,
Draw on and off, juſt like a glove;
All gods, all kings (let his great aim
Be anſwer'd) were to him the ſame.

How juſtly applicable are theſe lines to their Author!

——— *Legem nobis ſancimus iniquam!*

But no longer to expoſe the injuſtice of an aſperſion which every one, who knows the object of it, muſt know to be falſe, (though thus far we diſcharge our duty to the community) we ſhall now, without the leaſt prejudice, proceed to make our Readers acquainted with the literary merit of this poem.

It opens with a midnight-ſcene, in which the following pictures are introduced, and, in our opinion, drawn with great ſtrength of invention:

AMBITION, who, when waking, dreams
Of mighty, but fantaſtic, ſchemes,
Who, when aſleep, ne'er knows that reſt,
With which the humbler ſoul is bleſt,
Was building caſtles in the air,
Goodly to look upon, and fair;
But on a bad foundation laid,
Doom'd at return of morn to fade.

Pale STUDY by the taper's light,
Wearing away the watch of night,
Sate reading, but with o'ercharg'd head,
Remember'd nothing that he read.

Starving 'midſt plenty, with a face
Which might the court of Famine grace,
Ragged, and filthy to behold,
Grey AVARICE nodded o'er his gold.

JEALOUSY, his quick eye half-cloſ'd,
With watchings worn, reluctant doz'd,
And, mean Diſtruſt not quite forgot,
Slumber'd as if he ſlumber'd not.

Stretch'd at his length on the bare ground,
His hardy offſpring ſleeping round,
Snor'd reſtleſs LABOUR; by his ſide
Lay Health, a coarſe but comely bride.

VIRTUE, without the doctor's aid,
In the ſoft arms of Sleep was laid,
Whilſt VICE, within the guilty breaſt,
Could not be phyſic'd into reſt.

The pictures of *Study*, *Avarice*, and *Jealouſy*, (particularly the laſt) are worked up with the greateſt vigour of imagination.

The deſcription of the night previous to THE DUEL is greatly executed:

Deep horror held her wide domain;
The ſky in ſullen drops of rain
Forewept the morn, and, thro' the air,
Which, opening, laid his boſom bare,
Loud thunders roll'd, and lightning ſtream'd;
The owl at Freedom's window ſcream'd,
The ſcreech-owl, prophet dire, whoſe breath
Brings ſickneſs, and whoſe note is death;
The church-yard teem'd, and from the tomb,
All ſad and ſilent, thro' the gloom,
The ghoſts of men, in former times
Whoſe public virtues were their crimes,
Indignant ſtalk'd; Sorrow and Rage
Blank'd their pale cheek. In his own age
The prop of Freedom, HAMPDEN there
Felt, after death, the generous care;
SIDNEY by grief from heaven was kept,
And for his brother patriot wept;
All friends of liberty, when fate
Prepar'd to ſhorten Wilkes's date,
Heav'd, deeply hurt, the heart-felt groan,
And knew that wound to be their own.

What can be ſtronger than the united enthuſiaſm of *Liberty* and *Poetry*, in theſe lines?

Hail thoſe old patriots, on whoſe tongue
Perſuaſion in the ſenate hung,
Whilſt they this ſacred cauſe maintain'd!
Hail thoſe old chiefs to honour train'd,
Who ſpread, when other methods fail'd,
War's bloody banner, and prevail'd!
Shall men, like theſe, unmention'd ſleep
Promiſcuous with the common heap,
And (gratitude forbid the crime)
Be carried down the ſtream of time
In ſhoals, unnotic'd and forgot,
On LETHE's ſtream, like flags, to rot?
No — they ſhall live, and each fair name,
Recorded in the book of fame,
Founded on honour's baſis, faſt
As the round earth, to ages laſt.
Some virtues vaniſh with our breath,
Virtue like this lives after death.
Old Time himſelf, his ſcythe thrown by,
Himſelf loſt in eternity,
An everlaſting crown ſhall twine
To make a WILKES and SIDNEY join.

The animated verſes that follow, form a fine picture of the youthful exerciſes of our anceſtors:

Their

Their arrows to the head they drew;
Swift to the point their javelins flew;
They graſp'd the ſword, they ſhook the ſpear;
Their father's felt a pleaſing fear;
And even COURAGE, ſtanding by,
Scarcely beheld with ſteady eye.
Each ſtripling, leſſon'd by his ſire,
Knew when to cloſe, when to retire,
When near at hand, when from afar
To fight, and was himſelf a war.

The ſame heroic ſpirit of liberty, the ſame enthuſiaſtic heat of antient valour lives in this glowing paſſage:

When ſtern OPPRESSION, hand in hand
With PRIDE, ſtalk'd proudly thro' the land;
When weeping JUSTICE was miſled
From her fair courſe, and MERCY dead;
Such were the men, in virtue ſtrong,
Who dar'd not ſee their country's wrong,
Who left the mattock and the ſpade,
And in the robes of war array'd,
In their rough arms, departing, took
Their helpleſs babes, and with a look
Stern, and determin'd, ſwore to ſee.
Thoſe babes no more, or ſee them free;
Such were the men, whom tyrant Pride
Could never faſten to his ſide
By threats or bribes, who, freemen born,
Chains, tho' of gold, beheld with ſcorn.

The perſonages deſcribed in the following verſes, are ſome of the ancient inhabitants of the temple of Liberty:

In plain and home-ſpun garb array'd,
Not for vain ſhew, but ſervice made,
In a green, flouriſhing old age,
Not damn'd yet with an equipage,
In rules of *Porterage* untaught,
SIMPLICITY, not worth a groat,
For years had kept the temple door;
Full on his breaſt a glaſs he wore,
Thro' which his boſom open lay
To every one who paſs'd that way.
Now turn'd adrift—with humbler face,
But prouder heart, his vacant place
CORRUPTION fills, and bears the key;
No entrance now without a fee:

With belly round, and full, fat face,
Which on the houſe reflected grace,
Full of good fare, and honeſt glee,
The *Steward*, HOSPITALITY,
Old Welcome, ſmiling by his ſide,
A good old ſervant, often try'd

And faithful found, who kept in view
His lady's fame, and intereſt too,
Who made each heart with joy rebound,
Yet never run her ſtate aground,
Was turn'd off, or (which word, I find,
Is more in modern uſe) *reſign'd.*

Half ſtarv'd, half-ſtarving others, bred
In beggary, with carrion fed,
Deteſted, and deteſting all,
Made up of averice and gall,
Boaſting great thrift, yet waſting more
Than ever ſteward did before,
Succeeded one, who, to engage
The praiſe of an exhauſted age,
Aſſum'd a name of high degree,
And call'd himſelf ŒCONOMY.

We could not forbear ſmiling, when, within the area of this temple of Liberty, we met with a printing-preſs; and we ſhould immediately have concluded, that the ſaid temple could be no other than the houſe of John Wilkes Eſq. in Great-George Street, had not the laſt line of the following quotation plainly proved the contrary:

Within the temple, full in ſight,
Where, without ceaſing, day and night,
The workmen toil'd, where LABOUR bar'd
Her brawny arm, where ART prepar'd,
In regular, and even rows,
Her types, a *Printing-Preſs* aroſe;
Each workman knew his talk, and each
Was honeſt, and expert as LEACH.

Hence LEARNING ſtruck a deeper root,
And SCIENCE brought forth riper fruit;
Hence LOYALTY receiv'd ſupport,
Even when baniſh'd from the court;
Hence GOVERNMENT was ſtrength, and hence
Religion ſought, and found defence.

How beautiful are the enſuing deſcriptions!

PEACE crown'd with olive, to her breaſt
Two ſmiling twin born infants preſt;
At her feet, couching, War was laid,
And with a bridled lion play'd;
JUSTICE and MERCY, hand in hand,
Joint guardians, of the happy land,
Together held their mighty charge,
And TRUTH walk'd all about at large;
HEALTH for the royal troop the feaſt
Prepar'd, and VIRTUE was high-prieſt.

But the misfortune is, that ſuch times never were;

In

In the third book, we are preſented with a new ſcene: under the temple of Liberty is repreſented the cave of Fraud, in no inadequate colours:

Under the temple lay a cave,
Made by ſome guilty coward ſlave,
Whoſe actions fear'd rebuke, a maze
Of intricate, and winding ways.
Not to be found without a clue;
One paſſage only, known to few,
In paths direct, led to a cell,
Where Fraud in ſecret lov'd to dwell,
With all her tools and ſlaves about her,
Nor fear'd leſt Honeſty ſhould root her.

FLATTERY is one of the reſpectable inhabitants of this cave, and is thus depictured:

Here Flattery, eldeſt-born of Guile,
Weaves with rare ſkill the ſilken ſmile,
The courtly cringe, the ſupple bow,
The private ſqueeze, the levee-vow,
With which, no ſtrange, or recent caſe,
Fools *in* deceive fools *out* of place.

CORRUPTION had already a place aſſigned her, and, indeed, a very ſtriking reaſon is given why ſhe was no longer an inmate of this cave:

CORRUPTION, (who in former times,
Thro' fear, or ſhame, conceal'd her crimes,
And, what ſhe did, contriv'd to do it,
So that the public might not view it)
Preſumptuous grown, unfit was held
For their dark councils, and expell'd,
Since in the day her buſineſs might
Be done as ſafe as in the night.

But the capital figure in this group is ASSASSINATION. This horrid fiend is moſt admirably deſcribed:

Her eye down-bending to the ground,
Planning ſome dark and deadly wound,
Holding a dagger, on which ſtood,
All freſh and reeking, drops of blood,
Bearing a lanthorn, which of yore,
By TREASON borrow'd, GUY FAWKES bore,
By which, ſince they improv'd in trade,
Exciſemen have their lanthorns made,
ASSASSINATION, her whole mind
Blood-thirſting on her arm reclin'd.
DEATH, grinning, at her elbow ſtood,
And held forth inſtruments of blood,
Vile inſtruments which cowards chuſe,
But men of honour dare not uſe.

Who does not ſee that this fine picture is ſpoiled by the puerile introduction

introduction of an exciſeman's lanthorn? The reſt of the imagery is ſublime; and, therefore, that low circumſtance is, in this place, extremely improper.

We might make farther quotations from the third book, not unentertaining to the Reader; but we do not chuſe to propagate ſcandal, on account of which alone, we cannot recommend this otherwiſe excellent poem.

PALÆOGRAPHIA SACRA, *or Diſcourſes on ſacred Subjects*, By William Stukely, M. D. Rector of St. George, Queen-Square. 4to. 6s. boards. Becket.

DEDICATION.

TO
HER ROYAL HIGHNESS
AUGUSTA
PRINCESS OF WALES,
VELEDA
ARCH-DRUIDESS of KEW.

'THE honour I had, ſometime ſince, in obedience to your commands, of preſenting to your Royal Highneſs my ſentiments concerning the Druid inſtruments, called Celts, found on digging the baſon in Kew-Gardens; together with ſome account of the Druids; induces me moſt humbly to offer to your view, theſe kindred diſcourſes.

With earneſt Prayers for your happineſs

I am

Your Royal Highneſs's
moſt dutiful and devoted Servant,
CHYNDONAX of Mount *Hæmus Druid.*'

Unfortunate *Martinus Scriblerus!* unhappy man!—that thou ſhouldeſt live to behold the friend of thy boſom, by the lamentable power of Seneſcence, driven from the ſeat of cool deliberation—*Prob Deum atque hominum fidem!* STUKELEIUS wandereth—the great STUKELEIUS! He who could analyſe the texture of an Atom—He who could diſplay the dependencies of the fineſt fibre, of the moſt attenuated film in the frame of a butter-fly—He who, led by Matthæus Bradfordus, vulgarly Matt. Bradford, a wicked wight in the county of Lincolnia, did moſt curiouſly inveſtigate the corner ſtone in an old woman's chimney-

piece,

piece, and there did diſcover ſome Roman characters, though that profane *Matt.* had only ſcratched them with a maſon's chiſel, and begrimed them with ſoot to give them an aſpect of antiquity——He who of half a letter could make a word; and who of half a word could conſtitute a ſentence—— *Eheu! quantum eſt in rebus inane!* The mighty STUKELEIUS is now no more than, what Lucanus ſaith of Cæſar, *magni nominis umbra*——For, alas! my good old friend is no longer *himſelf.* Inſtead of ſuppoſing himſelf a Prieſt of Chriſtianity, he doth ſubſcribe that he is a Druid of Mount Hæmus, and calleth his name CHYNDONAX! Nay, when he addreſſeth himſelf to the mother of our gracious Sovereign, his delirium maketh him forget all propriety of appellation; and that benign lady, who is no more than a ſimple Princeſs, he denominateth ARCH-DRUIDESS! Certes, theſe are weighty indications of my friend's inſanity; yet one circumſtance there is in the title-page that yieldeth me hope, *videlicet*, that he hath not forgotten his being Rector of St. George.—Which ſheweth that ſome degree of recollection doth yet remain.

Before I do quit this unhappy dedication, I muſt moreover take notice that the word *Chyndonax* is a miſnomer. Verily, my learned friend hath full ſorely miſtaken the name. In all the ancient codes, it is written HINDERAX, the etymology of which is moſt plain: for the Druids of old did prevent the axe from touching their holy groves—and the words *hinder* and *ax*, of which HINDERAX is compounded, are derived from the Saxon hindrian and *eax*—Now it is right well known that the Saxon † Druids were the moſt illuſtrious, and HINDERAX, not CHYNDONAX, was the name of a Saxon Druid. But the miſtake was full eaſily made. For anciently a *G* was put before the *H*, to make the *aſper ſpiritus* more ſtrong, ſo that the orthography of this word was originally chynderax, the *y* being uſed inſtead of the modern *i*—now to write *on* inſtead of *er*, and to make the word Chynd*on*ax, inſtead of Chynd*er*ax was moſt eaſily done; for ſuppoſing that the *a* might be written openly, it would, at the firſt glance, reſemble an *e*, provided that the tail thereof ſhould be too fine-drawn to be viſible; and then the *r*, if the daſh that brancheth forth from the right ſide of the ſummit were too haſtily drawn down by the pen, as ſome tranſcribers uſed, would have all the appearance of an *n*.——Theſe apologies may claim a hearing in behalf of my learned friend, who, on account of his longevity, now ſeeth as *through a glaſs, darkly.*

But, although this miſtake may be excuſable, what he advanceth in his preface, *videlicet*, that Chriſtianity and Dru-

† We ſtrongly ſuſpect our friend Scriblerus's veracity in this place.

diſm

diſm are not inconſiſtent, is very far from the truth of erudition. I, MARTINUS SCRIBLERUS, do affirm that they are altogether inconſiſtent: for the Druids, though I do reverence them for their great antiquity, were nothing more than gloomy, bloody bears, whoſe delight was in human ſacrifices. Nay, they were like unto Weſtphalian hogs, who lived in the ſilent horrour of the woods, and rejoiced to quaff the blood of a ſtranger. I am right well aſſured that the illuſtrious mother of our Sovereign, had ſhe not been deceived by the fair ſpeeches of Stukeleius, would not have delighted, as he affirmeth that ſhe doth, in the title of Arch-druideſs.

Hactenus, concerning the dedication and preface——the other contents of this volume are as followeth.

I. II. III. The glories of the vegetable kingdom diſplayed, in diſcourſes delivered in *St. Leonard*'s Church, at the inſtitution of Mr. *Fairchild*, Gardener, on Whitſun-Tueſday, 1760, 1761, 1763.

IV. *Coſmogonia*, the æra of the Creation, at the vernal Equinox.

V. *Balaam*, Druid: A theological queſtion.

VI. The Sabbath, and matrimony, the primary laws at Creation.

VII. A critical diſquiſition on Pſalm cxxxiii. 3. A Sunday's Meditation.

VIII. *Origines Britannicæ*, with a piece of ſacred Chronology: A Sunday's Meditation.

In the firſt place we have three vegetable diſcourſes, as the Author calleth them: In the beginning of the primary diſcourſe, he telleth us that the firſt Chapter of Geneſis, from which he taketh his text, was inſpired by the ſpirit of the Supreme Being, and that, of right conſequence, the philoſophy contained therein, deſerveth the notice *even* of thoſe, who ſtudy the philoſophy of Newton.—Here, I ween, the good Doctor doth of courſe repreſent Newton as a greater philoſopher than the ſpirit that inſpired the firſt Chapter of Geneſis; for he ſaith it is not below the notice *even of the Newtonian philoſopher*.

After the Doctor hath diſpatched the Creation, he ſpeaketh of Mr. Fairchild, and giveth us to underſtand that: he was a Gardener, and that he *kept his innocence*. After this he proceedeth right rhapſodically to the garden of Solomon, 'at a fountain of waters between Bethlehem and Jeruſalem; conveyed into three great canals now remaining; which flow out of

of one into another by a natural cascade; and at last pass by pipes under-ground, to the great brazen sea, in the inner Court of the Temple: overflowing round the whole brim for the use of the Priests.' There my learned friend speaketh not much of the vegetable kingdom indeed; but then he discovereth profound erudition.—From Solomon's garden, he proceedeth to his song, and from thence to poets in general; from thence to Virgil, and from him to a little cottage, with a little garden behind it in the country. Hear how aptly he describeth the little scene. 'In the country we never find a little cottage, without a little garden behind it.' But here the Doctor is certainly mistaken; for in my tour through Yorkshire, I visited the cottage of the Arch-Druidess, mother Shipton, and there was not the least vestige of a garden behind it—Yet she was, nathless, allowed to be a wise woman, though not quite so wise as Solomon.

To raise unto the highest pitch, the praise of fruits and flowers, he telleth us that in Solomon's Temple they were deemed meet companions for the Cherubim, being engraven promiscuously with them: and, certes, they were very pretty and very innocent company.

In honour of that other part of the vegetable creation, called trees, Stukeleius observeth that the Deity himself lived in a wood —for he inhabited Solomon's Temple, which was lined with Cedar—truly a right pleasant argument *! But the Mistletoe!—The account of the Mistletoe; that sacred, mighty, magical, druidical vegetable, of all earthly things is most delectable to me. The following conjecture concerning the gathering that vegetable is most wonderfully curious.

'The other particular observed in gathering the Mistletoe,

* The passage which follows this that Scriblerus takes notice of, exhibits an agreeable picture of religion, and without irony, deserves praise.

'It was ever the practice of the old world to use flowers and branches in all great acts of religion. They wore garlands of flowers on their heads, and leafy crowns of plants in token of festivity. For in Scripture language the highest acts of religion were called *rejoicing before the Lord*. And so, in fact, those solemnities were designed to be, pictures and representations of heavenly felicity. And so our sublimest acts of religion really are, the eucharistic celebration; the fulfilling of the antient ones; a feast on the sacrifice. Religion was not intended to make us melancholy but chearful.' We must own that, we were pleased with the observations contained in this passage in general, but with the last sentiment in particular—Beauties of a different kind we leave to the investigation of our learned friend, to whom we are, on this occasion, only humble annotators.

was

was uſing the form of a croſs, holding their arms acroſs, from ſome moſt antient prophetic notice of that tree, which was to be ſalutary to all mankind.'

O the mighty working power, the chymical force and profundity of antient erudition! What critic verſed in mere modern lore ſhould ever have dreamed that the croſs-armed Druids exhibited a ſymbol of the croſs of Chriſt? This—this, O mighty Stukeleius! was reſerved for thee! verily I am in raptures, my learned friend, in raptures with thy diſcovery!—Permit me then to add a ſimilar obſervation, which, I ween, is as peculiarly mine own, as that is thine.

It hath been a cuſtom, if I do rightly opine, time out of mind, for Taylors to ſit croſs-legged at their labour; and as it is moſt plain that there were Taylors before the æra of Chriſtianity, I do infer that their ſitting in that poſture was 'from ſome moſt antient prophetic notice of that tree, which was to be ſalutary to all mankind!' Agreeable unto this my conjecture, there is an antient tradition, ſtill alive in the North of England, that St. Peter was a Taylor, and the *Pleiades* are called St. Peter's yardward.

Stukeleius hath, in like manner, another obſervation concerning the Miſletoe, not leſs curious than the former. It is, ſaith he, ſymbolic of the Meſſiah, and of Chriſtianity; for as the Miſletoe is ingrafted, or inoculated upon the oak, ſo was Chriſtianity inoculated on Judaiſm.'——This is indeed a right rare obſervation, and, agreeably thereunto, I do opine, that pear-trees, plumb-trees, apple-trees, &c. are ſymbolical of the different Sects of Chriſtianity; for as they will flouriſh and germinate, when ingrafted into alien ſtocks, ſo have thoſe ſeveral Sects germinated and flouriſhed.

It is full ſorely to be lamented that the greateſt genius, and the profoundeſt erudition will oftentimes nod, and miſtake their aim. Thus hath the moſt learned Stukeleius done, when he obſerveth that the word *Eaſter* is derived from *Aſtarte*, the mother of *Adonis*. Right well do I know that this word is derived from the Saxon eaſtre, which ſignifieth eaſting, or turning towards the Eaſt, it having been an antient cuſtom on the morning of that day.

'It is, moreover, much to be lamented ſaith Stukeleius, that the Devil's craft, or human weakneſs ſhould turn into fables, thoſe ſacred notices of the Meſſiah's ſufferings which go under the names of Hyacinthus, Anemonie, Adonis, &c.'—Alas! alas! the Devil is crafty indeed; and mankind are weak, very weak!

The Doctor hath full ſorely toiled in heating his etymologi-

cal

cal Alembic to account for the derivation of fox-gloves—but he wiſely hath recourſe to his Druids on this, as on every other occaſion. ‘ *Fox!* ſaith he, why it muſt come from the Druids, Fees, Fairies, Folkes, Popelli.’ Ay, ay, very plain, very plain—Fees, Fairies, Folkes, Fox! There it is.

The following ſocial ſentence, in the Doctor's ſecond vegetable Sermon, truly delighteth me; it giveth me, as Dr. Brett ſaith, a kind of rejuveneſcence:

‘We may obſerve the Botaniſts, who are great lovers of nature and its dictates, even by profeſſion, ſhew a very particular regard to the fair-ſex; to thoſe *ſoft* and *tender* objects, the laſt and moſt compleat work of the great Author of beauty, to induce us to the happieſt, the ſocial life; for continuance of the world, for enjoying the bliſs he has here deſtined us to; for it is not good for man to be alone.’

Euge! Euge! my learned friend! all your true Botaniſts do love a pretty damſel; as a ſilly modern ſong ſaith, they *all love a pretty girl under the roſe.* And, verily, why ſhould they not? why ſhould they not, as you right well expreſs it, do their endeavours ‘ for the continuance of the world,’ and ‘ enjoy that bliſs, that *ſoft* and *tender* bliſs to which they were deſtined? good doctrine, good doctrine this!

Yes, yes Doctor, your Botaniſts all love a ſeemly damſel, as you obſerve, from the many names they give to Plants, &c; *videlicet*, ‘ Lady's Fingers, Lady's Traces, Lady's Linen, *Venus'* Glaſs, *Venus'* Baſon, Maiden Herb, Maiden Hair, *Adonis'* Flower, *Narciſſus*, Virgin's Bower, Lady's Bed-ſtraw, Lady's Slipper, Lady's Hair, Lady's Comb, Lady's Gloves, Lady's Laces, Lady's Mantle, &c.

Certes, this is a moſt delectable and right entertaining Sermon. ‘ It calleth up in the mind that ſoul and ſpirit of the world, upon which the world ſubſiſts.’

Towards the concluſion of this diſcourſe, the learned Writer telleth us of a moſt wonderful thing that did happen in his country of Lincolnſhire, concerning ſome Antidiluvian Muſtard-Seed; which, when the fen-ditches are ſcoured, doth ſpring forth as naturally from the earth thrown out, as it would have done, had it been ſown there*—That therefore, it muſt have been buried in thoſe ditches by the Noachian flood, and that it is conſequently a ſymbol of the Reſurrection of the human body.—Who doth not ſee that theſe inferences are moſt truly ingenious, and the production of a right fertile invention?

* We entertain not the leaſt doubt concerning the truth of this.

As

As I do entertain the greateſt reverence for the ſupreme cauſe of all things, I cannot forbear thinking that my learned friend hath occaſionally made too free with him, when he calleth him a good workman, a good gardener, &c. Such expreſſions appear unto me too degrading.

At the end of the third vegetable Sermon, which ſeemeth unto me the moſt ſober and moſt rational of the three, the learned Doctor hath placed the motto affixed to his houſe at Kentiſh-Town:

ME DULCIS SATURET QUIES!
OBSCURO POSITUS LOCO,
LENE PERFRUAR OTIO!
CHYNDONAX DRUIDA.
1760.

This motto hath, in truth, as much propriety at the end of theſe diſcourſes, as on the front of the Doctor's Kentiſh-Town-retirement; for little, alas, of the *lene otium* is to be found *in loco uſque adeo minimé obſcuro* that Kentiſh-Town, or as the learned antiquary doth write it, Cantlows-Town. But what offendeth me moſt, is the miſtake abovementioned of *Chyndonax* for *Hinderax*—A miſtake which I truſt the Doctor will take care to rectify—otherwiſe I ſhould not have laboured ſo earneſtly to convince him thereof.

I now proceed unto the fourth article in this publication, entitled *Coſmogonia*, the æra of the Creation, at the vernal equinox.

Herein it is moſt learnedly and moſt curiouſly diſputed whether the moon was, or was not created at full. Now, ſaith Stukeleius, if the moon was at full, when created, it was in the ſixth day of its wain when Adam was created; conſequently it 'might make him apprehend it was going to vaniſh, inſtead of marking out a day of feſtivity.' Certes every one muſt be ſtruck with the force of this reaſoning. Had the moon appeared at firſt unto Adam like a portion of a cheeſe, from which every day cut away ſomething, he might full ſurely apprehend that it would, at the laſt, leave him in the lurch—— But ſuppoſing it apparently to increaſe upon his hands until it arrived at full, and that it afterwards decreaſed, then—why, *perdie*, one cannot well *arede* what he might think then.

In this article the learned antiquary hath likewiſe affirmed, after

after Dr. Woodward and others, that the Noachian deluge commenced about the middle of May. Truly I object not to this ſuppoſition, but I am full ſorely apprehenſive for the Doctor's Lincolnſhire Muſtard-Seed, which, to be ſure, could not be ripe at that time; and, of due courſe, could not be buried in the earth in a ſtate of perfection, or in any capacity of future germination, by the deluge.—It is true, what the Author obſerveth, that to be certain and peremptory, we muſt leave to the knowlege of angels; yet can I not forbear to lament that ſo fine an inferential argument in favour of the general reſurrection is by this unlucky ſtroke overthrown.—One ſalvo, however, doth ſtill remain, and I congratulate my learned friend thereon—We may right eaſily ſuppoſe, that near the fen-ditches in that county lived ſome frugal ancient dame, who had a bag of choice Muſtard-Seed in reſerve at the very time when the deluge happened; that the bag being thereby toſſed about, amongſt the reſt of her houſhold ſtuff, had been burſt, or the ſtring thereof cut, poſſibly by the ſharp edge of a hacking-knife, or a frying-pan, and that the ſeed, being ſcattered about, was received deep within the porous parts of the earth, and there lay buried, through a multitude of ages.

In the fifth diſcourſe, entitled *Balaam Druid*, the Author doth unhappily return to his former delirium. The ſubject of Druidiſm quite ſubverteth his ſober intellect: and ſo attached is he unto theſe demons of the woods, that he may in a moſt unfortunate ſenſe be deemed *an heart of oak*. Hear what he ſaith:

'Chryſes, Prieſt of Apollo, curſed the Greeks in Homer, and a plague fell upon them. Obſerve we, our Druids, being patriarchal Prieſts, were poſſeſſed of the ſame power. They came from Balaam's country. And Balaam himſelf may properly be called a Druid; a Perſian *Magus*. Such were the Arabian *Magi*, that viſited our Saviour, an infant. All had the ſpirit of prophecy, the power of benediction, and malediction.

'Balaam bore a ſtaff, ſo Elijah, ſo Eliſha, ſo our Druids. Eliſha a leathern girdle, Samuel a mantle, as cuſtomary, all Prophets, Prieſts, Druids.

'Balaam was a Druid of eminence, an Arch-Druid; as we in modern terms may ſay a Biſhop, or Arch-Biſhop.'

I am full ſorely inclined to ſuſpect that my learned friend, like unto a true Virtuoſo, hath pilfered a little from one of his brethren; when he compareth Druids and Arch-Druids to Biſhops and Arch-Biſhops. The Writer I ſpeak of is Joſephus

Millerus, Author of a learned treatiſe *de jocis*; wherein he waggiſhly obſerveth that there is the ſame difference between a Dryad and a Hamadryad, as between a Biſhop and an Arch-Biſhop.

I now enter with the profound Writer upon his ſixth diſcourſe, the ſubject of which is, *the Sabbath and matrimony, the primary laws of the Creation.*——Touching the firſt of theſe, he telleth us that 'The man who diſregards the Sabbath, plainly declares himſelf but a *by-blow* of the Creation.' Now if every man who diſregarded the Sabbath be, as this Author declareth, a by-blow, (which is a vulgar term for a natural child, or baſtard)' mercy on my mother! what a multitude of harlots muſt there be in this ſinful world!

In the eighth diſcourſe, entitled Heſcol (which Heſcol muſt, according to Stukeleius, be the Hercules of the Heathens, both words beginning with the ſame letter) in this diſcourſe, I ſay, many profound diſcoveries are made, and much is advanced in favour of the ancient cuſtom of concubinage. With amazement do I, even I MARTINUS SCRIBLERUS, look upon my friend's erudition, when he bringeth the clear, and certain proof of his own *ipſe dixit*, that the Corniſh, Iriſh, Manks, Erſk, Highland Scots, and Welſh, were all deſcended from Abraham and Keturah.

Great is the power of antient erudition; but the following diſcovery, I ween, is ſtill more wonderful. The Author's words are theſe. 'Though Sarah was paſt child-bearing, her huſband plainly was not.' How! then did Abraham bear children, when Sarah had done bearing! Verily my pen falleth from my hand through utter aſtoniſhment!

Oeconomical and medical Obſervations, in two Parts; from the Year 1758 to the Year 1763 incluſive. Tending to the improvement of military Hoſpitals, and to the Cure of Camp Diſeaſes. To which is ſubjoined an Appendix, containing a curious Account of the Climate and Diſeaſes of Africa, upon the great River Senegal, and farther up than the Iſland of Senegal. In a Letter from Mr. Boone, *Practitioner in Phyſic to that Garriſon, for three Years.* By Richard Brockleſby, Phyſician to the Army, Fellow of the College of Phyſicians, and of the Royal Society at London. 8vo. 5 s. Becket and de Hondt.

THE firſt part of this treatiſe chiefly conſiſts of the Œconomical Obſervations propoſed by our Author. And as he aſſures us, 'that General Draper put the *conſiderations*, (which

(which Dr. Brockleſby had drawn up, on this ſubject, four years paſt, at the deſire of ſome officers) rigidly to the proof in his two months paſſage from Madraſs, on the memorable expedition againſt Manila, and found them anſwer exceedingly well,' we ſhall tranſcribe them, as a ſpecimen of this firſt part, and certainly not the leaſt important one; ſince the regulation and ordering, of land-forces, in military tranſports, may, in a moſt material degree, affect the event of the expedition. We ſhall only juſt premiſe to theſe conſiderations, that Dr. B. profeſſes 'this firſt part to be merely popular, or in a good degree comprehenſible to Readers of every capacity.'

'In all embarkations of land-forces, theſe hints, among others, are neceſſary to be obſerved:

'The quantity of tonnage of ſhipping ſhould always be larger in ſummer than in winter; in hot climates, than in colder: ſo far, that the leaſt proportion of room, deſtined for troops who are to be a month on board, ſhould not fall ſhort of one ton and three-fourths, *per* man; a longer voyage ſhould have at leaſt two tons, to two three-fourths allotted; and, by this method, ſo many lives would be ſaved to the public, as would amply repay the government their extra-expences for this inſtance of their care and humanity.

'Whilſt troops are on board, the greateſt imaginable care ſhould be taken, to keep all places between decks, under the hold, near the bread-room, and Captain's ſtore-room, perfectly clean, and continually well aired. Ventilators, above all other expedients, would certainly beſt anſwer this laſt neceſſary intention; but, in their abſence, the ſhips, by contract, ſhould be obliged to furniſh air-ſails, which, the officer in each, commanding on board, ſhould ſee uſed at three or four ſtated periods through each day, and the ſoldiers themſelves ſhould work them.

'A ſtanding order from the General ſhould be renewed often, and thereby enforced, to waſh, ſcrape, and frequently every day to ſweep, all places in the hold, and near the births of the men.

'The hammocks ought to be daily carried up on deck; in fair weather they ſhould be expoſed all day long, and opened ſometimes to the fannings of the wind: great care, however, ſhould be taken to avoid wetting them; few things are more prejudicial than dampneſs of bed-cloaths, and all ſuperfluous humidity between decks; therefore, fumigating the ſhip frequently, promiſes conſiderable advantage, by putting a heated iron into a veſſel filled with tar or pitch, in ſuch manner, that

the ſame ſhould be all reſolved into hot ſteams, which may correct the redundant bad moiſture.

'No place between decks ſhould be wetted after ſun-ſet; the births then begin to be crowded, the current of air is obſtructed, and the humid air is like a warm relaxing bath of the worſt ſort to the men, being replete with unwholeſome moiſt effluvia.

'The troops ſhould be muſtered upon deck three times every day, at leaſt, in cold weather, and four times in hot; they ſhould anſwer, at roll-calling, perſonally upon deck, and, at ſtated intervals, ſhould be compelled to ſtay there a full hour each time, with awnings always provided to protect them from the ſun-beams ſtriking directly on them: During this hour they ſhould walk briſkly, ſometimes climb ropes, pump the ſhip, cudgel, dance, and exerciſe themſelves in all poſſible ways, as much as ever the nature of their ſituation will permit. This will employ their minds, and, in ſome meaſure, keep them from *the miſery of having nothing to do*, which cauſes many diſtempers in low as well as in high life: by obſerving this ſalutary practice, likewiſe, a current of better air paſſes through the vacant ſpaces between decks, and thus they may be effectually purged from offenſive ſteams; it ſhould never, therefore, through any pretext whatever, be neglected.

'The quantity and quality of ſalt meat is, for the moſt part, too groſs and hard of digeſtion, to be ſubdued by the ordinary powers of the ſtomach and bowels, without the aid of much exerciſe; nay, even with all poſſible care, ſeamen themſelves are oppreſſed with indigeſtion: for this reaſon, in the navy, an allowance of freſh meats and vegetables is ordered for all King's ſhips whilſt in port; and the ſalted hard food is with-held until they put to ſea, and are under the neceſſity to uſe it in abſence of better. A like indulgence of freſh meats would certainly be as beneficial to ſoldiers, on board tranſports in harbour, and ſhould as certainly be granted, as often as it becomes practicable.

It is my opinion, that, as the time approaches for the men to enter into a hot climate, their diet ſhould, by poſitive inſtitutions, be varied from what is uſual at land, or in the channel ſervice. Inſtinct has taught the natives, between the tropics and in all hot climes, to live chiefly on vegetable diet, and ſubacid fruits; wherefore, devouring large quantities of fleſh meats, and uſing the ſame hard indigeſtible food, as might paſs off in cold weather, or more northerly regions, muſt alone have proved a cauſe of the deſtruction of many Engliſh lives. I recommend, therefore, for trial in hot climates, that the men on

board

board ſhould not have ſalt meat of any kind above once or twice a week, beef and pork alternately; every other ſpecies of allowance ſhould be provided in much greater abundance, than is commonly done for ſea voyages. By thus regulating the diet of ſoldiers, navigating in hot regions, I apprehend, many of the ordinary miſchiefs attending the conſtant uſe of putreſcent ſalted meats would be prevented.

'Laſtly, the greateſt attention of the commanding officer is requiſite to enforce ſobriety beyond every other regulation. Intemperance in this matter alone, particularly in hot countries, will be ſure to carry off great numbers, wherever the men are not moſt minutely watched, and ſeverely prohibited the leaſt exceſs in ſpirituous liquors: And as the ſoldier will practice every trick of cunning to elude the vigilance of his officer, in order to ſatisfy his vitiated deſires of theſe intoxicating poiſons; ſo no care or pains are too great, by the moſt rigorous orders, to prevent ſuch abuſes, the ſevereſt diſcipline, in this caſe, becomes an act of the greateſt and moſt exemplary humanity.'

Immediately after theſe *conſiderations*, Dr. B. gives his ſentiments on the utility of barracks, for the better health and diſcipline of land-forces, in preference to the method of billetting them in public houſes.

In the ſecond part, containing medical Obſervations on military diſeaſes, this Gentleman treats of the cough; the acute rheumatiſm; eriſipelas, or St. Anthony's fire; the ſimple inflammatory fever, and inflammatory ſore throat of ſoldiers; the pleuriſy and peripneumony. Under the ſection on autumnal diſeaſes, he includes the autumnal bilious fever, and the dyſenteric fever, in which it ſometimes terminated: he treats next of the petechial, or gaol fever; and immediately after, on the ſmall pox, referring his Reader to what Dr. Mead has publiſhed on the meaſles. It ſeemed a little remarkable to us, that on the article of a cough, in which the elixir paregoricum, after proper evacuations, if indicated, has proved ſo frequently ſerviceable, that it ſhould never be directed; while it is ſo liberally preſcribed in the acute rheumatiſm; in which diſeaſe ſome reputable medical Writers have doubted of the propriety of opiates, and inculcated the cautious uſe of them. We confeſs the exhibition of ten drams, or 600 gr. of nitre, daily, to rheumatics, was new to ourſelves; but the Dr. appeals to experience, which we have no inclination to oppoſe. His conjecture, in his detail of the gaol fever, 'that perhaps the keeping patients extremely hot, and ſometimes nearly ſuffocated, in acute diſeaſes, might be owing to the practice found neceſſary in the *Sudor Anglicus*, in which the diſeaſe was certainly

mortal, if the ſick were much interrupted in their propenſity to ſweat for twenty four hours continually.'——This conjecture, we confeſs, appeared to us well imagined, and not improbable.

Under the general title of chronic diſeaſes, Dr. B. treats of vernal and autumnal intermittents, and, of one of their conſequences, ague cakes; of a jaundice; of a dropſy; of worms; of the ſcurvy, and the venereal diſeaſe. We chuſe to refer the Readers, for whom our Author principally calculated his work, to the detail and diſcuſſion of all theſe diſeaſes in the book itſelf; after ſhewing his deſign in it, from part of his own concluſion.

'Ere I conclude this work, it is neceſſary to admoniſh the inexperienced military practitioner, that although a conſiderable variety of diſorders are treated of in the foregoing pages, yet this tract is not offered, as if all that ſhould be known in each were ſet forth here; nor are things placed, in every inſtance, in that juſt order, which ſyſtematic Writers are neceſſarily obliged to obſerve. Agreeable to what I once before hinted, I penned theſe obſervations and remarks only as hints that occurred, for thoſe who may not be farther advanced in the practice of medicine among ſoldiers: My chief aim alſo has been, to mark *ſtrongly* the moſt eſſential, and ſuch practices particularly, as are beſt adapted to military life.'

This learned phyſician informs us immediately after, how much higher he could have poliſhed his work, ſaying: 'Ornaments of art, embelliſhments of erudition, or of ſcience, are purpoſely omitted, to give place *for* more uſeful inſtructions.' Doubtleſs in a treatiſe, which diſclaims amuſement, and which is converſant on the cure of diſeaſes, ſuch ornaments may very conſiſtently be omitted; and whenever they are introduced, it ought to be with manifeſt pertinence and moderation. It had been full as well, however, to have likewiſe omitted a few blemiſhes in idiom, and a little hardneſs of expreſſion, which occur here and there; ſuch as, 'the rate of method,' p. 2. 'the variety of nature mocks *at* the narrow limits," p. 169—'various other diſorders *into* which intermitting fevers terminate,' p. 250. The following inaccuracy ſhould be rectified in any ſubſequent edition—'No one can well conceive, before trial, how far the lenient *virtues* of opium correct, and are corrected, by the ſtimulus of ipecacoanha:' p. 191. Now Dr. B. could not intend that the lenient virtues of opium ſhould be corrected, *but its over-relaxing and enervating conſequences*, which expreſſion, or ſome other of the ſame import, is neceſſary to ſignify what he certainly meant. A few more ſuch little overſights

ſights might be referred to; but we ſhould conſider, that the Graces, as well as the Muſes, will naturally fly from the din of war, the carnage of battles, and the gloom and contagion of hoſpitals.

The deſcription of the Iſland of Senegal, and its phyſical conſtitution and temperament, in the Appendix, by Mr. Boone, is ſenſible, and as entertaining as a juſt deſcription of ſuch an unhealthy ſituation can be.

Droit Le Roi: Or, the Rights and Prerogatives of the Imperial Crown of Great Britain. By a Member of the Society of Lincoln's Inn. 8vo. 2s. 6d. Griffin.

THE extraordinary Author of this Treatiſe is the firſt, we believe, ſince the Revolution, who has dared openly to aſſert and vindicate the ſlaviſh and abſurd principles which were heretofore advanced by the ſervile advocates of arbitrary power. Happily, however, the weakneſs of his ability defeats the malice of his intentions. Though he makes a great parade of reading, and talks boldly of the ignorance of others, yet at the ſame time he only labours to expoſe his own. In the introduction he attempts to give a definition of the common law, and after having told us, on the authority of *St. Germain* and Lord *Coke*, 'that it conſiſts of general *Cuſtoms* . . . that it is not only grounded upon reaſon, but is the perfection of reaſon, *&c.*' He concludes, with great content, that he has been very *explicit* in deſcribing what the common law is. His readers, probably, however, will not think this very explicit; and we are perſuaded that they would have been much better ſatisfied with Lord *Hale*'s account of this matter, in his *Hiſtory of the Common Law of England*; to which we refer them.

In the opening of the treatiſe, he thus deſcribes what he calls the *Autocratorical* power and dominion appertaining to the Kings of England.—'It is the exempt, *abſolute* and independent power, the ſupreme dignity of England, that acknowlegeth no ſuperior, but God Almighty; not to be divided, communicated, nor transferred to any perſon whatſoever.' Out of this deſcription, he deduces theſe four maxims:

1. That the Kings of England did never *de jure* acknowlege any ſuperior here on earth, either in church or ſtate.
2. That the ſovereignty of England is indiviſible.
3. That the regality of this realm is uncommunicable.
4. That the royalty of England is unalienable.

These four deductions he attempts to prove by several authorities. The first he endeavours to support, by citing several old statutes, which in truth were made with no other view than to assert the independence of the Crown against the Pope. He likewise quotes the Doctors of the imperial law, who hold *Quod solus princeps, qui est Monarcha et Imperator in Regno suo, ex plenitudine potestatis, potest creare Comitem Palatinum.* And because the Kings of England have made Counties Palatine, he therefore concludes that the King of England is *absolute.*'

But what of all this? If he only means to shew that the Crown of England is not feudal, or in any shape dependent on any foreign Potentate, either spiritual or temporal, he has taken a great deal of pains, which he might well have spared, in proving what no man doubts. But if he would infer from all this, that Kings, in our constitution, are not accountable to their people; that, as he afterwards expresses himself, 'no man may presume to dispute of what the King does, much less to resist him;'—that Kings are free 'from the coercion human, or any human coactive power, to punish, censure or dethrone them;'—that Kings reign by a higher than any *human* law,' then we are bold to deny his conclusions.

It is in vain to cite the jargon of the law books, and to tell us that the King is '*God's Vicar* on *Earth*,—*God's Lieutenant*;'—That he is *sub nullo, nisi tantum sub Deo.*'—This might pass current in the Days of *Bracton*, *Fleta*, and Lord *Coke*; but there is more good sense in one page of honest *Sidney*, than in all the lawyers who ever wrote on the subject; and he will tell us, that "All just magistratical power is from the people:"—That "the mischiefs suffered from wicked Kings are such, as render it both reasonable and just for all nations that have virtue and power, to exert both in repelling them." That "the people for whom, and by whom the Magistrate is created, can only judge whether he rightly performs his office or not."—But we have no need to have recourse to authority for the establishment of these principles: they are such as common-sense suggests to every liberal, unprejudiced mind—and they are those, we will add, on which the glorious revolution itself was evidently founded. To what purpose is *Magna Charta* and the *Bill of Rights*, if Kings are above human coercion, and may violate the laws with impunity? Where, in such case, would be the difference between a British Monarch, and a Turkish Sultan?

It may seem astonishing that any one should, in these days, have the impudence and absurdity to revive the senseless and exploded doctrine of Divine Right and Non-resistance;—a doctrine which tends tacitly to condemn those glorious Patriots who

who rescued us from bondage under the Stewart family, and restored us to liberty under the Brunswick race.

In support of his second deduction, he advances principles no less dangerous and detestable. Under this head, he aims at being logical; but his logic is not the parent of precision, but of perplexity. He endeavours to prove, that there can be no such thing as *Mixtum Imperium*.—'By a mixt monarchy,' says he, 'nothing but this position can reasonably be understood, that it is not Παμβασιλεια or Παυσελης μοναρχια, in which the will of the Prince publicly known, gives the law, *Quodcunque Principi placet, legis habet vigorem*; but Βασιλεια καθ' νομον, a government not arbitrary, but restrained by positive constitutions, in which a Prince hath limited himself by promise or oath, not to exercise full power. This *Grant* is of force, * because any man may either totally resign, or diminish his rights by covenant. Hence it is, that in monarchies all Kings have supreme power, though they have not all the same *Jure Regalia*; their prerogatives are larger or narrower according to their particular *Grants*. For example, our Kings have *retained* to themselves the rights of coining money, making great officers, bestowing honours, as Dukedoms, Baronies, Knighthoods, *&c.* pardoning all offences against the Crown, making war and peace, sending ambassadors to negociate with foreign states, *&c.* and they have *restrained* themselves from the use of that power, which makes new laws, and repeals old, without the consent of the Lords and Commons in Parliament, as likewise from raising money on the subject, without their consent.'

This is the very language which was held by the odious advocates for the arbitrary dominion of the unfortunate Charles. They maintained, that the rights and privileges of the people all flowed originally from the grant and indulgence of the Crown, whereas the reverse is manifestly true. It is no wonder that a writer of these principles should quote the authority of *Filmer*:—Filmer and he are indeed fit illustrators of each other: and it is to be wished that all such abject spirits, who, like the Cappadocians, beg to be slaves, were doomed to herd together.

As to his third maxim, that 'the *Regality of this realm is uncommunicable*,' it needed no proof; and he might have spared his learned authorities. His fourth deduction likewise, That 'the Royalty of England is unalienable,' will not be disputed; but under this head, he has dared to start doubts, and to use argu-

* Of what force is it, if Kings are only left to the obligation of the law of God, and are free from human coercion? Why may not the government, as to the people, as well be arbitrary? For though the King is bound before God to keep his oath, what remedy have they, if he is impious enough to break it?

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ments which are moſt abſurd and horrid. After having maintained that no King of England can any way diſpoſe of his kingdom in prejudice to the next heir in blood, he adds, 'But whether an act of parliament may exclude the ſucceſſion in blood, is the greateſt queſtion. And we for our parts have ſtatutes that make it treaſon to deny it, but never otherwiſe made than only for *fear or flattery of the preſent Prince*, and never obſerved: in the civil war between the two houſes of York and Lancaſter, how many ſtatutes have been made to the diſ-inheriſon of the title of York, and all vaniſhed in ſmoke?'

If we take this ſentence according to its grammatical conſtruction, it is downright nonſenſe; if we receive it in the ſenſe which the Writer probably intended, it leads to concluſions which common ſenſe diſowns, and which the conſtitution condemns, under the ſevereſt of all penalties. But not content with ſtarting this traiterous query, he cites a ſtrange authority to prove, That, *Jura ſanguinis nullo jure civili dirimi poſſunt*; and that 'regal right and inheritance muſt of neceſſity be from the law of nature.' And at length concludes, 'that the deſcent of the Crown cannot, *de jure*, be impeached in the right line.'

Had this Writer, who affects an acquaintance with the civil lawyers, conſulted them upon this occaſion, he would have found that they diſtinguiſh between the right of blood and the right of inheritance. According to the Roman law, *hæres eſt nomen juris; filius nomen naturæ*. And this difference is, in truth, adopted by the law of England. Beſides, the word Inheritance is a technical term, and the right of inheriting cannot be from the law of nature, but is evidently eſtabliſhed by ſociety. The Writer's inference that 'The deſcent of the Crown cannot (*of right*) be impeached in the right line,' is ſo repugnant to the practice of antient and late times, and ſo contrary to the expreſs declarations of the legiſlature, that he muſt have more than common confidence, who could venture to advance it. What right can be ſtronger than a right conferred by the ſuffrages of a free people, for the common good? This is the juſt end of all government, and not the intereſt of the governors; conſequently the deſcent of the Crown is not to be determined by the rules of inheritances, which are for the benefit of the poſſeſſor only. The people, therefore, have not only a right to preſcribe the terms on which they will receive their governors, but likewiſe to inſtitute new regulations, whenever, from a change of circumſtances, the public good ſhall render them neceſſary; — and this right has been actually exerciſed in this kingdom; particularly with regard to the deſcent of the crown, which formerly was without limitation, but the people feeling the inconvenience of a popiſh governor, under *James the Second*, wiſely limited the deſcent to *Proteſtant* Heirs.

Having

Having endeavoured to eſtabliſh the foregoing deductions on the principles of abſolute power, he proceeds, in the next place, to treat of the particular prerogatives of the crown of England. It would lead us greatly beyond our limits to follow him thro' each, more eſpecially as the ſubject would probably prove very dry and unentertaining to the greater part of our Readers. It will be ſufficient to acquaint them, that he enumerates thirty-four prerogatives belonging to the crown, and gives the moſt partial deſcription of each, in order to advance the prerogative to an arbitrary extent.

Thus he aſſerts that the King has the ſole diſpoſal of the militia; and to prove this, among other authorities, he cites the ſtatutes of Charles the Second, but takes no notice of the late militia acts, which have circumſcribed the power of the Crown in this reſpect. In like manner, he attempts to maintain the King's diſpenſing power. And laſtly, ventures to affirm, that 'To a thing which may be of profit to the common people, the King can charge them without aſſent of the Commons.' In ſhort, under the ſanction of obſolete and exploded authorities, and ſometimes without any authority whatever, he endeavours to wind up the Prerogative to the higheſt pitch of pre-eminence, without regarding ſubſequent regulations and proviſions, whereby the bounds of theſe pretended Prerogatives are aſcertained and limited. So that this treatiſe, inſtead of inſtructing, can only ſerve to miſlead the Reader: and we are ſorry that truth compels us to declare that, in our judgment, the Author does not appear in the light either of a good writer, a good lawyer, or a good citizen.

We cannot conclude this Article without obſerving that this, and other pieces which have lately appeared in derogation of public liberty, are probably occaſioned by that ſeditious ſpirit which, with indiſcriminate licence, has libelled every act of government, and carried its inſults even to the throne. This has excited officious zealots to run the other extreme, and aim at the deſtruction of liberty itſelf. Such are the fatal conſequences of licentious pens, which, if they are longer tolerated, will compel the public itſelf to petition for a reſtraint of the preſs: for who can call himſelf free, while the little foibles of his own life are liable to be exaggerated, while the frailties even of his family and friends are imputed as reproaches to him, and are blazoned abroad by every one who dares to be abuſive? Yet there are men ſo weak and inconſiderate, ſo enamoured of the talent of defamation, that they applaud theſe retailers of perſonal and private ſcandal, as lovers of their country, and the champions of liberty; whereas if theſe ſhallow admirers had but the leaſt diſcernment, they would perceive that they were the moſt dangerous enemies to public freedom, by affording the

government, under the colour of punishing their licentiousness, a plausible pretence of restraining that liberty, on which every other privilege depends. Universal anarchy, or absolute dominion, must be the end of such flagrant abuse.

The Redemption: a Monody. By Mr. Scott, Fellow of Trinity College, Cambridge, 4to. 1s. Wilson and Fell.

HOWEVER necessary it might be, for a display of erudition, to exhibit some old Greek fragment by way of motto, it must be owned that the Author has been very unfortunate in the choice of that which he has prefixed to this Poem: for old Meander recommends the worship of one God,

——————————MONON

Αγαθον τουτων ευρετην, και κτιστορα.

but Mr. Scott strenuously asserts the existence of Three.

An Advertisement prefixed to the Poem begins thus: 'The Reader need not be told that the following Poem was written for Seaton's prize, and rejected.' But why *need not* the Reader be told? Does Mr. Scott suppose his undertakings so consequential, that every Reader of Poetry in his Majesty's dominions must needs have known that he wrote for Seaton's prize? No—Mr. Scott himself could not surely suppose that—and yet he must have supposed it too, since, otherwise, he could mean nothing by his 'Reader need not be told.' But a little further in the same Advertisement, the Reader is told what, supposing him to be already acquainted with the purpose and the rejection of this Poem, he certainly need not have been told. 'It is not, says the Author, now published as an appeal to the Public from the sentence of the judges; but as it may afford half an hour's innocent entertainment to the Reader.' Now granting that the Public might have been good-natured enough to believe that Mr. Scott had set his *Redemption* before them only for their ENTERTAINMENT; he has totally overthrown his own apology by an oblique sarcasm on the *systematic* Poem of his Competitor: so difficult is it in every case to conceal resentment, and to hide the glowing anger of a mortified spirit!

We have already given our opinion of the Poem which carried the prize against this; but we shall not, as Mr. Scott, says, appeal from the sentence of the judges, meaning only to give such an account of the Poem before us, 'as may afford half a minute's innocent ENTERTAINMENT to the Reader.'

In the conclusion of the Advertisement, 'the poetical Reader' (*i. e.* the Reader of Poetry) is once more told that he '*need not be told* that the metre is an imitation of that which Milton

Milton has uſed in his Lycidas.' So much for the inconſiſtent and tautological Advertiſement. Let us now look out for the ENTERTAINMENT which we are promiſed in the Poem.

The ſubject propoſed is

——————REDEMPTION's wondrous Plan,
And thy ſad Sufferings, O my GOD, for Man.

We ſhall have no 'arguments pro and con" with Mr. Scott, and therefore will not diſpute the poſſibility of the SUPREME BEING's ſuffering; but certainly the Redeemer of the world would have been addreſſed with more propriety in his human character, when his ſufferings were mentioned. —'Thy *ſufferings*, O my God,' is an abſurdity in terms.

Deſcribing the Redeemer's ſufferings in the garden, the Author thus expreſſes himſelf:

——————there from th' abyſs profound
Of blackeſt hell, a ſtream of horror flow'd,
And overwhelm'd his pure and innocent ſoul.

What idea can we form of a *ſtream of horror? Pure and innocent ſoul* is ſufficiently familiar indeed, for the phraſe is truly nutrician, and no old woman, ſhrowding a dead infant, but pronounces the ſame with the greateſt pathos.

Of right vile phraſe likewiſe is the following line, not to mention the indecorum of putting the Creature before the Creator:

And ſeal'd anew the league 'twixt man and God.

Page 7. we are told, that, on the night preceding the crucifixion, moaning ſcreech-owls, ſcreaming bitterns, impetuous clouds, horrid roars, ſhrieking ſpectres, unholy ghoſts, muttering dæmons, fiends of hell, and livid flames, did—— what dreadful effect did theſe terrific phænomena produce?—They prevented the ſinging of the nightingale.——'How could ſhe ſing,' ſays the Author, 'in ſuch a deviliſh hullabulloo? and really we are of his opinion, that the poor bird would have but an indifferent ſinging-time; nevertheleſs the Poet ſhould have conſidered the impropriety of introducing ſuch mighty, and magnificent appearances, only to prevent the ſong of a nightingale. He has certainly uſed his dæmons very ill, to draw 'em from

——————th' abyſs profound
Of blackeſt hell,—

on ſuch an inſignificant errand.

Nec Deus interſit, niſi dignus vindice nodus.

A little farther we are told that, on this ſame dreadful night:

Earth to the centre ſhook,
And univerſal nature *quakt* for fear,
As if her end was near.

Now

Now agreeably to this affected orthography, or rather heterography of *quackt*, which, with *waſht*, and *ganſt*, and *lookt*, ſeems to be of High Dutch extraction, we are of opinion that the two laſt quoted verſes would run better thus:

> And all the ducks in nature *quakt* for fear,
> As if their end was near.

It is juſtly objected to Milton, that, in his Paradiſe regained, he beggared the ſtyle of his poetry, by adopting the literal and idiomatical expreſſions of the tranſlated Scripture: Mr. Scott has fallen into the ſame error, according to the injudicious cuſtom of imitating the defects as well as the beauties of an author, and has rendered ſome paſſages of his poem inferior to the ragged compoſition of a Moravian hymn:

> ——— O Father! O remove,
> If poſſible, this cup; yet not my will,
> But thine be done! O agonizing Love!
> O Grace beyond compare!

The following verſes, written in the ſame ſpirit, are ridiculouſly ſilly:

> On me their Shepherd, me thy wrath employ,
> But ſpare theſe hapleſs ſheep, O Father, ſpare!
> Let me with agonies their grief atone,
> And all their ſins, and all their ſorrows bear.

What can be more egregiouſly abſurd in a modern compoſition, than the ſins of ſheep? and what an old womanly figure do ſuch alluſions and expreſſions as theſe make in Engliſh poetry!

> Mild as a lamb to ſlaughter, like a ſheep
> Before her ſhearers dumb.———

But what can the Author mean by *the Youth of Heaven* in the following paſſage? Surely veterans would have been a more proper term for that heavenly hoſt, whom the Almighty is ſuppoſed to have created from eternity:

> Who led to war th' embattled Seraphim,
> And all the Youth of Heaven.———

The *adamantine Soul of a ſpotleſs Lamb* is ſuch an image as we never yet have met with, and may, poſſibly, never meet with again:

> Yet, ſpotleſs Lamb, tho' now with wrath divine
> Thou feel'ſt thy adamantine ſoul oppreſt.

Alas! poor Seaton! what miſerable prize-fighters has thy Kiſſinbury eſtate excited in the year one thouſand ſeven hundred and ſixty three!

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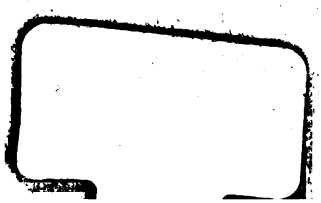
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